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ENCYCLOPEDIA BRITANNICA



ENCYCLOPÆDIA BRITANNICA.

P A R

PARTHIA, a celebrated empire of antiquity, bounded on the west by Media, on the north by Hyrcania, on the east by Aria, on the south by Carmania the desert; surrounded on every side by mountains, which still serve as a boundary, though its name is now changed, having obtained that of *Eyrac* or *Arac*; and, to distinguish it from Chaldæa, that of *Eyrac Agami*. By Ptolemy it is divided into five districts, viz. Camisine, or Gamisene, Partheyne, Choroane, Atticene, and Tabiene. The ancient geographers enumerate a great many cities in this country. Ptolemy in particular reckons 25 large cities; and it certainly must have been very populous, since we have accounts of 2000 villages, besides a number of cities, in this district, being destroyed by earthquakes. Its capital was named *Hecatompolis*, from the circumstance of its having 100 gates. It was a noble and magnificent place; and, according to some, it still remains under the name of *Isfahan*, the capital of the present Persian empire.

¹
Ancient divisions.

²
Whence peopled.

Parthia is by some supposed to have been first peopled by the Phetri or Pathri, often mentioned in Scripture, and that the Parthians are descended from Patrusim the son of Misraim. But however true this may be with regard to the ancient inhabitants, yet it is certain, that those Parthians who were so famous in history, descended from the Scythians, though from what tribe we are not certainly informed.

The history of the ancient Parthians is totally lost. All that we know about them is, that they were first subject to the Medes, afterwards to the Persians, and lastly to Alexander the Great. After his death the province fell to Seleucus Nicator, and was held by him and his successors till the reign of Antiochus Theus, about the year 250 before Christ. At this time the Parthians revolted, and chose one Arsaces for their king. The immediate cause of this revolt was the lewdness of Agathocles, to whom Antiochus had committed the care of all the provinces beyond the Euphrates. This man made an infamous attempt on Tigrdates, a youth of great beauty; which so enraged his brother Arsaces, that he excited his countrymen to revolt; and before Antiochus had leisure to attend to the rebellion, it became too powerful to be crushed. Seleucus Callinicus, the successor of Antiochus Theus, attempted to reduce Arsaces; but the latter having had so much time to strengthen himself, defeated and drove his antagonist out of the country. Seleucus, however, in a short time, undertook another expedition against

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³
Cause of the Parthians revolt from Antiochus Theus.

P A R

Arsaces; but was still more unfortunate than he had been in the former, being not only defeated in a great battle, but taken prisoner, and died in captivity. The day on which Arsaces gained this victory was ever after observed among the Parthians as an extraordinary festival. Arsaces being thus fully established in his new kingdom, reduced Hyrcania and some other provinces under his power; and was at last killed in a battle against Ariarathes IV. king of Cappadocia. From this prince all the other kings of Parthia took the surname of *Arsaces*, as those of Egypt did that of *Ptolemy*, from Ptolemy Soter.

Parthia.

Arsaces I. was succeeded by his son Arsaces II. who, entering Media, made himself master of that country, while Antiochus the Great was engaged in a war with Ptolemy Euergetes king of Egypt. Antiochus, however, was no sooner disengaged from that war, than he marched with all his forces against Arsaces, and at first drove him quite out of Media. But he soon returned with an army of 100,000 foot and 20,000 horse, with which he put a stop to the further progress of Antiochus; and a treaty was soon after concluded, in which it was agreed, that Arsaces should remain master of Parthia and Hyrcania, upon condition of his assisting him in his wars with other nations.

Arsaces II. was succeeded by his son Priapatius, who reigned 15 years, and left three sons, Phraates, Mithridates, and Artabanus. Phraates, the eldest, succeeded to the throne, and reduced under his subjection the Mardi, who had never been conquered by any but Alexander the Great. After him, his brother Mithridates was invested with the regal dignity. He reduced the Bactrians, Medes, Persians, Elymeans, and overran in a manner all the east, penetrating beyond the boundaries of Alexander's conquests. Demetrius Nicator, who then reigned in Syria, endeavoured to recover those provinces; but his army was entirely destroyed, and himself taken prisoner, in which state he remained till his death; after which victory Mithridates made himself master of Babylonia and Mesopotamia, so that he now commanded all the provinces from between the Euphrates and the Ganges.

⁴
Conquests of the Parthian monarchs.

Mithridates died in the 37th year of his reign, and left the throne to his son Phraates II. who was scarce settled in his kingdom when Antiochus Sidetes marched against him at the head of a numerous army, under pretence of delivering his brother Demetrius, who was still in captivity. Phraates was defeated in three pitched

⁵
Antiochus Sidetes destroyed with his whole army.

A

Parthia.

pitched battles; in consequence of which he lost all the countries conquered by his father, and was reduced within the limits of the ancient Parthian kingdom. Antiochus did not, however, long enjoy his good fortune; for his army, on account of their number, amounting to no fewer than 400,000, being obliged to separate to such distances as prevented them, in case of any sudden attack, from joining together, the inhabitants, whom they had most cruelly oppressed, taking advantage of this separation, conspired with the Parthians to destroy them. This was accordingly executed; and the vast army of Antiochus, with the monarch himself, were slaughtered in one day, scarce a single person escaping to carry the news to Syria. Phrahates, elated with this success, proposed to invade Syria; but in the mean time, happening to quarrel with the Scythians, he was by them cut off with his whole army, and was succeeded by his uncle Arabanus.

6
Alliance
concluded
with the
Romans.

The new king enjoyed his dignity but a very short time, being, a few days after his accession, killed in another battle with the Scythians. He was succeeded by Pacorus I. who entered into an alliance with the Romans; and he by Phrahates III. This monarch took under his protection Tigranes the son of Tigranes the Great, king of Armenia, gave him his daughter in marriage, and invaded the kingdom with a design to place the son on the throne of Armenia; but on the approach of Pompey he thought proper to retire, and soon after solemnly renewed the treaty with the Romans.

7
Crassus re-
solves on a
war with
the Par-
thians.

Phrahates was murdered by his children Mithridates and Orodes; and soon after the former was put to death by his brother, who thus became sole master of the Parthian empire. In his reign happened the memorable war with the Romans under Crassus. This was occasioned not by any breach of treaty on the side of the Parthians, but through the shameful avarice of Crassus. The whole Roman empire at that time had been divided between Cæsar, Pompey, and Crassus; and by virtue of that partition, the eastern provinces had fallen to the lot of Crassus. No sooner was he invested with this dignity, than he resolved to carry the war into Parthia, in order to enrich himself with the spoils of that people, who were then looked upon to be very wealthy. Some of the tribunes opposed him, as the Parthians had religiously observed the treaty; but Crassus having, by the assistance of Pompey, carried every thing before him, left Rome in the year 55 B. C. and pursued his march to Brundisium, where he immediately embarked his troops, though the wind blew very high; and after a difficult passage, where he lost many of his ships, he reached the ports of Galatia.

8
Plunders
the temple
at Jerusa-
lem.

From Galatia Crassus hastened to Syria, and passing through Judea, plundered the temple at Jerusalem in his way. He then marched with as great expedition as he could to the river Euphrates, which he crossed on a bridge of boats: and, entering the Parthian dominions, began hostilities. As the enemy had not expected an invasion, they were quite unprepared for resistance; and therefore Crassus overran all Mesopotamia; and if he had taken advantage of the consternation which the Parthians were in, might have also reduced Babylon. But instead of this, early in the autumn, he repassed the Euphrates, leaving only 7000 foot and 1000

horse to garrison the places he had reduced; and putting his army into winter quarters in Syria, gave himself totally up to his favourite passion of amassing money.

Parthia.

Early in the spring, the Roman general drew his forces out of their winter quarters, in order to pursue the war with vigour; but, during the winter, Orodes had collected a very numerous army, and was well prepared to oppose him. Before he entered upon action, however, the Parthian monarch sent ambassadors to Crassus, in order to expostulate with him on his injustice in attacking an ally of the Roman empire; but Crassus, without attending to what they said, only returned for answer, that "they should have his answer at Seleucia."

Orodes, finding that a war was not to be avoided, divided his army into two bodies. One he commanded in person, and marched toward Armenia, in order to oppose the king of that country, who had raised a considerable army to assist the Romans. The other he sent into Mesopotamia, under the command of Surena or Surenas, a most experienced general, by whose conduct all the cities which Crassus had reduced were quickly retaken. On this some Roman soldiers who made their escape, and fled to the camp of Crassus, filled the mind of his army with terror at the accounts of the number, power, and strength, of the enemy. They told their fellow soldiers, that the Parthians were very numerous, brave, and well disciplined; that it was impossible to overtake them when they fled, or escape them when they pursued; that their defensive weapons were proof against the Roman darts, and their offensive weapons so sharp, that no buckler was proof against them, &c. Crassus looked upon all this only as the effect of cowardice: but the common soldiers, and even many of the chief officers, were so disheartened, that Cassius, the same who afterwards conspired against Cæsar, and most of the legionary tribunes, advised Crassus to suspend his march, and consider better of the enterprise before he proceeded farther in it. But Crassus obstinately persisted in his former resolution, being encouraged by the arrival of Artabazus king of Armenia, who brought with him 6000 horse, and promised to send 10,000 cuirassiers and 30,000 foot, whenever he should stand in need of them. At the same time, he advised him by no means to march his army through the plains of Mesopotamia, but to take his route over the mountains of Armenia. He told him, that as Armenia was a mountainous country, the enemy's cavalry, in which their main strength consisted, would there be entirely useless; and besides, his army would there be plentifully supplied with all manner of necessaries: whereas, if he marched by the way of Mesopotamia, he would be perpetually harassed by the Parthian horse, and frequently be obliged to lead his army through sandy deserts, where he would be distressed for want of water and all other provisions. This salutary advice, however, was rejected, and Crassus entered Mesopotamia with an army of about 40,000 men.

The Romans had no sooner crossed the Euphrates, than Cassius advised his general to advance to some of those towns in which the garrisons yet remained, in order to halt and refresh his troops: or if he did not choose to follow this advice, he said that his best way would be to march along the banks of the Euphrates to Seleucia;

Parthia
10
Betrayed
by Abgarus
king of
Edeffa.

cia; as by this method he would prevent the Parthians from surrounding him, at the same time he would be plentifully supplied with provisions from his ships. Of this advice Crassus seemed to approve; but was dissuaded by Abgarus king of Edeffa, whom the Romans took for an ally, but who was in reality a traitor sent by Surenas to bring about the destruction of the Roman army.

Under the conduct of this faithless guide, the Romans entered a vast green plain divided by many rivulets. Their march proved very easy through this fine country; but the farther they advanced, the worse the roads became, inasmuch that they were at last obliged to climb up rocky mountains, which brought them to a dry and sandy plain, where they could neither find food to satisfy their hunger, nor water to quench their thirst. Abgarus then began to be suspected by the tribunes and other officers, who earnestly entreated Crassus not to follow him any longer, but to retreat to the mountains; at the same time an express arrived from Artabazus, acquainting the Roman general that Orodes had invaded his dominions with a great army, and that he was obliged to keep his troops at home, in order to defend his own dominions. The same messenger advised Crassus in his master's name to avoid by all means the barren plains, where his army would certainly perish with hunger and fatigue, and by all means to approach Armenia, that they might join their forces against the common enemy. But all was to no purpose; Crassus, instead of hearkening either to the advice of the king or his own officers, first flew into a violent passion with the messengers of Artabazus, and then told his troops, that they were not to expect the delights of Campania in the most remote parts of the world.

Thus they continued their march for some days cross a desert, the very sight of which was sufficient to throw them into the utmost despair; for they could not perceive, either near them or at a distance, the least tree, plant, or brook, not so much as a hill, or a single blade of grass; nothing was to be seen all around them but huge heaps of burning sand. The Romans had scarcely got through this desert, when word was brought them by their scouts, that a numerous army of Parthians was advancing full march to attack them; for Abgarus, under pretence of going out on parties, had often conferred with Surenas, and concerted measures with him for destroying the Roman army. Upon this advice, which occasioned great confusion in the camp, the Romans being quite exhausted and tired out with their long and troublesome march, Crassus drew up his men in battalia, following at first the advice of Cassius, who was for extending the infantry as wide as possible, that they might take up the more ground, and by that means prevent the enemy from surrounding them: but Abgarus assuring the proconsul that the Parthian forces were not so numerous as was represented, he changed this disposition, and believing only the man who betrayed him, drew up his troops in a square, which faced every way, and had on each side 12 cohorts in front. Near each cohort he placed a troop of horse to support them, that they might charge with the greater security and boldness. Thus the whole army looked more like one phalanx than troops drawn up in manipuli, with spaces between them, after the Roman manner. The general himself

commanded in the centre, his son in the left wing, and Cassius in the right.

In this order they advanced to the banks of a small river called the *Balissus*, the sight of which was very pleasing to the soldiers, who were much harassed with drought and excessive heat. Most of the officers were for encamping on the banks of this river, or rather rivulet, to give the troops time to refresh themselves after the fatigues of so long and painful a march; and, in the mean time, to procure certain intelligence of the number and disposition of the Parthian army; but Crassus, suffering himself to be hurried on by the inconsiderate ardour of his son, and the horse he commanded, only allowed the legions to take a meal standing; and before this could be done by all, he ordered them to advance, not slowly, and halting now and then, after the Roman manner, but as fast as they could move, till they came in sight of the enemy, who, contrary to their expectation, did not appear either so numerous or so terrible as they had been represented; but this was a stratagem of Surenas, who had concealed his men in convenient places, ordering them to cover their arms, lest their brightness should betray them, and, starting up at the first signal, to attack the enemy on all sides. The stratagem had the desired effect; for Surenas no sooner gave the signal, than the Parthians, rising as it were out of the ground, with dreadful cries, and a most frightful noise, advanced against the Romans, who were greatly surprised and dismayed at the sight; and much more so, when the Parthians, throwing off the covering of their arms, appeared in shining cuirasses, and helmets of burnished steel, finely mounted on horses covered all over with armour of the same metal. At their head appeared young Surenas, in a rich dress, who was the first who charged the enemy, endeavouring, with his pike-men, to break through the first ranks of the Roman army; but finding it too close and impenetrable, the cohorts supporting each other, he fell back, and retired in a seeming confusion: but the Romans were much surprised when they saw themselves suddenly surrounded on all sides, and galled with continual showers of arrows. Crassus ordered his light-armed foot and archers to advance, and charge the enemy; but they were soon repulsed, and forced to cover themselves behind the heavy-armed foot. Then the Parthian horse, advanced near the Romans, discharged showers of arrows upon them, every one of which did execution, the legionaries being drawn up in such close order, that it was impossible for the enemy to miss their aim. As their arrows were of an extraordinary weight, and discharged with incredible force and impetuosity, nothing was proof against them. The two wings advanced in good order to repulse them, but to no effect; for the Parthians shot their arrows with as great dexterity when their backs were turned, as when they faced the enemy; so that the Romans, whether they kept their ground, or pursued the flying enemy, were equally annoyed with their fatal arrows.

The Romans, as long as they had any hopes that the Parthians, after having spent their arrows, would either betake themselves to flight, or engage them hand to hand, stood their ground with great resolution and intrepidity; but when they observed that there were a great many camels in their rear loaded with arrows, and that those who emptied their quivers wheeled about to fill

II
The battle
of Carrhæ.

Parthia. them anew, they began to lose courage, and loudly to complain of their general for suffering them thus to stand still, and serve only as a butt to the enemy's arrows, which, they well saw, would not be exhausted till they were all killed to a man. Hereupon Crassus ordered his son to advance, at all adventures, and attack the enemy with 1300 horse, 500 archers, and 8 cohorts. But the Parthians no sooner saw this choice body (for it was the flower of the army) marching up against them, than they wheeled about, and betook themselves, according to their custom, to flight. Hereupon young Crassus, crying out as loud as he could, *They fly before us*, pushed on full speed after them, not doubting but he should gain a complete victory; but when he was at a great distance from the main body of the Roman army, he perceived his mistake; for those who before had fled, facing about, charged him with incredible fury. Young Crassus ordered his troops to halt, hoping that the enemy, upon seeing their small number, would not be afraid to come to a close fight: but herein he was likewise greatly disappointed; for the Parthians, contenting themselves to oppose his front with their heavy-armed horse, surrounded him on all sides; and, keeping at a distance, discharged incessant showers of arrows upon the unfortunate Romans, thus surrounded and pent up. The Parthian army, in wheeling about, raised for thick a dust, that the Romans could scarce see one another, much less the enemy: nevertheless, they found themselves wounded with arrows, though they could not perceive whence they came. In a short time the place where they stood was all strown with dead bodies.

12
Extreme distress of the Romans.

Some of the unhappy Romans finding their entrails torn, and many overcome by the exquisite torments they suffered, rolled themselves in the sand with the arrows in their bodies, and expired in that manner. Others endeavouring to tear out by force the bearded points of the arrows, only made the wounds the larger, and increased their pain. Most of them died in this manner; and those who outlived their companions were no more in a condition to act; for when young Crassus exhorted them to march up to the enemy, some showed him their wounded bodies, others their hands nailed to their bucklers, and some their feet pierced through and pinned to the ground; so that it was equally impossible for them either to attack the enemy or defend themselves. The young commander, therefore, leaving his infantry to the mercy of the enemy, advanced at the head of the cavalry against their heavy-armed horse. The thousand Gauls whom he had brought with him from the west, charged the enemy with incredible boldness and vigour; but their lances did little execution on men armed with cuirasses, and horses covered with tried armour: however, they behaved with great resolution; for some of them taking hold of the enemy's spears, and closing with them, threw them off their horses on the ground, where they lay without being able to stir, by reason of the great weight of their armour; others, dismounting, crept under the enemy's horses, and thrusting their swords into their bellies, made them throw their riders. Thus the brave Gauls fought, though greatly harassed with heat and thirst, which they were not accustomed to bear, till most of their horses were killed, and their commander dangerously wounded. They then thought it adviseable to retire to their infantry, which they no

Parthia. sooner joined, than the Parthians invested them anew, making a most dreadful havock of them with their arrows. In this desperate condition, Crassus, spying a rising ground at a small distance, led the remains of his detachment thither, with a design to defend himself in the best manner he could, till succours should be sent him from his father. The Parthians pursued him; and having surrounded him in his new post, continued showering arrows upon his men, till most of them were either killed or disabled, without being able to make use of their arms, or give the enemy proofs of their valour.

Young Crassus had two Greeks with him, who had settled in the city of Carrhæ. These, touched with compassion, at seeing so brave a man reduced to such straits, pressed him to retire with them to the neighbouring city of Ischnes, which had declared for the Romans; but the young Roman rejected their proposal with indignation, telling them, that he would rather die a thousand times than abandon so many valiant men, who sacrificed their lives for his sake. Having returned this answer to his two Greek friends, he embraced and dismissed them, giving them leave to retire and shift for themselves in the best manner they could. As for himself, having now lost all hopes of being relieved, and seeing most of his men and friends killed round him, he gave way to his grief; and, not being able to make use of his arm, which was shot through with a large barbed arrow, he presented his side to one of his attendants, and ordered him to put an end to his unhappy life. His example was followed by Cenforius a senator, by Megabacchus an experienced and brave officer, and by most of the nobility who served under him. Five hundred common soldiers were taken prisoners, and the rest cut in pieces.

13
The death of young Crassus.

The Parthians, having thus cut off or taken the whole detachment commanded by young Crassus, marched without delay against his father, who, upon the first advice that the enemy fled before his son, and were closely pursued by him, had taken heart, the more because those who had remained to make head against him seemed to abate much of their ardour, the greatest part of them having marched with the rest against his son. Wherefore, having encouraged his troops, he had retired to a small hill in his rear, to wait there till his son returned from the pursuit. Young Crassus had despatched frequent expresses to his father, to acquaint him with the danger he was in; but they had fallen into the enemy's hands, and been by them put to the sword: only the last, who had escaped with great difficulty, arrived safe, and informed him that his son was lost if he did not send him an immediate and powerful reinforcement. This news threw Crassus into the utmost consternation; a thousand affecting thoughts rose in his mind, and disturbed his reason to such a degree, that he scarce knew what he was doing. However, the desire he had of saving his son, and so many brave Romans who were under his command, made him immediately decamp, and march to their assistance; but he was not gone far before he was met by the Parthians, who, with loud shouts, and songs of victory, gave, at a distance, the unhappy father notice of his misfortune. They had cut off young Crassus's head, and, having fixed it on the point of a lance, were advancing full speed to fall on the father. As they drew

Parthia. drew near, Crassus was struck with that dismal and affecting sight; but on this occasion, behaved like a hero: for though he was under the deepest concern, he had the presence of mind to stifle his grief, for fear of discouraging the army, and to cry out to the dismayed troops, "This misfortune is entirely mine; the loss of one man cannot affect the victory: Let us charge, let us fight like Romans: if you have any compassion for a father who has just now lost a son whose valour you admired, let it appear in your rage and resentment against these insulting barbarians." Thus Crassus strove to reanimate his troops; but his efforts were unsuccessful; their courage was quite sunk, as appeared from the faint and languishing shout which they raised, according to custom, before the action. When the signal was given, the Parthians, keeping to their old way of fighting, discharged clouds of arrows on the legionaries, without drawing near them; which did such dreadful execution, that many of the Romans, to avoid the arrows, which occasioned a long and painful death, threw themselves, like men in despair, on the enemy's heavy-armed-horse, seeking from their spears a more quick and easy kind of death. Thus the Parthians continued plying them incessantly with their arrows till night, when they left the field of battle, crying out, that they would allow the father one night to lament the death of his son.

14
Distress of
Crassus.

This was a melancholy night for the Romans. Crassus kept himself concealed from the soldiery, lying not in the general's tent, but in the open air, and on the bare ground, with his head wrapped up in his paludamentum or military cloak; and was, in that forlorn condition, says Plutarch, a great example to the vulgar, of the instability of fortune; to the wise, a still greater of the pernicious effects of avarice, temerity, and ambition. Octavius, one of his lieutenants, and Cassius, approached him, and endeavoured to raise him up and console him: but, seeing him quite sunk under the weight of his affliction, and deaf to all comfort, they summoned a council of war, composed of all the chief officers; wherein it was unanimously resolved, that they should decamp before break of day, and retire, without sound of trumpet, to the neighbouring city of Carrhæ, which was held by a Roman garrison. Agreeable to this resolution, they began their march as soon as the council broke up; which produced dreadful outcries among the sick and wounded, who, perceiving that they were to be abandoned to the mercy of the enemy, filled the camp with their complaints and lamentations: but their cries and tears, though very affecting, did not stop the march of the others, which, indeed, was very slow, to give the stragglers time to come up. There were only 300 light horse, under the command of one Ægnatius, who pursued their march without stopping. These arriving at Carrhæ about midnight, Ægnatius, calling to the centinels on the walls, desired them to acquaint Coponius, governor of the place, that Crassus had fought a great battle with the Parthians; and, without saying a word more, or letting him know who he was, continued his march with all possible expedition to the bridge of Zeugma; which he passed, and by that means saved his troops, but was much blamed for abandoning his general.

However, the message he sent to Coponius was of some temporary service to Crassus. For that com-

mander, wisely conjecturing, from the manner in which the unknown person had given him that intelligence, that some misfortune had befallen Crassus, immediately ordered his garrison to stand to their arms; and, marching out, met Crassus, and conducted him and his army into the city: for the Parthians, though informed of his flight, did not offer to pursue him, observing therein the superstitious custom which obtained among them and the Persians, not to fight in the night; but when it was day, they entered the Roman camp, and having put all the wounded, to the number of 4000, to the sword, dispersed their cavalry all over the plain, in pursuit of the fugitives. One of Crassus's lieutenants, named *Vargunteus*, having separated in the night from the main body of the army, with four cohorts, missed his way, and was overtaken by the enemy; at whose approach he withdrew to a neighbouring hill, where he defended himself, with great valour, till all his men were killed, except 20, who made their way through the enemy, sword in hand, and got safe to Carrhæ: but *Vargunteus* himself lost his life on this occasion.

In the mean time Surenas, not knowing whether Crassus and Cassius had retired to Carrhæ, or chosen a different route; in order to be informed of the truth, and take his measures accordingly, despatched a messenger, who spoke the Roman language, to the city of Carrhæ, enjoining him to approach the walls, and acquaint Crassus himself, or Cassius, that the Parthian general was inclined to enter into a treaty with them, and demanded a conference. Both the proconsul and his quaestor Cassius spoke from the walls with the messenger; and, accepting the proposal with great joy, desired that the time and place for an interview might be immediately agreed upon. The messenger withdrew, promising to return quickly with an answer from Surenas: but that general no sooner understood that Crassus and Cassius were in Carrhæ, than he marched thither with his whole army; and, having invested the place, acquainted the Romans, that if they expected any favourable terms, they must deliver up Crassus and Cassius to him in chains. Hereupon a council of the chief officers being summoned, it was thought expedient to retire from Carrhæ that very night, and seek for another asylum. It was of the utmost importance that none of the inhabitants of Carrhæ should be acquainted with their design till the time of its execution; but Crassus, whose whole conduct evidently shows that he was blinded, as Dio Cassius observes, by some divinity, imparted the whole matter in confidence to one *Andromachus*, choosing him for his guide, and relying injudiciously on the fidelity of a man whom he scarce knew. *Andromachus* immediately acquainted Surenas with the design of the Romans; promising at the same time, as the Parthians did not engage in the night, to manage matters so, that they should not get out of his reach before daybreak. Pursuant to his promise, he led them through many windings and turnings, till he brought them into deep marshy grounds, where the infantry were up to the knees in mire. Then Cassius, suspecting that their guide had led them into those bogs with no good design, refused to follow him any longer; and returning to Carrhæ, took his route towards Syria, which he reached with 500 horse. Octavius, with 5000 men under his command, being conducted by trusty guides,

15
Surenas
pretends
to confer
with Cras-
sus.

gained.

Parthia. gained the mountains called by Plutarch and Appian *Sinnaci*, and there intrenched himself before break of day.

As for Crassus, he was still entangled in the marshes, when Surenas, at the rising of the sun, overtook him, and invested him with his cavalry. The proconsul had with him four cohorts, and a small body of horse; and with these he gained, in spite of all opposition, the summit of another hill within 12 furlongs of Octavius; who seeing the danger that threatened his general, flew to his assistance, first with a small number of his men, but was soon followed by all the rest, who, being ashamed of their cowardice, quitted their post, though very safe, and charging the Parthians with great fury, disengaged Crassus, and obliged the enemy to abandon the hill. Upon the retreat of the enemy, they formed themselves into a hollow square; and placing Crassus in the middle, made a kind of rampart round him with their bucklers, resolutely protesting, that none of the enemy's arrows should touch their general's body, till they were all killed fighting in his defence. Surenas, loth to let so fine a prey escape, surrounded the hill, as if he designed to make a new attack: but, finding his Parthians very backward, and not doubting but the Romans, when night came on, would pursue their march, and get out of his reach, he had recourse again to artifice; and declared before some prisoners, whom he soon after set at liberty, that he was inclined to treat with the proconsul of a peace; and that it was better to come to a reconciliation with Rome, than to sow the seeds of an eternal war, by shedding the blood of one of her generals.

Agreeable to this declaration, Surenas, as soon as the prisoners were released, advanced towards the hill where the Romans were posted, attended only by some of his officers, and, with his bow unbent, and open arms, invited Crassus to an interview. So sudden a change seemed very suspicious to the proconsul; who therefore declined the interview, till he was forced, by his own foldiers, to intrust his life with an enemy whose treachery they had all experienced; for the legionaries flocking round him, not only abused him in an outrageous manner, but even menaced him if he did not accept of the proposals made him by the Parthian general. Seeing, therefore, that his troops were ready to mutiny, he began to advance, without arms or guards, towards the enemy, after having called the gods and his officers to witness the violence his troops offered him; and entreated all who were present, but especially Octavius and Petronius, two of the chief commanders, for the honour of Rome their common mother, not to mention, after his death, the shameful behaviour of the Roman legionaries. Octavius and Petronius could not resolve to let him go alone; but attended him down the hill, as did likewise some legionaries, keeping at a distance. Crassus was met at the foot of the hill by two Greeks who, dismounting from their horses, saluted him with great respect; and desired him in the Greek tongue, to send some of his attendants, who might satisfy him that Surenas, and those who were with him, came without arms. Hereupon Crassus sent two brothers, of the Roscian family; but Surenas having caused them to be seized, advanced to the foot of the hill, mounted on a fine horse, and attended by the chief officers of his army. Crassus, who waited for the return of his two messengers, was surpris'd to see himself prevented by Surenas in person, when

he least expected it. The Parthian general, perceiving, as he approached Crassus, that he was on foot, cried out, in a seeming surpris'e, "What do I see? a Roman general on foot, and we on horseback! Let a horse be brought for him immediately." "You need not be surpris'd (replied Crassus): we are come only to an interview, each after the custom of his country." "Very well (answered Surenas), there shall be henceforth a lasting peace between King Orodes and the people of Rome: but we must sign the articles of it on the banks of the Euphrates; for you Romans do not always remember your conventions." Crassus would have sent for a horse; but a very stately one with a golden bit, and richly caparisoned, was brought to him by a Parthian; which Surenas presenting to him, "Accept this horse from my hands (said he), which I give you in the name of my master King Orodes." He had scarce uttered these words, when some of the king's officers, taking Crassus by the middle, set him upon the horse, which they began to whip with great violence before them in order to make him quicken his pace. Octavius, offended at this insult, took the horse by the bridle; Petronius and the few Romans who were present, seconded him, and flocking all round Crassus, stopped his horse. The Parthians endeavoured to repulse them, and clear the way for the proconsul; whereupon they began to juggle and push one another with great tumult and disorder. At last, Octavius, drawing his sword, killed one of the king's grooms; but, at the same time, another coming behind Octavius, with one blow laid him dead at his feet. Both parties fought with great resolution, the Parthians striving to carry off Crassus, and the Romans to rescue him out of their hands. In this scuffle most of the Romans who came to the conference were killed; and amongst the rest, Crassus himself, but whether by a Roman or a Parthian is uncertain.

Upon his death, the rest of the army either surrendered to the enemy, or, dispersing in the night, were pursued, and put to the sword. The Romans lost in this campaign at least 30,000 men; of which 20,000 were killed, and 10,000 taken prisoners.

When the battle of Carrhae was fought, King Orodes was in Armenia, where he had made peace with Artabazus. While the two kings were solemnizing their new alliance with expensive and public feasts, Syllaces or Syllaces, a Parthian officer, whom Surenas had sent with the news of his late victory, and the head of Crassus as a proof of it, arrived in the capital of Armenia. The transports of joy which Orodes felt at this sight, and these news, are not to be expressed; and the lords of both kingdoms, who attended their sovereigns, raised loud and repeated shouts of joy. Syllaces was ordered to give a more particular and distinct account of that memorable action; which when he had done, Orodes commanded melted gold to be poured into Crassus's mouth; reproaching him thereby with avarice, which had been always his predominant passion.

Surenas did not long enjoy the pleasure of his victory; Surenas put to death by Orodes. the Parthians, soon after caused him to be put to death. Pacorus, the king's favourite son was put at the head of the army; and agreeably to his father's directions, invaded Syria: but he was driven out from thence with great loss by Cicero and Cassius, the only general who survived the defeat of Crassus. After this we find no

mention

Parthia. mention of the Parthians, till the time of the civil war between Cæsar and Pompey, when the latter sent ambassadors to solicit succour against his rival. This Orodes was willing to grant upon condition that Syria was delivered up to him; but as Pompey would not consent to such a proposal, the succours were not only denied, but, after the battle of Pharfalia, he put Lucius Hirtius in irons, whom Pompey had again sent to ask assistance, or at least to desire leave to shelter himself in the Parthian dominions.

18
War commenced against the Parthians by Mark Antony.

Cæsar is said to have meditated a war against the Parthians, which in all probability would have proved fatal to them. His death delivered them from this danger. But, not long after, the eastern provinces, being grievously oppressed by Mark Antony, rose up in arms; and having killed the tax-gatherers, invited the Parthians to join them and drive out the Romans. They very readily accepted the invitation, and crossed the Euphrates with a powerful army under the command of Pacorus, and Labienus a Roman general of Pompey's party. At first they met with great success, overran all Asia Minor, and reduced all the countries as far as the Hellespont and the Egean sea, subduing likewise Phœnicia, Syria, and even Judea. They did not however long enjoy their new conquests: for being elated with their victories, and despising the enemy, they engaged Ventidius, Antony's lieutenant, before Labienus had time to join them, and were utterly defeated. This so disheartened Labienus's army, that they all abandoned him; and he himself, being thus obliged to wander from place to place in disguise, was at last taken and put to death at Cyprus. Ventidius pursuing his advantage, gained several other victories; and at last entirely defeated the Parthian army under Pacorus, cutting almost the whole of them in pieces, and the prince himself among the rest. He did not, however, pursue this last victory as he might have done; being afraid of giving umbrage to Antony, who had already become jealous of the great honour gained by his lieutenant. He therefore contented himself with reducing those places in Syria and Phœnicia which the Parthians had taken in the beginning of the war, until Antony arrived to take the command of the army upon himself.

19
Pacorus defeated and killed by Ventidius.

Orodes was almost distracted with grief on receiving the dreadful news of the loss of his army and the death of his favourite son. However, when time had restored the use of his faculties, he appointed Phraates, the eldest but the most wicked, of all his children, to succeed him in the kingdom, admitting him at the same time to a share of the sovereign authority with himself. The consequence of this was, that Phraates very soon attempted to poison his father with henlock. But this contrary to expectation, proving a cure for the dropsy, which an excess of grief had brought upon the king, the unnatural son had him stiled in bed, and soon after not only murdered all his own brethren, who were thirty in number, but cut off all the rest of the royal family, not sparing even his own eldest son, lest the discontented Parthians should place him, as he was already of age, on the throne.

20
Orodes murdered.

Many of the chief lords of Parthia being intimidated by the cruelty of Phraates, retired into foreign countries: and among those one Monceses, a person of great distinction, as well as skill and experience in war. This man, having fled to Antony, soon gained his confidence, and was by him easily prevailed upon to engage in a war

against his countrymen. But Phraates justly dreading the consequences of such a person's defection, sent a solemn embassy to invite him home on such terms as he should think fit to accept; which greatly provoked Antony; though he did not hinder him from returning, lest others should thereby be discouraged from coming over to him. He therefore dismissed him with great civility, sending ambassadors at the same time to Phraates to treat of a peace. Thus he hoped to divert the Parthian monarch's attention from making the necessary preparations for war, and that he should be able to fall upon him in the spring when he was in no condition to make resistance. But herein he was greatly disappointed; for on his arrival at the Euphrates, which he intended to pass, and enter the Parthian dominions on that side, he found all the passes so well guarded, that he thought proper to enter Media with a design first to reduce that country, and then to enter Parthia.

Parthia.

This plan had been suggested to him by Artabazus king of Armenia, who in the end betrayed him; for instead of conducting the army the straight way from Zeugma on the Euphrates, to the Araxes which parted Media from Armenia, and which was about 500 miles distant from the place whence he first set out, Artabazus led them over the rocks and mountains so far about, that the army had marched above 1000 miles before they reached the borders of Media, where they intended to begin the war. Thus they were not only greatly fatigued but had not sufficient time, the year being far spent, to put in execution the design on which they had come. However, as Antony was impatient to get back to Cleopatra, he left behind him most of the baggage of the army, and 300 waggons loaded with battering rams and other military engines for sieges; appointing Statianus, one of his lieutenants, with a body of 10,000 men, to guard them, and to bring them, by slower marches, after the army. With the rest of the forces he marched more than 300 miles before the rest, without allowing his men any respite till he arrived at Praaspa or Phraata, the capital of Media, which he immediately invested. But the Parthians, well knowing that he could not make any progress without his military machines, passed by his army, in order to attack Statianus; which they did with such success, that the body commanded by him were all to a man cut off, and all their military engines taken, among which was a battering ram 80 feet long.

21
Antony betrayed by Artabazus king of Armenia.

Antony, notwithstanding this disaster, continued the siege of Praaspa; but was daily harassed by sallies of the garrison from within, and the enemy's army without. At last he began to think of a retreat when his provisions were almost exhausted, finding it impossible to become master of the city. But as he was to march 300 miles through the enemy's country, he thought proper first to send ambassadors to the Parthian monarch, acquainting him that the Roman people were willing to allow him a peace, provided he would restore the standards and prisoners taken at Carrhæ. Phraates received the ambassadors, sitting on a golden throne; and, after having bitterly inveighed against the avarice and unbounded ambition of the Romans, told them that he would not part with the standards and prisoners; but that if Antony would immediately raise the siege of Praaspa, he would suffer him to retire unmolested.

22
Ten thousand Romans cut off.

Antony, who was reduced to great straits, no sooner received

Parthia.

23
Antony
leaves Par-
thia in
great dif-
treis.

received this answer than he broke up the siege, and marched towards Armenia. However, Phrahatas was not so good as his word; for the Romans were attacked by the enemy no fewer than 18 times on their march, and were thrice in the utmost danger of being cut off. A famine also raged in the Roman army; upon which they began to desert to the enemy; and indeed Antony would probably have been left by himself, had not the Parthians, in a very cruel as well as impolitic manner, murdered all those who fled to them in sight of the rest. At last, after having lost 32,000 men, and being reduced to such despair that he was with difficulty prevented from laying violent hands on himself, he reached the river Araxes; when his men, finding themselves out of the reach of the enemy, fell down on the ground, and kissed it with tears of joy.

Antony was no sooner gone, than the kings of Media and Parthia quarrelled about the booty they had taken; and after various contests Phrahatas reduced all Media and Armenia. After this, being elated with his conquests, he oppressed his subjects in such a cruel and tyrannical manner, that a civil war took place; in which the competitors were alternately driven out and restored, till the year 50, when one Vologeses, the son of Gortazes, a former king, became peaceable possessor of the throne. He carried on some wars against the Romans, but with very indifferent success, and at last gladly consented to a renewal of the ancient treaties with that powerful people.

24
Parthia
subdued by Tra-
jan.

From this time the Parthian history affords nothing remarkable till the reign of the emperor Trajan; when the Parthian king, by name *Cosdroes*, infringed the treaty with Rome, by driving out the king of Armenia. Upon this Trajan, who was glad of any pretence to quarrel with the Parthians, immediately hastened into Armenia. His arrival there was so sudden and unexpected, that he reduced almost the whole country without opposition; and took prisoner Parthamaspates, the king whom the Parthians had set up. After this he entered Mesopotamia, took the city of Nisibis, and reduced to a Roman province the whole of that wealthy country.

Early in the spring of the following year, Trajan, who had kept his winter quarters in Syria, took the field again; but was warmly opposed by *Cosdroes*.—He found him encamped on the banks of the Euphrates, with a design to dispute his passage; which he did with such vigour, that the emperor, after having several times attempted to ford that river, and been always repulsed with great slaughter, was obliged to cause boats to be built on the neighbouring mountains, which he privately conveyed from thence on carriages to the water side; and having in the night time formed a bridge with them, he passed his army the next day; but not without great loss and danger, the Parthians harassing his men the whole time with incessant showers of arrows, which did great execution. Having gained the opposite bank, he advanced boldly into Assyria, the Parthians flying everywhere before him, and made himself master of Arbela. Thence he pursued his march; subduing, with incredible rapidity, countries where the Roman standard had never been displayed. Babylonia, or the province of Babylon, voluntarily submitted to him. The city itself was, after a vigorous resistance, taken by storm; by which means he became master of

all Chaldea and Assyria, the two richest provinces of the Parthian empire. From Babylon he marched to Ctesiphon, the metropolis of the Parthian monarchy; which he besieged, and at last reduced. But as to the particulars of these great conquests, we are quite in the dark; this expedition, however glorious to the Roman name, being rather hinted at than described, by the writers of those times. While Trajan was thus making war in the heart of the enemy's country, *Cosdroes*, having recruited his army, marched into Mesopotamia, with a design to recover that country, and cut off all communication between the Roman army and Syria. On his arrival in that province, the inhabitants flocked to him from all parts; and most of the cities, driving out the garrisons left by Trajan, opened their gates to him. Hereupon the emperor detached Lucius and Maximus, two of his chief commanders, into Mesopotamia, to keep such cities in awe as had not revolted, and to open a communication with Syria. Maximus was met by *Cosdroes*; and having ventured a battle, his army was entirely defeated, and himself killed. But Lucius being joined by Euricius and Clarius, two other commanders sent by Trajan with fresh supplies, gained considerable advantages over the enemy, and retook the cities of Nisibis and Seleucia, which had revolted.

And now Trajan, seeing himself possessed of all the best and most fruitful provinces of the Parthian empire, but at the same time being well apprised that he could not, without a vast expence, maintain his conquests, nor keep in subjection so fierce and warlike a people at such a distance from Italy; resolved to set over them a king of his own choosing, who should hold the crown of him and his successors, and acknowledge them as his lords and sovereigns. With this view he repaired to Ctesiphon; and having there assembled the chief men of the nation, he crowned one of the royal family, by name *Parthaspates*, king of Parthia, obliging all who were present to pay him their allegiance. He chose *Parthaspates*, because that prince had joined him at his first entering the Parthian dominions, conducted him with great fidelity, and shown on all occasions an extraordinary attachment to the Romans. Thus the Parthians were at last subdued, and their kingdom made tributary to Rome. But they did not long continue in this state of subjection: for they no sooner heard of Trajan's death, which happened shortly after, than, taking up arms, they drove *Parthaspates* from the throne; and recalling *Cosdroes*, who had retired into the country of the Hyrcanians, openly revolted from Rome. Adrian, who was then commander in chief of all the forces in the east, and soon after acknowledged emperor by the army, did not wish, though he was at that time in Syria with a very numerous army, to engage in a new war with the Parthians; but contented himself with preserving the ancient limits of the empire, without any ambitious prospects of further conquests. Therefore, in the beginning of his reign, he abandoned those provinces beyond the Euphrates which Trajan had conquered; withdrew the Roman garrisons from Mesopotamia; and, for the greater safety of other places, made the Euphrates the boundary of, and barrier in, those parts, posting his legions along the banks of that river.

Cosdroes died after a long reign, and was succeeded by his eldest son *Vologeses*: in whose reign the Alani breaking into Media, then subject to the Parthians, committed

25
Parthia-
aspates
appointed
king by the
Roman em-
peror, but
soon after
driven out.
26
Unsuccess-
ful wars of
Vologeses
with the
Romans.

committed there great devastations; but were prevailed upon, with rich presents sent them by Vologeses, to abandon that kingdom, and return home. Upon their retreat, Vologeses, having no enemy to contend with at home, fell unexpectedly upon Armenia; surprised the legions there; and having cut them all in pieces to a man, entered Syria; defeated with great slaughter Attilius Cornelianus, governor of that province; and advanced without opposition to the neighbourhood of Antioch; putting everywhere the Romans, and those who favoured them, to the sword. Hereupon the emperor Verus, by the advice of his colleague Antoninus furnished the *Philosopher*, leaving Rome, hastened into Syria: and having driven the Parthians out of that province, ordered Statius Priscus to invade Armenia, and Cassius with Martius Verus to enter the Parthian territories, and carry the war into the enemy's country. Priscus made himself master of Artaxata; and in one campaign drove the Parthians, though not without great loss on his side, quite out of Armenia. Cassius, on the other hand, having in several encounters defeated Vologeses, though he had an army of 400,000 men under his command, reduced, in four years time, all those provinces which had formerly submitted to Trajan, took Seleucia, burnt and plundered the famous cities of Babylon and Ctesiphon, with the stately palaces of the Parthian monarchs, and struck terror into the most remote provinces of that great empire. On his return, he lost above half the number of his forces by sickness and famine; so that, after all, the Romans, as Spartianus observes, had no great reason to boast of their victories and conquests.

However, Verus, who had never stirred during the whole time of the war from Antioch and Daphne, took upon him the lofty titles of *Parthicus* and *Armenicus*, as if he had acquired them justly in the midst of his pleasures and debaucheries. After the revolt and death of Cassius, Antoninus the *Philosopher* repaired into Syria to settle the affairs of that province. On his arrival there, he was met by ambassadors from Vologeses; who having recovered most of the provinces subdued by Cassius, and being unwilling either to part with them or engage in a new war, solicited the emperor to confirm him in the possession of them, promising to hold them of him, and to acknowledge the sovereignty of Rome. To these terms Antoninus readily agreed, and a peace was accordingly concluded between the two empires; which Vologeses did not long enjoy, being soon after carried off by a ditement, and not murdered by his own subjects, as we read in Constantinus Manasses, who calls him *Belegeses*.

Upon his death, Vologeses III. the son of his brother Sanatruces, and grandson of Coldroes, was raised to the throne. He sided with Niger against the emperor Severus: who thereupon having settled matters at home, marched with all his forces against him; and advancing to the city of Ctesiphon, whither he had retired, laid close siege to that metropolis. Vologeses made a most gallant defence: but the city, after a long siege, and much bloodshed on both sides, was at length taken by assault. The king's treasures, with his wives and children, fell into the emperor's hands: but Vologeses himself had the good luck to make his escape; which was a great disappointment to Severus, who immediately despatched an express to acquaint the senate with the success that had attended him in his expedition

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against the only nation that was then formidable to Rome. But he had no sooner crossed the Euphrates than Vologeses recovered all the provinces except Mesopotamia, which he had reduced. These expeditions were chargeable to the Romans, and cost them much blood, without reaping any advantages from them; for as they had not sufficient forces to keep in awe the provinces they had subdued, the inhabitants, greatly attached to the family of Arfaces, never failed to return to their ancient obedience as soon as the Roman armies were withdrawn. Vologeses was soon after engaged in a war still more troublesome and destructive, with his brother Artabanus, who, encouraged by some of the discontented nobles, attempted to rob him of the crown, and place it on his own head. Vologeses gained several victories over his brother and rebellious subjects; but died before he could restore the empire to its former tranquillity.

Artabanus, who had a numerous army at his devotion, did not meet with any opposition in seizing the throne, vacant by the death of his brother, though Tiridates had a better title to it, as being his elder brother. He had scarce settled the affairs of his kingdom, when the emperor Caracalla, desirous to signalize himself as some of his predecessors had done, by some memorable exploit against the Parthians, sent a solemn embassy to him, desiring his daughter in marriage. Artabanus, overjoyed at this proposal, which he thought would be attended with a lasting peace between the two empires, received the ambassadors with all possible marks of honour, and readily complied with their request. Soon after, Caracalla sent a second embassy to acquaint the king that he was coming to solemnize the nuptials; whereupon Artabanus went to meet him attended with the chief of the nobility and his best troops, all unarmed, and in most pompous habits: but this peaceable train no sooner approached the Roman army, than the soldiers, on a signal given them, falling upon the king's retinue, made a most terrible slaughter of the unarmed multitude, Artabanus himself escaping with great difficulty. The treacherous Caracalla, having gained by this exploit great booty, and, as he thought, no less glory, wrote a long and boasting letter to the senate, assuming the title of *Parthicus* for this piece of treachery; as he had before that of *Germanicus*, for murdering, in like manner, some of the German nobility.

Artabanus, resolving to make the Romans pay dear for their inhuman and barbarous treachery, raised the most numerous army that had ever been known in Parthia, crossed the Euphrates, and entered Syria, putting all to fire and sword. But Caracalla being murdered before this invasion, Macrinus, who had succeeded him, met the Parthians at the head of a mighty army, composed of many legions, and all the auxiliaries of the states of Asia. The two armies no sooner came in sight of each other, but they engaged with the utmost fury. The battle continued two days; the both Romans and Parthians fighting so obstinately that night only parted them, without any apparent advantage on either side; though both retired when night had put an end to the contest, crying, Victory, victory. The field of battle was covered all over with dead bodies, there being already above 40,000 killed, including both Romans and Parthians: nevertheless

B Artabanus

Parthia

Parthia

27
Ctesiphon
taken by
Severus.

28

infamous treachery of the emperor Caracalla.

29

A desperate battle between the Parthians and Romans.

Parti. Artabanus was heard to say, that the battle was only begun, and that he would continue it till either the Parthians or Romans were all to a man, cut in pieces. But Macrinus, being well apprised that the king came highly enraged against Caracalla in particular, and dreading the consequences which would attend the destruction of his army, sent a herald to Artabanus, acquainting him with the death of Caracalla, and proposing an alliance between the two empires. The king, understanding that his great enemy was dead, readily embraced the proposals of peace and amity, upon condition that all the prisoners who had been taken by the treachery of Caracalla should be immediately restored, and a large sum of money paid him to defray the expenses of the war.

These articles being performed without delay or hesitation, Artabanus returned into Parthia, and Macrinus to Antioch.

As Artabanus lost on this occasion the flower of his army, Artaxerxes, a Persian of mean descent, but of great courage and experience in war, revolting from the Parthians, prevailed on his countrymen to join him, and attempt the recovery of the sovereign power, which he said they had been unjustly deprived of, first by the Macedonians, and afterwards by the Parthians, their vassals. Artabanus, upon the news of this revolt, marched with the whole strength of his kingdom to suppress it; but being met by Artaxerxes at the head of a no less powerful army, a bloody battle ensued, which is said to have lasted three days. At length the Parthians, though they behaved with the utmost bravery, and fought like men in despair, were forced to yield to the Persians, who were commanded by a more experienced leader. Most of their troops were cut off in the flight; and the king himself was taken prisoner, and soon after put to death at Artaxerxes's order. The Parthians, having lost in this fatal engagement both their king and their army, were forced to submit to the conqueror, and become vassals to a nation which had been subject to them for the space of 475 years.

For an account of the manners, customs, &c. of the ancient Parthians, see the article PERSIA.

PARTI, PARTIE, Party, or Parted, in *Heraldry*, is applied to a shield or escutcheon, denoting it divided or marked out into partitions.

PARTI per pale, is when the shield is divided perpendicularly into two halves, by a cut in the middle from top to bottom.

PARTI per fess, is when the cut is across the middle from side to side.

PARTI per bend dexter, is when the cut comes from the upper corner of the shield on the right hand, and descends athwart to the opposite lower corner.

PARTI per bend sinister, is when the cut, coming from the upper left corner, descends across to the opposite lower one.

All these partitions, according to M. de la Colombe, have their origin from the cuts and bruises that have appeared on shields after engagements; and, being proofs of the dangers to which the bearers had been exposed, they gained them esteem: for which reason they were transmitted to posterity, and became arms and marks of honour to their future families.

PARTIALITY. See *SELF-partiality* and *PREJUDICE.* **Partiality**

PARTICIPLE, in *Grammar*, an adjective formed of a verb; so called, because it participates partly of the properties of a noun, and partly of those of a verb. See *GRAMMAR.* **Participle.**

PARTICLE, in *Physics*, the minute part of a body, an assemblage of which constitutes all natural bodies.

In the new philosophy, particle is often used in the same sense with atom in the ancient Epicurean philosophy, and corpuscle in the latter. Some writers, however, distinguish them; making particle an assemblage or composition of two or more primitive and physically indivisible corpuscles or atoms; and corpuscle, or little body, an assemblage or mass of several particles or secondary corpuscles. The distinction, however, is of little moment; and, as to most purposes of physics, particle may be understood as synonymous with corpuscle. Particles are then the elements of bodies: it is the various arrangement and texture of these, with the difference of the cohesion, &c. that constitute the various kinds of bodies, hard, soft, liquid, dry, heavy, light, &c. The smallest particles or corpuscles cohere, with the strongest attractions, and always compose larger particles of weaker cohesion; and many of these cohering compose larger particles, whose vigour is still weaker; and so on for divers successions, till the progression end in the largest particles, on which the operations in chemistry, and the colours of natural bodies, depend, and which, by cohering, compose bodies of sensible bulk.

The cohesion of the particles of matter, according to the Epicureans, was effected by hooked atoms; the Aristotelians thought it managed by rest, that is, by nothing at all. But Sir Isaac Newton shows it is by means of a certain power, whereby the particles mutually attract or tend towards each other, which is still perhaps giving a fact without a cause. By this attraction of the particles he shows that most of the phenomena of the lesser bodies are effected, as those of the heavenly bodies are by the attraction of gravity. See *ATTRACTION* and *COHESION.*

PARTICLE, a term in *Theology*, used in the Latin church for the crumbs or little pieces of consecrated bread, called in the Greek church *μυσθίδις*. The Greeks have a particular ceremony, called *των μυσθίδων*, of the *particles*, wherein certain crumbs of bread, not consecrated, are offered up in honour of the Virgin, St John Baptist, and several other saints. They also give them the name of *προσφορα, oblatio*. Gabriel archbishop of Philadelphia wrote a little treatise express *πρις των μυσθίδων*, wherein he endeavours to show the antiquity of this ceremony, in that it is mentioned in the liturgies of St Chrysostom and Basil. There has been much controversy on this head between the reformed and catholic divines. Aubertin and Blondel explain a passage in the theory of Germanus patriarch of Constantinople, where he mentions the ceremony of the particles as in use in his time, in favour of the former; Messieurs de Port Royal contest the explanation; but M. Simon, in his notes on Gabriel of Philadelphia, endeavours to show that the passage itself is an interpolation, not being found in the ancient copies of Germanus,

30
The Persians revolt, and overthrow the Parthian empire.

manus, and consequently that the dispute is very ill grounded.

Particle
||
Partner-
ship.

Organic PARTICLES, are those small moving bodies which are imperceptible without the help of glasses; besides those animals which are perceptible to the sight, some naturalists reckon this exceedingly small species as a separate class, if not of animals properly so called, at least of moving bodies, which are found in the semen of animals, and which cannot be seen without the help of the microscope. In consequence of these observations, different systems of generation have been proposed concerning the spermatic worms of the male and the eggs of the female. In the second volume of Buffon's Natural History, several experiments are related, tending to show that those moving bodies which we discover by the help of glasses in the male semen are not real animals, but organic, lively, active, and indelible molecules, which possess the property of becoming a new organized body similar to that from which they were extracted. Buffon found such bodies in the female as well as in the male semen; and he supposes that the moving bodies which he observed with the microscope in infusions of the germs of plants are likewise vegetable organic molecules. Needham, Wriberg, Spalanzani, and several other writers on the animal economy, have pursued the same track with M. de Buffon.

Some suppose that these organic molecules in the semen answer no purpose but to excite the venereal desire: but such an opinion cannot be well founded; for eunuchs, who have no seminal liquor, are nevertheless subject to venereal desire. With respect to the beautiful experiments which have been made with the microscope on organic molecules, M. Bonnet, that learned and excellent observer of nature, remarks that they seem to carry us to the farthest verge of the sensible creation, did not reason teach us that the smallest visible globule of seminal liquor is the commencement of another universe, which, from its infinite smallness, is beyond the reach of our best microscopes.—*Animalcules*, properly so called, must not be confounded with the wonderful organic particles of Buffon. See ANIMALCULE.

PARTICLE, in *Grammar*, a denomination for all those small words that tie or unite others, or that express the modes or manners of words. See *GRAMMAR*.

PARTING, in *Chemistry* and *Metallurgy*, an operation by which gold and silver are separated from each other. See *CHEMISTRY*, and *ORES*, *Reduction of*.

PARTISAN, in the art of war, a person dexterous in commanding a party; who, knowing the country well, is employed in getting intelligence, or surprising the enemy's convoys, &c. The word also means an officer sent out upon a party, with the command of a body of light troops, generally under the appellation of the partisan's corps. It is also necessary that this corps should be composed of infantry, light horse, and hussars.

PARTNERSHIP, is a contract among two or more persons, to carry on a certain business, at their joint expense, and share the gain or loss which arises from it. Of this there are four kinds.

I. Occasional joint trade, where two or more merchants agree to employ a certain sum in trade, and divide the gain or loss so soon as the adventure is

brought to an issue. This kind of contract being generally private, the parties concerned are not liable for each other. If one of them purchase goods on trust, the furnisher, who grants the credit through confidence in him alone, has no recourse, in case of his insolvency, against the other partners. They are only answerable for the share of the adventure that belongs to the insolvent partner.

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ship.

If it be proposed to carry the adventure farther than originally agreed on, any partner may withdraw his interest; and if it cannot be separated from the others, may insist that the whole shall be brought to an issue.

II. Standing companies, which are generally established by written contract between the parties, where the stock, the firm, duration, the division of the gain or loss, and other circumstances, are inserted.

All the partners are generally authorized to sign by the firm of the company, though this privilege may be confined to some of them by particular agreement. The firm ought only to be subscribed at the place where the copartnership is established. If a partner has occasion, when absent, to write a letter relating to their affairs, he subscribes his own name on account of the company. When the same partners carry on businesses at different places, they generally choose different firms for each. The signature of each partner is generally sent to new correspondents; and when a partner is admitted, although there be no alteration in the firm, his signature is transmitted, with an intimation of the change in the copartnership to all their correspondents. Houses that have been long established, often retain the old firm, though all the original partners be dead or withdrawn.

The powers of each partner are, in general, discretionary; but they ought not to act, in matters of importance, without consulting together, when there is an opportunity. No partner is liable to make good the loss arising from his judging wrong in a case where he had authority to act. If he exceeds his power, and the event prove unsuccessful, he must bear the loss; but if it prove successful, the gain belongs to the company: yet if he acquits the company immediately of what he has done, they must either acquiesce therein, or leave him the chance of gain, as well as the risk of loss.

All debts contracted under the firm of the company are binding on the whole partners, though the money was borrowed by one of them for his private use, without the consent of the rest. And if a partner exceeds his power, the others are nevertheless obliged to implement his engagements; though they may render him responsible for his misbehaviour.

Although the sums to be advanced by the partners be limited by the contract, if there be a necessity for raising more money to answer emergencies or pay the debts of the company, the partners must furnish what is necessary, in proportion to their shares.

A debt to a company is not cancelled by the private debts of the partner: and when a partner becomes insolvent, the company is not bound for his debts beyond the extent of his share.

The debts of the company are preferable, on the company's effects, to the private debts of the partners.

Partnership is generally dissolved by the death of a partner;

Partnership

partner; yet, when there are more partners than two, it may, by agreement, subsist among the survivors. Sometimes it is stipulated, that, in case of the death of a partner, his place shall be supplied by his son, or some other person condescended on. The contract ought to specify the time and manner in which the surviving partners shall reckon with the executors of the deceased for his share of the stock, and a reasonable time allowed for that purpose.

When partnership is dissolved, there are often outstanding debts that cannot be recovered for a long time, and effects that cannot easily be disposed of. The partnership, though dissolved in other respects, still subsists for the management of their outstanding affairs: and the money arising from them is divided among the partners, or their representatives, when it is recovered. But as this may protract the final settlement of the company's affairs to a very inconvenient length, other methods are sometimes used to bring them to a conclusion, either in consequence of the original contract, or by agreement at the time of dissolution. Sometimes the debts and effects are sold by auction; sometimes they are divided among the partners; and when there are two partners, one divides them into shares, as equal as possible, and the other chooses either share he thinks best.

If a partner withdraws, he continues responsible for his former partners till it be publicly known that he hath done so. A deed of separation, registered at a public office, is sufficient presumption of such notoriety.

III. Companies, where the business is conducted by officers. There are many companies of this kind in Britain, chiefly established for purposes which require a larger capital than private merchants can command. The laws with respect to these companies, when not confirmed by public authority, are the same as the former, but the articles of their agreement usually vary different. The capital is condescended on; and divided into a certain number of shares, whereof each partner may hold one or more, but is generally restricted to a certain number. Any partner may transfer his share; and the company must admit his assignee as a partner. The death of the partners has no effect on the company. No partner can act personally in the affairs of the company: but the execution of their business is intrusted to officers, for whom they are responsible; and, when the partners are numerous, the superintendency of the officers is committed to directors chosen annually, or at other appointed times, by the partners.

IV. Companies incorporated by authority. A royal charter is necessary to enable a company to hold lands, to have a common seal, and enjoy the other privileges of a corporation. A charter is sometimes procured, in order to limit the risk of the partners: for, in every private company, the partners are liable for the debts, without limitation; in incorporated societies, they are only liable for their shares in the stock of the society. The incorporation of societies is sometimes authorized by act of parliament: but this high authority is not necessary, unless for conferring exclusive privileges.

Moral and Political Philosophy

Mr Paley says, "I know of nothing upon the subject of partnership that requires explanation, but how the profits are to be divided where one partner contri-

butes money and the other labour, which is a common case.

"Rule. From the stock of the partnership deduct the sum advanced, and divide the remainder between the moneyed partner and the labouring partner, in the proportion of the interest of the money to the wages of the labour, allowing such a rate of interest as money might be borrowed for upon the same furniture, and such wages as a journeyman would require for the same labour and fruit.

"Example. A advances 1000l. but knows nothing of the business; B produces no money, but has been brought up to the business, and undertakes to conduct it. At the end of the year the stock and effects of the partnership amount to 1200l. consequently there are 200l. to be divided. Now nobody would lend money upon the event of the business succeeding, which is A's security, under 6 per cent. therefore A must be allowed 60l. for the interest of his money. B, before he engaged in the partnership, earned 50l. a year in the same employment: his labour, therefore, ought to be valued at 50l. and the 200l. must be divided between the partners in the proportion of 60 to 30; that is, A must receive 133l. 6s. 8d. and B 66l. 2s. 4d. If there be nothing gained, A loses his interest, and B his labour, which is right. If the original stock be diminished, by this rule B loses only his labour as before; whereas A loses his interest and part of the principal; for which eventual disadvantage A is compensated, by having the interest of his money computed at 6 per cent. in the division of the profits when there is any. It is true, that the division of the profit is seldom forgotten in the constitution of the partnership; and is therefore commonly settled by express agreement; but these agreements, to be equitable, should pursue the principle of the rule here laid down. All the partners are bound by what any one of them does in the course of the business; for, *quoad hoc*, each partner is considered as an authorized agent for the rest."

PARTRIDGE, a species of bird. See TETRAO, ORNITHOLOGY Index.

The partridge is so valuable at the table, that a great many ways of taking it have been invented by sportsmen, all of which succeed from the natural folly and timidity of the animal.

The places partridges delight in most are corn fields, especially whist the corn grows, for under that cover they shelter and breed; neither are those places unrequented by them when the corn is cut down, by reason of the grain they find there, especially in wheat stubble, the height of which they delight in, being to them as a covert or shelter. When the wheat stubble is much trodden by men or beasts, they then betake themselves to the barley stubble, provided it be fresh and untrodden; and they will, in the furrows, amongst the clots, branches, and long grass, hide both themselves and coveys, which are sometimes 20 in number, nay 30, in a covey.

When the winter season is arrived, and the stubble fields are ploughed up, or over-soiled with cattle, partridges resort into the upland meadows, and lodge in the dead grass, or fog, under hedges, amongst mole hills, or under the roots of trees; sometimes they resort

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Partridge to coppices and underwoods, especially if any corn fields are adjacent, or where there is grown broom, brakes, fern, &c.

In the harvest time, when every field is full of men and cattle, in the day time they are found in the fallow fields which are next adjoining to the corn fields, where they lie lurking till evening or morning, and then they feed among the sheaves of corn.

When their haunts are known, according to the situation of the country and season of the year, the next care must be to find them out in their haunts, which is done several ways. Some do it by the eye only; and this art can never be taught, but learned by frequent experience, the colour of the birds being so like that of the earth at a distance, that no eye but a very conversant one could distinguish them. When they are once seen, the business is to keep the eye upon them, and then to keep in continual motion. They are a very lazy bird, and by this means will let a person almost tread upon them; though if the person stands still to eye them, they will rise immediately though they be at a considerable distance.

Another method of discovering them is, by going to their haunts very early in the morning, or at the close of the evening, which is called the *juck ng* time. The noise of the cock partridge is to be attended to at this time, and is very loud and earnest. The hen will soon come up to the cock after her making the noise, which she does by way of answer; and when they are got together, their chattering will discover them. Thus they may always be found at these times. But there is yet a better method of finding this bird, which is by the *call*. The business, in order to have success in this way, is carefully to learn the notes of the partridge, and be able to imitate all the several sounds. When perfect in this, the person is to go to the haunts morning and evening, and placing himself in some place where he can see the birds without being seen by them, he is to listen to their calling; and when they are heard, he is to answer in the same notes, doubling again as they do: by continuing this, they may be brought so near, that the person lying down on his back may count their whole number. Having in this manner found where the birds are, the next care is to catch them.

They are so foolish, that it is extremely easy to take them in *nets*. In order to this, there needs no more than the going out, provided with two or three nets, with meshes somewhat smaller than those of the pheasant nets, and walking round about the covey, a net is to be fixed so as to draw over them, on pulling a line at a distance. All this may be easily done; for so long as the sportsman continues moving about, and does not fix his eye too intensely upon them, they will let him come near enough to fix the net without moving. If they lie so straggling, that one net will not cover them, then two or three must be fixed in the same manner. The sportsman may then draw the nets over them, and they will often lie still with the nets upon them till he comes up to fright them; then they will rise, and be entangled in the net.

A second method of taking them is with *bird lime*: this is done by means of wheat straws. These must be large, and cut off between knot and knot; they must be well lined with the best and strongest bird

lime, and the sportsman must carry a great number out with him. Having found a field where there are partridges, he is to call; and if they answer, he is then to flick up the lined straws in rows across two or three lands, and going backward, call again to them, leading them on in the road where the straws are: they will follow one another like a flock of chickens, and come out to the call; and will in their way run upon the straws, and liming themselves they will daub one another by crowding together, so that very few of them will be able to escape.

But there is yet a pleasanter way of taking them than this, that is, by *driving* of them. In order to this, an engine is to be made of canvass stuffed with straw, to represent a horse; this horse and nets are to be taken to the haunts of the partridges, and the nets being placed fluting or slopwise in the lower part of the field, the sportsman is to take the wind in his back and get above them, driving them downwards; his face is to be covered with something green or blue, and placing the horse before him, he is to go towards them slowly and gently; and by this means they will be raised on their legs, but not on their wings, and will run before the horse into the nets. If in the way they go into a wrong path, the horse is to be moved to face them; and they will be thus driven back again, and driven every way the sportsman pleases.

The partridges of *Abylinia*, we are told, are very large, being as big as *capons*.

In *Jeremiah* xvii. 11. we have the following curious passage: "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool;" which is explained by Mr Poole as follows: It is no wonder if we cannot be certain as to the sense of these words, so far as they concern natural history, when we are not certain what bird it is to which this doth relate. We translate *partridge*: others will have it to be a *cuckoo*; but certain it is, that it is the same word which we translate *partridge*, (1 Sam. xxvi. 20.); and cuckoos use not to be much hunted after. How the partridge is said to sit on eggs and hatch them not, is yet a greater question. It may be occasioned so many ways, viz. either sitting upon wind eggs; or being killed before the eggs are hatched; or having its eggs destroyed by the male partridge, or by some dog or other vermine; or, its nest being found, having her eggs taken from her, that it is hard to determine which the prophet means. Of all others, I least approve of that which *Jerome* makes the sense, though the thing be true (if we may believe *Cassiodorus* and several natural historians, *Aldrovandus*, &c.), that partridges have such a love and desire to hatch young ones, that having lost their own eggs, they will steal the eggs of other partridges, and hatch them; which being hatched, the young ones knowing the cry of their proper dams, hearing them call, leave the partridge that hatched them (which is one thing quoted by *Aldrovandus*, to show the sagacity of that bird); but if this were the sense, the words would be, 'as the partridge sitteth on eggs, and hatcheth them, but enjoyeth them not;' whereas they are, 'hatcheth them not:' that is, having lost them, either by some man that hath taken them from her, or by some vermin or wild beast." *Poole's Annot. in Loc.*

The

Parturition
Pascal.

The words in the original are, *רָרָה וְלֵא יִרְרָה*, which the Septuagint translate *spawms παρασπῆς*, &c. "The partridge cried; it gathered together what it had not produced;" and some translate the Hebrew, "The partridge lays many eggs, but does not hatch them all." Le Clerc, upon the authority of Bocchart, underitands the Hebrew word *kore* here to signify a woodcock. Le Clerc's translation is as follows: *Kyfficula ova colligit, sed non parit; facit sibi divitiis, sed sine jure, mediis suis diebus eas relinquit, atque ad extremum sulca est.*

PARTURITION, the act of bringing forth or being delivered of young. See MIDWIFERY.

PARTY, in a military sense, a small number of men, horse, or foot, sent upon any kind of duty; as into an enemy's country to pillage, to take prisoners, and to oblige the country to come under contribution. Parties are often sent out to view the roads and ways, get intelligence, seek forage; to reconnoitre, or amuse the enemy upon a march: they are also frequently sent upon the flanks of an army or regiment, to discover the enemy if near, and prevent surpris or ambuscade.

PARVICH, an island near Dalmatia, and one of the best peopled and most considerable of those which are under the jurisdiction of Sibenico. It contains a great number of fishermen, and a considerable number of persons employed in agriculture. It contains many Roman antiquities, which evidently show that it was a Roman station. It seems to be among the number of those islands which Pliny calls *Celadusse*, which is supposed to be an inversion of *δενδραδουσις*, which means *ill founding or noisy*. Parvich is not of large extent, but it is extremely fertile. Every product succeeds in perfection there: we mean those products of which a very shallow ground is susceptible; such as wine, oil, mulberry-trees, and fruit. The aspect of this island is also very pleasant at a distance, whereas that of the others adjacent disgusts the eye, by their too high, rocky, and bare hills. The name of *Parvich* seems to have been given it because it is the first one meets with on going out of the harbour of Sibenico; for the Illyric word *parvi* signifies *first*.

PARULIDES, in *Surgery*, tumors and inflammations of the gums, commonly called *gum-boils*. They are to be treated with discutients like other inflammatory tumors.

PARUS, or TITMOUSE, a genus of birds belonging to the order of passeræ. See ORNITHOLOGY *Index*.

PASCAL, BLAISE, one of the greatest geniuses and best writers France has produced, was born at Clermont in Auvergne, in the year 1623. His father, Stephen Pascal, born in 1588, and of an ancient family, was president of the court of aids in his province: he was a very learned man, an able mathematician, and a friend of Descartes. Having an extraordinary tenderness for this child, his only son, he quitted his office in his province, and went and settled at Paris in 1631, that he might be quite at leisure for the instruction of him; and Blaise never had any master but his father. From his infancy he gave proofs of a very extraordinary capacity: for he desired to know the reason of every thing; and when good reasons were not given him, he would seek for better; nor would he ever yield his assent but upon such as appeared to him well grounded. There was room to fear, that with such a cast of mind he would fall into free thinking, or at least into hetero-

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doxy; yet he was always very far from any thing of this nature.

What is told of his manner of learning the mathematics, as well as the progress he quickly made in that science, seems almost miraculous. His father, perceiving in him an extraordinary inclination to reasoning, was afraid lest the knowledge of the mathematics would hinder his learning the languages. He kept him therefore as much as he could from all notions of geometry, locked up all his books of that kind, and refrained even from speaking of it in his presence. He could not, however, make his son refrain from musing upon proportions; and one day surpris'd him at work with charcoal upon his chamber-floor, and in the midst of figures. He asked him what he was doing? I am searching, says Pascal, for such a thing; which was just the 32^d proposition of the first book of Euclid. He asked him then how he came to think of this? It was, says Pascal, because I have found out such another thing: and so going backward, and using the names of *bar* and *round*, he came at length to the definitions and axioms he had formed to himself. Does it not seem miraculous that a boy should work his way into the heart of a mathematical book, without ever having seen that or any other book upon the subject, or knowing any thing of the terms? Yet we are assured of the truth of this by Madame Perrier, and several other writers, the credit of whose testimony cannot reasonably be questioned. He had, from henceforward, full liberty to indulge his genius in mathematical pursuits. He understood Euclid's Elements as soon as he cast his eyes upon them: and this was not strange; for, as we have seen, he understood them before. At 16 years of age he wrote a treatise of conic sections, which was accounted by the most learned a mighty effort of genius; and therefore it is no wonder that Descartes, who had been in Holland a long time, should, upon reading it, choose to believe that Mr Pascal the father was the real author of it. At 19, he contrived an admirable arithmetical machine, which was esteem'd a very wonderful thing, and would have done credit as an invention to any man versed in science, and much more to such a youth.—About this time his health became impaired, and he was in consequence obliged to suspend his labours; nor was he in a condition to resume them till four years after. About that period, having seen Torricelli's experiment respecting a vacuum and the weight of the air, he turned his thoughts towards these objects; and in a conference with Mr Petit, intendant of fortifications, propos'd to make farther researches. In consequence of this idea, he undertook several new experiments, one of which was as follows: Having provided a glass tube, 46 feet in length, open at one end, and sealed hermetically at the other, he filled it with red wine, that he might distinguish the liquor from the tube. He then elevated it in this condition; and having placed it perpendicularly to the horizon, stopp'd up the bottom, and plung'd it into a vessel full of water, to the depth of a foot; after which he opened the extremity of the tube, and the wine descend'd to the distance of about 32 feet from the surface of the vessel, leaving a considerable vacuum at the upper extremity. He next inclin'd the tube, and remark'd that the wine rose higher: and having inclin'd it till the top was within 32 feet of the

ground,

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ground, making the wine thus run out, he found that the water rose in it, so that it was partly filled with that fluid, and partly with wine. He made also a great many experiments with siphons, syringes, bellows, and all kinds of tubes, making use of different liquors, such as quicksilver, water, wine, oil, &c.; and having published them in 1647, dispersed his work throughout all France, and transmitted it also to foreign countries. All these experiments, however, ascertained effects, without demonstrating the causes. Pascal knew that Torricelli conjectured that those phenomena which he had observed were occasioned by the weight of the air (A); and, in order to discover the truth of this theory, he made an experiment at the top and bottom of a mountain in Auvergne, called *Le Puy de Dome*, the result of which gave him reason to conclude that air was weighty. Of this experiment he published an account, and sent copies of it to most of the learned men in Europe. He likewise renewed it at the top of several high towers, such as those of Notre Dame at Paris, St Jacques de la Boucherie, &c.; and always remarked the same difference in the weight of the air, at different elevations. This fully convinced him of the weight of the atmosphere; and from this discovery he drew many useful and important inferences. He composed also a large treatise, in which he thoroughly explained this subject, and replied to all the objections that had been started against it. As he thought this work rather too prolix, and as he was fond of brevity and precision, he divided it into two small treatises, one of which he entitled, *A Dissertation on the Equilibrium of Liquors*; and the other, *An Essay on the Weight of the Atmosphere*. These labours procured Pascal so much reputation, that the greatest mathematicians and philosophers of the age proposed various questions to him, and consulted him respecting such difficulties as they could not solve.—Some years after, while tormented with a violent fit of the toothache he discovered the solution of a problem proposed by Father Merenne, which had baffled the penetration of all those who had attempted it. This problem was to determine the curve described in the air by the nail of a coach-wheel, while the machine is in motion. Pascal offered a reward of 40 pistoles to any one who should give a satisfactory answer to it. No one, however, having succeeded, he published his own at Paris; but as he began now to be disgusted with

the sciences, he would not put his real name to it, but sent it abroad under that of A. d'Ettenville.—This was the last work which he published in the mathematics; his infirmities now increasing so much, that he was under the necessity of renouncing severe study, and of living so recluse, that he scarcely admitted any person to see him.

After he had thus laboured abundantly in mathematical and philosophical disquisitions, he forsook those studies and all human learning at once; and determined to know nothing, as it were, for the future, but Jesus Christ and him crucified. He was not 24 years of age, when the reading some pious books had put him upon taking this holy resolution; and he became as great a devotee as any age has produced. Mr Pascal now gave himself up entirely to a state of prayer and mortification. He had always in his thoughts these great maxims, of renouncing all pleasure and all superfluity; and this he practised with rigour even in his illnesses, to which he was frequently subject, being of a very invalid habit of body: for instance, when his sickness obliged him to feed somewhat delicately, he took great care not to relish or taste what he ate. He had no violent affection for those he loved; he thought it sinful, since a man possesses a heart which belongs only to God. He found fault with some discourses of his sister, which she thought very innocent; as if she had said upon occasion, that she had seen a beautiful woman, he would be angry, and tell her, that she might raise bad thoughts in footmen and young people. He frequently wore an iron girdle full of points next to his skin; and when any vain thought came into his head, or when he took particular pleasure in any thing, he gave himself some blows with his elbow, to redouble the prickings, and to recal himself to his duty.

Though Mr Pascal had thus abstracted himself from the world, yet he could not forbear paying some attention to what was doing in it; and he even interested himself in the contest between the Jesuits and the Jansenists. The Jesuits, though they had the popes and kings on their side, were yet decried by the people, who brought up afresh against them the assassination of Henry the Great, and all the old stories that were likely to make them odious. Pascal went farther; and by his *Lettres Provinciales* (B), published in 1656, under the name of *Louis de Montalte*, made them

the

(A) Before this period, all those effects which are now known to be produced by the weight of the atmosphere, were attributed to Nature's abhorrence of a vacuum.

(B) The origin of these letters was this: for the sake of unbending his mind, Pascal used often to go to Port Royal des Champs, where one of his sisters had taken the veil, and where he had an opportunity of seeing the celebrated Mr Arnaud, and several of his friends. This gentleman's dispute with the doctors of the Sorbonne, who were endeavouring to condemn his opinions, was of course frequently brought upon the carpet. Mr Arnaud, solicited to write a defence, had composed a treatise, which, however, did not meet with approbation, and which he himself considered as a very indifferent work. Pascal being one day in company, some of those present, who were sensible of his abilities, having said to him, "You who are a young man ought to do something;" he took the hint, and composed a letter, which he showed to his friends, and which was so much admired, that they insisted on its being printed. The object of this letter is an explanation of the terms, *next power*, *sufficient grace*, and *actual grace*; and the author here shows, as well as in two others which followed it, that a regard for the faith was not the motive which induced the doctors of the Sorbonne to enter into dispute with Mr Arnaud, but a desire of oppressing him by ridiculous questions. Pascal, therefore, in other letters which he published afterwards, attacks the Jesuits, whom he believed to be the authors of this quarrel, and in the most elegant style, seasoned with wit and satire, endeavours to render them not only odious but ridiculous. For this

Pascal. the subject of ridicule. "These letters (says Voltaire) may be considered as a model of eloquence and humour. The best comedies of Moliere have not more wit than the first part of these letters; and the sublimity of the latter part of them is equal to any thing in Bossuet. It is true, indeed, that the whole book was built upon a false foundation; for the extravagant notions of a few Spanish and Flemish Jesuits were artfully ascribed to the whole society. Many absurdities might likewise have been discovered among the Dominican and Franciscan casuists; but this would not have answered the purpose; for the whole raillery was to be levelled only at the Jesuits. These letters were intended to prove, that the Jesuits had formed a design to corrupt mankind; a design which no sect or society ever had, or can have." Voltaire calls Pascal the first of their satirists; for Despreaux, says he, must be considered as only the second. In another place, speaking of this work of Pascal, he says, that "examples of all the various species of eloquence are to be found in it. Though it has been now written almost 100 years, yet not a single word occurs in it, favouring of that viciousness to which living languages are so subject. Here then we are to fix the epocha when our language may be said to have assumed a settled form. The bishop of Lucon, son of the celebrated Bossuet, told me, that asking one day the bishop of Meaux what work he would covet most to be the author of, supposing his own performances set aside, Bossuet replied, *The Provincial Letters.*" These letters have been translated into all languages, and printed over and over again. Some have said, that there were decrees of formal condemnation against them; and also that Pascal himself, in his last illness, detested them, and repented of having been a Jansenist: but both these particulars are false and without foundation. Father Daniel was supposed to be the anonymous author of a piece against them, entitled, *The Dialogues of Cleander and Eudoxus.*

Pascal was only about the age of 30 when these letters were published, yet he was extremely infirm, and his disorders increasing soon after, so much that he conceived his end fast approaching, he gave up all farther thoughts of literary composition. He resolved to spend the remainder of his days in retirement and pious meditation; and with this view he broke off all his former

connections, changed his habitation, and spoke to no one, not even to his own domestics. He made his own bed, fetched his dinner from the kitchen, carried it to his apartment, and brought back the plates and dishes in the evening; so that he employed his servants only to cook for him, to go to town, and to do such other things as he could not absolutely do himself. In his chamber nothing was to be seen but two or three chairs, a table, a bed, and a few books. It had no kind of ornament whatever; he had neither a carpet on the floor nor curtains to his bed; but this did not prevent him from sometimes receiving visits; and when his friends appeared surpris'd to see him thus without furniture, he replied, that he had what was necessary, and that any thing else would be a superfluity, unworthy of a wise man. He employed his time in prayer, and in reading the Holy Scriptures; and he wrote down such thoughts as this exercise inspired. Though his continual infirmities obliged him to use very delicate food, and though his servants employed the utmost care to provide only what was excellent, he never relished what he ate, and seem'd quite indifferent whether what they brought him was good or bad. When any thing new and in season was presented to him, and when he was ask'd, after he had finish'd his repast, how he liked it, he replied, "You ought to have inform'd me before-hand, I should have then taken notice of it." His indifference in this respect was so great, that though his taste was not vitiated, he forbade any sauce or ragout to be made for him which might excite his appetite. He took without the least repugnance all the medicines that were prescribed him for the re-establishment of his health; and when Madame Perrier, his sister, seem'd astonish'd at it, he replied ironically, that he could not comprehend how people could ever shew a dislike to a medicine, after being apprised that it was a disagreeable one, when they took it voluntarily; for violence or surpris'e ought only to produce that effect.

Though Pascal had now given up intense study, and though he lived in the most temperate manner, his health continued to decline rapidly; and his disorders had so enfeebled his organs, that his reason became in some measure affected. He always imagin'd that he saw a deep abyss on his left side, and he never would sit down till a chair was placed there, to secure him from the danger

this purpose he employs the form of dialogue, and introduces an ignorant person, as men of the world generally are, who requests information respecting the questions in dispute from these doctors, whom he consults by proposing his doubts; and his answers to their replies are so perspicuous, pertinent, and just, that the subject is illustrated in the clearest manner possible. He afterwards exposes the morality of the Jesuits, in some conversations between him and one of their casuists, in which he still represents a man of the world, who seeks for instruction, and who, hearing maxims altogether new to him, seems astonish'd, but still listens with moderation. The casuist believes that he is sincere, and relishes these maxims; and under this persuasion he discovers every thing to him with the greatest readiness. The other is still surpris'd; and as his instructor attributes this surpris'e only to the novelty of his maxims, he still continues to explain himself with the same confidence and freedom. This instructor is a simple kind of man, who is not overburdened with acuteness, and who insensibly engages himself in details which always become more particular. The person who listens, wishing neither to contradict him nor to subscribe to his doctrine, receives it with an ambiguous kind of raillery; which, however, sufficiently shows what opinion he entertains of it. The Jesuits reproach'd the author with having employed only raillery against them, and with having misrepresented several passages of their authors; which induc'd Pascal to write eight more in vindication of himself. All these letters, in number 18, written in a style altogether new in France, appeared in 4to, one after another, from the month of January 1656, to the month of March of the year following.

Pascal. danger which he apprehended. His friends did every thing in their power to banish this melancholy idea from his thoughts, and to cure him of his error, but without the desired effect; for though he would become calm and composed for a little, the phantom would in a few moments again make its appearance and torment him. The cause of his seeing this singular vision for the first time, is said to have been as follows: His physicians, alarmed on account of the exhausted state to which he was reduced, had advised him to substitute easy and agreeable exercise for the fatiguing labours of the closet. One day, in the month of October 1654, having gone according to custom to take an airing on the Pont de Neuilly, in a coach and four, the two first horses suddenly took fright, opposite to a place where there was no parapet, and threw themselves violently into the Seine; but the traces luckily giving way, the carriage remained on the brink of the precipice. The shock which Pascal, in his languishing situation, must have received from this dreadful accident, may easily be imagined. It threw him into a fit, which continued for some time, and it was with great difficulty that he could be restored to his senses. After this period his brain became so deranged, that he was continually haunted by the remembrance of his danger, especially when his disorders prevented him from enjoying sleep. To the same cause was attributed a kind of vision or ecstasy that he had some time after; a memorandum of which he preserved during the remainder of his life in a bit of paper, put between the cloth and the lining of his coat, and which he always carried about him. Some of the Jesuits had the baseness and inhumanity to reproach this great genius with the derangement of his organs. In the Dictionary of Jansenist Books, he is called a *hypochondriac*, and a man of a *wrong head*, and a *bad heart*. But, as a celebrated writer has observed, Pascal's disorder had in it nothing more surprising or disgraceful than a fever, or the vertigo. During the last years of his life, in which he exhibited a melancholy example of the humiliating reverses which take place in this transitory scene, and which, if properly considered, might teach mankind not to be too proud of those abilities which a moment may take from them, he attended all the salutations (c), visited every church in which relics were exposed, and had always a spiritual almanack, which gave an account of all those places where particular acts of devotion were performed. On this occasion it has been said, that "Religion renders great minds capable of little things, and little minds capable of great."

In company, Pascal was distinguished by the amiableness of his behaviour; by his easy, agreeable, and instructive conversation, and by great modesty. He possessed a natural kind of eloquence, which was in a manner irresistible. The arguments he employed for the most part produced the effect which he proposed; and though his abilities intitled him to assume an air of superiority, he never displayed that haughty and imperious tone which may often be observed in men of shining talents. The philosophy of this great man consisted in

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renouncing all pleasure, and every superfluity. He not only denied himself the most common gratifications; but he took also without reluctance, and even with pleasure, either as nourishment or as remedies, whatever was disagreeable to the senses; and he every day retrenched some part of his dress, food, or other things, which he considered as not absolutely necessary. Towards the close of his life, he employed himself wholly in pious and moral reflections, writing down those which he judged worthy of being preserved. The first piece of paper he could find was employed for this purpose; and he commonly put down only a few words of each sentence, as he wrote them merely for his own use. The bits of paper upon which he had written these thoughts, were found after his death filed upon different pieces of string, without any order or connection; and being copied exactly as they were written, they were afterwards arranged and published.

The celebrated Bayle, speaking of this great man, says, An hundred volumes of sermons are not of so much avail as a simple account of the life of Pascal. His humility and his devotion mortified the libertines more than if they had been attacked by a dozen of missionaries. In a word, Bayle had so high an idea of this philosopher, that he calls him a *paradox in the human species*. "When we consider his character (says he), we are almost inclined to doubt that he was born of a woman, like the man mentioned by Lucretius:

"*Ut vix humana videatur stirpe creatus.*"

Mr Pascal died at Paris the 19th of August 1662, aged 39 years. He had been some time about a work against atheists and infidels, but did not live long enough to digest the materials he had collected. What was found among his papers was published under the title of *Pensées*, &c. or *Thoughts upon religion and other subjects*, and has been much admired. After his death appeared also two other little tracts; one of which is intitled, *The equilibrium of fluids*; and the other, *The weight of the mass of air*.

The works of Pascal were collected in five volumes 8vo, and published at the Hague by De Tune, and at Paris by Nyon senior, in 1779. This edition of Pascal's works may be considered as the first published; at least the greater part of them were not before collected into one body; and some of them had remained only in manuscript. For this collection, the public were indebted to the abbé Bossu, and Pascal deserved to have such an editor. "This extraordinary man (says he) inherited from nature all the powers of genius. He was a geometrician of the first rank, a profound reasoner, and a sublime and elegant writer. If we reflect, that in a very short life, oppressed by continual infirmities, he invented a curious arithmetical machine, the elements of the calculation of chances, and a method of resolving various problems respecting the cycloid; that he fixed in an irrevocable manner the wavering opinions of the learned respecting the weight of the air; that he wrote one of the completest works which exist in the French language; and that in his *Thoughts* there are passages,

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(c) Certain solemn prayers, which are repeated at certain hours, and on certain days, in the Popish churches.

Paschal
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Pasiphae.

the depth and beauty of which are incomparable—we shall be induced to believe, that a greater genius never existed in any age or nation. All those who had occasion to frequent his company in the ordinary commerce of the world, acknowledged his superiority; but it excited no envy against him, as he was never fond of showing it. His conversation instructed, without making those who heard him sensible of their own inferiority; and he was remarkably indulgent towards the faults of others. It may be easily seen by his Provincial Letters, and by some of his other works, that he was born with a great fund of humour, which his infirmities could never entirely destroy. In company, he readily indulged in that harmless and delicate raillery which never gives offence, and which greatly tends to enliven conversation; but its principal object generally was of a moral nature. For example, ridiculing those authors who say, *My Book, my Commentary, my History*, they would do better (added he) to say, *Our Book, our Commentary, our History*; since there are in them much more of other people's than their own." An elegant Latin epitaph was inscribed on his tomb.

PASCHAL, something belonging to the passover, or Easter. See PASSOVER and EASTER.

PAS-EP-A, the chief of the Lamas, particularly eminent for having invented characters for the Moguls. He was much esteemed by the Chinese, though the literati exclaimed against the manner in which the people demonstrated their affection. There is still at Pekin a *myau* or temple, built in honour of Pas-ep-a in the time of the Mogul emperors. He died in 1279.

PASIGRAPHY (from *πας*, *omnis*, and *γραφω*, *scribo*), the art of writing on any subject whatever, so as to be universally understood by all nations upon earth. The idea of establishing such a language is deemed by many extremely fanciful and absurd, while the practicability of it is as strenuously contended for by others. Hints respecting such a system of writing as might be understood by all mankind, are to be met with in the writings of many eminent philosophers; but if such an attempt failed in the hands of a Leibnitz, a Kircher, a Becher, a Wilkins, and some others, it is at least to be presumed, that the execution of a pasigraphy, or universal language, will always be found to bear a striking analogy to the chimerical sentiments which were formerly entertained respecting the doctrines of the quadrature of the circle, the multiplication of the cube, the philosopher's stone, or perpetual motion, all of which have been finely ridiculed by Dean Swift in his idea of circular shot. Kant is clearly of opinion, however, that such a pasigraphy falls within the limits of possibility;—nay, he even asserts, that it will actually be established at some future period. And, while none of its admirers venture to bid us believe that it will ever be universally spoken or understood, they confidently think, that, by means of it, the valuable labours of erudition and human genius will be effectually prevented from ever falling into oblivion. See a Memoir on this subject in Nicholson's Journal, ii. 342. 4to.

PASIPHAË, in fabulous history, daughter of the Sun by Perseis, who married Minos king of Crete. She disgraced herself by an unnatural passion for a bull, which we are told she was enabled to gratify by means of the artist Dædalus. This celebrated bull had been given to Minos by Neptune, to be offered on his altars.

Pasiphae
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Passage.

But as the monarch refused to sacrifice the animal on account of his beauty, the god revenged his disobedience by inspiring Pasiphaë with an unnatural love for him. This fable, which is universally believed by the poets, who observe, that the minotaur was the fruit of this infamous commerce, is refuted by some writers; who suppose that the infidelity of Pasiphaë to her husband was betrayed in her affection for an officer of the name of Taurus, and that Dædalus, by permitting his house to be the asylum of the two lovers, was looked upon as accessory to the gratification of Pasiphaë's lust. From this amour with Taurus, as it is farther remarked, the queen became mother of twins; and the name of *Minotaurus* arises from the resemblance of the children to the husband and the lover of Pasiphaë. Minos had four sons by Pasiphaë, Castreus, Deucalion, Glaucus, and Androgeus; and three daughters, Hecate, Ariadne, and Phædra.

PASQUIN, a mutilated statue at Rome, in a corner of the palace of the Ursini. It takes its name from a cobbler of that city called *Pasquin*, famous for his sneers and gibes, and who diverted himself by passing his jokes on all that went through that street. After his death, as they were digging up the pavement before his door, they found in the earth the statue of an ancient gladiator, well cut, but maimed and half-spoiled: this they set up in the place where it was found, and by common consent named it *Pasquin*. Since that time all satires are attributed to that figure; and are either put into its mouth, or pasted upon it, as if they were written by Pasquin redivivus; and these are addressed by Pasquin to Marforio, another statue at Rome. When Marforio is attacked, Pasquin comes to his assistance; and, when Pasquin is attacked, Marforio assists him in his turn; that is, the people make the statues speak just what they please.

PASQUINADE, a satirical libel fastened to the statue of Pasquin: these are commonly short, witty, and pointed; and from hence the term has been applied to all lampoons of the same cast.

PASS, or PASSADE, in fencing, an advance or leap forward upon the enemy. Of these there are several kinds; as passes within, above, beneath, to the right, the left, and passes under the line, &c. The measure of the pass is when the swords are so near as that they may touch one another.

PASS, in a military sense, a strait and difficult passage, which shuts up the entrance into a country.

PASS Parole, in military affairs, a command given at the head of an army, and thence communicated to the rear, by passing it from mouth to mouth.

PASSADE, in the manege, is a turn or course of a horse backwards or forwards on the same spot of ground. Hence there are several sorts of passades, according to the different ways of turning, in order to part or return upon the same tread, which is called *closing the passade*; as the passade of one time, the passade of five times, and the raised or high passades, into which the demivolts are made into curvets. See HORSEMANSHIP.

North-west PASSAGE. { See NORTH-West Passage,
North-east PASSAGE. { NORTH-East Passage, and
POLE.

Right of PASSAGE, in commerce, is an imposition or duty exacted by some princes, either by land or sea, in certain close and narrow places in their territories, on all

Passant
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Passion

all vessels and carriages, and even sometimes on persons or passengers, coming in or going out of ports, &c. The most celebrated passage of this kind in Europe is the Sound: the dues for passing which strait belong to the king of Denmark, and are paid at Elsinore or Cronenburg.

PASSANT, in *Heraldry*, a term applied to a lion or other animal in a shield, appearing to walk leisurely: for most beasts, except lions, the *trippant* is frequently used instead of *passant*.

PASSAU, an ancient, handsome, and celebrated town of Germany, in Lower Bavaria, with a bishop's see and fort. The houses are well built, and the cathedral is thought to be the finest in all Germany. It is divided into four parts, three of which are fortified; but the other is only a suburb, and has nothing but an old castle in which the bishop generally resides. It is seated at the confluence of the rivers Inn and Iltz, in E. Long. 13. 34. N. Lat. 48. 26.

PASSAU, a bishopric of Germany, lying between Lower Bavaria, Austria, and Bohemia. It extends not above 20 miles where largest; and has no considerable place, except the capital, which is of the same name.

PASSERES, the name of one of the orders (the 6th) into which the class of birds is divided. See ORNITHOLOGY *Index*.

PASSIFLORA, or PASSION FLOWER; a genus of plants belonging to the gynandria class; and in the natural method ranking under the 34th order, *Cucurbitaceæ*. See BOTANY *Index*.

PASSION, is a word of which, as Dr Reid observes, the meaning is not precisely ascertained either in common discourse or in the writings of philosophers. In its original import, it denotes every *feeling* of the mind occasioned by an extrinsic cause; but it is generally used to signify some *agitation* of mind, opposed to that state of tranquillity in which a man is most master of himself. That it was thus used by the Greeks and Romans, is evident from Cicero's rendering *παθος*, the word by which the philosophers of Greece expressed it, by *per-turbatio* in Latin. In this sense of the word, passion cannot be itself a *distinct* and *independent* principle of action; but only an occasional degree of vehemence given to those dispositions, desires, and affections, which are at all times present to the mind of man; and that this is its proper sense, we need no other proof than that passion has always been conceived to bear analogy to a storm at sea or to a tempest in the air.

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

The common division of the passions into *desire* and *aversion*, *hope* and *fear*, *joy* and *grief*, *love* and *hatred*,

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

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

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

But it is in accounting for the passions which are disinterested that the advocates for innate principles seem most completely to triumph. As it is impossible not to feel the passion of pity upon the prospect of a fellow creature in distress, they argue, that the basis of that passion must be innate; because pity, being at all times more or less painful to the person by whom it is felt, and frequently of no use to the person who is its object, it cannot in such instances be the result of deliberation, but merely the exertion of an original instinct. The same kind of reasoning is employed to prove that gratitude is the exercise of an innate principle. That good offices are, by the very constitution of our nature, apt to produce good will towards the benefactor, in good and bad men, in the savage and in the civilized, cannot surely be denied by any one in the least acquainted with human

Passion. human nature. We are grateful not only to the benefactors of ourselves as individuals, but also to the benefactors of our country; and *that*, too, when we are conscious that from our gratitude neither they nor we can reap any advantage. Nay, we are impelled to be grateful even when we have reason to believe that the objects of our gratitude know not our existence. This passion cannot be the effect of reasoning, or of association founded on reasoning; for, in such cases as those mentioned, there are no principles from which reason can infer the propriety or usefulness of the feeling. That *public spirit*, or the affection which we bear to our country, or to any subordinate community of which we are members, is founded on instinct, is deemed so certain, that the man destitute of this affection, if there be any such, has been pronounced as great a monster as he who has two heads.

All the disinterested passions are founded on what philosophers have termed *benevolent affection*. Instead therefore of inquiring into the origin of each passion separately, which would swell this article to no purpose, let us listen to one of the finest writers as well as ablest reasoners of the age, treating of the origin of benevolent affection. "We may lay it down as a principle (says Dr Reid †), that all benevolent affections are in their nature agreeable; that it is essential to them to desire the good and happiness of their objects; and that their objects must therefore be beings capable of happiness. A thing may be desired either on its own account, or as the means in order to something else. That only can properly be called an object of desire which is desired upon its own account; and therefore I consider as benevolent those affections only which desire the good of their object ultimately, and not as means in order to something else. To say that we desire the good of others, only to procure some pleasure or good to ourselves, is to say that there is no benevolent affection in human nature. This indeed has been the opinion of some philosophers both in ancient and in later times. But it appears as unreasonable to resolve all benevolent affections into self-love, as it would be to resolve hunger and thirst into self-love. These appetites are necessary for the preservation of the individual. Benevolent affections are no less necessary for the preservation of society among men; without which men would become an easy prey to the beasts of the field. The benevolent affections planted in human nature, appear therefore no less necessary for the preservation of the human species than the appetites of hunger and thirst." In a word, pity, gratitude, friendship, love, and patriotism, are founded on different benevolent affections; which our learned author holds to be original parts of the human constitution."

This reasoning has certainly great force; and if authority could have any weight in settling a question of this nature, we know not that name to which greater deference is due than the name of him from whom it is taken. Yet it must be confessed that the philosophers, who consider the affections and passions as early and deep rooted associations, support their opinion with very plausible arguments. On their principles we have endeavoured elsewhere to account for the passions of fear and love, (see INSTINCT and LOVE); and we may here safely deny the truth of what has been stated respecting fear, which seems to militate against that account. We have

attended with much solicitude to the actions of children; and have no reason to think that they feel terror on the brink of a precipice till they have been repeatedly warned of their danger in such situations by their parents or their keepers. Every person knows not only that they have no original or instinctive dread of fire, which is as dangerous to them as any precipice; but that it is extremely difficult to keep them from that destructive element till they are either capable of weighing the force of arguments, or have repeatedly experienced the pain of being burnt by it. With respect to sudden repentment, we cannot help considering the argument, which is brought in proof of its being instinctive, as proving the contrary in a very forcible manner. Instinct is some mysterious influence of God upon the mind exciting to actions of beneficial tendency: but can any benefit arise from wreaking our impotent vengeance on a stock or a stone? or is it supposable that a Being of infinite wisdom would excite us to actions so extravagantly foolish? We learn from experience to defend ourselves against rational or sensible enemies by retaliating the injuries which they inflict upon us; and if we have been often injured in any particular manner, the idea of that injury becomes in time so closely associated with the means by which it has been constantly repelled, that we never receive such an injury—a blow for instance—without being prompted to make the usual retaliation, without reflecting whether the object be sensible or insensible. So far from being instinctive does repentment appear to us, that we think an attentive observer may easily perceive how the seeds of it are gradually infused into the youthful mind; when the child, from being at first a timid creature shrinking from every pain, learns by degrees to return blow for blow and threat for threat.

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

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

"The passions of hope and fear are states of the mind

† *Essays on the Active Powers of Man.*

† *Disquisitions Metaphysical and Literary.*

Passion.

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

To account for the passions called *disinterested*, he observes, that in the history of the human mind we find many instances of our dropping an intermediate idea, which has been the means of our connecting two other ideas together; and that the association of these two remains after the link which originally united them has vanished. Of this fact the reader will find sufficient evidence in different articles of this work (See INSTINCT, N^o 19, and METAPHYSICS, N^o 101): and, to apply it to the disinterested passions, let us suppose, with Dr Sayers, that any individual has done to us many offices of kindness, and has consequently much contributed to our happiness; it is natural for us to feel with some anxiety for the continuance of those pleasures which he is able to communicate. But we soon discern, that the surest way of obtaining the continuance of his friendly offices is to make them, as much as possible, a source of pleasure to himself. We therefore do every thing in our power to promote his happiness in return for the good he has conferred upon us, that thus we may attach him to us as much as we are able. Hitherto all is plainly selfish. We have been evidently endeavouring, for the sake of our own future gratification, to promote the happiness of this person: but observe the consequence. We have thus, by contemplating the advantage, to be derived to ourselves from promoting the prosperity of our friend, learned to associate a set of pleasant ideas with his happiness; but the link which has united them gradually escapes us, while the union itself remains. Continuing to associate pleasure with the well-being of our friend, we endeavour to promote it for the sake of his *immediate* gratification, without looking farther; and in this way his happiness, which was first attended to only as a means of future enjoyment, finally becomes an end. Thus then the passion which was originally selfish, is at length *disinterested*; its gratification being completed merely by its success in promoting the happiness of another.

In this way does our author account for the origin of gratitude; which at last becomes a habit, and flows spontaneously towards every man who has either been or intended to be our benefactor. According to him, it is easy to observe also, that from associating pleasure with the happiness of an individual when we procure it

ourselves, it must of course soon follow, that we should experience pleasure from a view of his happiness any way produced; such happiness raising at all times pleasant ideas when it is presented to our minds. This is another feature of a disinterested affection, to feel delight from the mere increase of happiness in the object whom we love.

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

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

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

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former along with them, even though the child might have been no longer under apprehension of a plunging itself. This association, too, would soon be transferred to every boy in the same circumstances, and to similar bounds and struggles, from whatever cause they might proceed.

† Observations on Men.

Thus, as Dr Hartley observes †, "when several children are educated together, the pains, the denials of pleasure, and the sorrows which affect one generally extend to all in some degree, often in an equal one. When their parents, companions, or attendants are sick, or afflicted, it is usual to raise in their minds the nascent ideas of pains and miseries by such words and signs as are suited to their capacities. They also find themselves laid under many restraints, on account of the sickness or affliction of others; and when these and such like circumstances have raised in their minds desire to remove the causes of their own internal feelings, i. e. to ease the miseries of others, a variety of internal feelings and desires become so blended and associated together, as that no part can be distinguished separately from the rest, and the child may properly be said to have compassion. The same sources of compassion remain, though with some alteration, during our whole progress through life. This is so evident, that a reflecting person may plainly discern the constituent parts of his compassion while they are yet the mere internal, and, as one may say, selfish feelings above mentioned; and before they have put on the nature of compassion by a coalescence with the rest. Agreeably to this method of reasoning, it may be observed, that persons whose nerves are easily irritable, and those who have experienced great trials and afflictions, are in general more disposed to compassion than others; and that we are most apt to pity others in those difficulties and calamities which we either have felt or of which we apprehend ourselves to be in danger."

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

From this reasoning, our author concludes, that all our passions may be traced up to original feelings of regard for ourselves. "Thus (in the forcible language of a learned writer* of the same school) does self-love, under the varying appearance of natural affection, domestic relation, and the connexions of social habitude, at first work blindly on, obscure and deep in dirt: But as

* Warburton.

it makes its way, it continues rising, till it emerges into light; and then suddenly expiring, leaves behind it the fairest issue,—benevolent affection.

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Self-love partook the path it first pursued,
And found the private in the public good.

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

† Dr Price's Review, &c.

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Creator. If man be a being formed with no innate ideas, and with no other instinctive principles of action than what are absolutely necessary to preserve his existence and perpetuate the species, it is easy to perceive why he is placed in this world as in a state of probation, where he may acquire habits of virtue to fit him for a better. It is likewise easy to perceive why some men are better than others, and why some are the slaves of the most criminal passions. But all this is unintelligible, upon the supposition that the seeds of every passion are innate, and that man is a compound of reason and of instincts so numerous and various as to suit every circumstance in which he can be placed.

If passions, whatever be their origin, operate instantaneously, and if they be formed according to fixed laws, it may be thought a question of very little importance whether they be instinctive or acquired.—This was long our own opinion; but we think, that upon maturer reflection we have seen reason to change it. If passions be the result of early associations, it is of the utmost consequence that no improper associations be formed in the minds of children, and that none of their unreasonable desires be gratified. Upon this theory it seems indeed to depend almost wholly upon education, whether a child shall become a calm, benevolent, steady, and upright man; or a passionate, capricious, selfish miscreant. By teaching him to resent every petty injury, the seeds of irascibility are sown in his mind, and take such root, that before the age of manhood he becomes intolerable to all with whom he must converse. By exciting numberless desires in his youthful mind, and instantly gratifying them, you make him capricious and impatient of disappointment; and by representing other children as in any degree inferior to him, you inspire him with the hateful passion of pride. According to the instinctive theory, education can only augment or diminish the strength of passions; according to the other theory, it is the source of by far the greater part of them. On either supposition, parents should watch with solicitude over the actions of their children; but they will surely think themselves obliged to be doubly watchful, if they believe, that through their neglect their children may acquire hateful passions, to which, if properly educated, they might have remained strangers through their whole lives. And let it be remembered, that this solicitude should begin at an early period; because the mind is susceptible of deep associations much sooner than is sometimes imagined. Without this susceptibility, no language could be learned; and therefore a child by the time he learns to speak, may have planted in his mind the seeds of passions, on the just regulation and subordination of which depends in a great measure the happiness of mankind. See *MORAL Philosophy*, Part I. chap. 1. & 2. Part III. N^o 216.

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

External Signs of Emotions and PASSIONS. So intimately connected are the soul and body, that every agitation in the former produces a visible effect upon the latter. There is, at the same time, a wonderful uniformity in that operation; each class of emotions and passions being invariably attended with an external appearance peculiar to itself. These external appearances, or signs, may not improperly be considered as a natural language, expressing to all beholders emotions and pas-

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

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

That we should be conscious intuitively of a passion from its external expressions, is conformable to the analogy of nature: the knowledge of that language is of too great importance to be left upon experience; because

Passion. a foundation so uncertain and precarious, would prove a great obstacle to the formation of societies. Wisely therefore is it ordered, and agreeably to the system of Providence, that we should have nature for our instructor.

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

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

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

1. The signs of internal agitation displayed externally to every spectator, tend to fix the signification of many words. The only effectual means to ascertain the meaning of any doubtful word, is an appeal to the thing it represents: and hence the ambiguity of words expressive of things that are not objects of external sense; for in that case an appeal is denied. Passion, strictly speaking, is not an object of external sense: but its external signs are: and by means of these signs, passions may be appealed to with tolerable accuracy; thus the words that denote our passions, next to those that denote external objects, have the most distinct meaning. Words signifying internal action and the more delicate feelings, are less distinct. This defect, with regard to internal action, is what chiefly occasions the intricacy of logic: the terms of that science are far from being sufficiently ascertained,

even after much care and labour bestowed by an eminent writer †; to whom, however, the world is greatly indebted, for removing a mountain of rubbish, and moulding the subject into a rational and correct form, the same defect is remarkable in criticism, which has for its object the more delicate feelings; the terms that denote these feelings being not more distinct than those of logic.

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

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

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

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

6. Of all the external signs of passion, those of affliction or distress are the most illustrious with respect to a final cause, and deservedly merit a place of distinction. They are illustrious by the singularity of their contrivance; and also by inspiring sympathy, a passion to which human society is indebted for its greatest blessing, that of providing relief for the distressed. A subject so interesting deserves a leisurely and attentive examination. The conformity of the nature of man to his external circumstance is in every particular wonderful: his nature makes him prone to society; and society is necessary to his wellbeing, because in a solitary state he is a helpless being,

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Locke.

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being, destitute of support, and in his distresses destitute of relief: but mental support, the shining attribute of society, is of too great moment to be left dependent upon cool reason; it is ordered more wisely, and with greater conformity to the analogy of nature, that it should be enforced even instinctively by the passion of sympathy. Here sympathy makes a capital figure; and contributes, more than any other means, to make life easy and comfortable. But however essential the sympathy of others may be to our wellbeing, one beforehand would not readily conceive how it could be raised by external signs of distress; for considering the analogy of nature, if these signs be agreeable, they must give birth to a pleasant emotion leading every beholder to be pleased with human woes: if disagreeable, as they undoubtedly are, ought they not naturally to repel the spectator from them, in order to be relieved from pain? Such would be the reasoning beforehand; and such would be the effect were man purely a selfish being. But the benevolence of our nature gives a very different direction to the painful passion of sympathy, and to the desire involved in it: instead of avoiding distress, we fly to it in order to afford relief; and our sympathy cannot be otherwise gratified but by giving all the succour in our power. Thus external signs of distress, though disagreeable, are attractive; and the sympathy they inspire is a powerful cause, impelling us to afford relief even to a stranger, as if he were our friend or relation.

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

To conclude: the external signs of passion are a strong indication, that man, by his very constitution, is framed to be open and sincere. A child, in all things obedient to the impulses of nature, hides none of its emotions; the savage and clown, who have no guide but pure nature, expose their hearts to view, by giving way to all the natural signs. And even when men learn to dissemble their sentiments, and when behaviour degenerates into art, there still remain checks, that keep dissimulation within bounds, and prevent a great part of its mischievous effects: the total suppression of the voluntary signs during any vivid passion, begets the utmost uneasiness, which cannot be endured for any considerable time: this operation becomes indeed less painful by habit; but luckily the involuntary signs cannot, by any effort, be suppressed or even dissembled. An

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absolute hypocrisy, by which the character is concealed and a fictitious one assumed, is made impracticable; and nature has thereby prevented much harm to society. We may pronounce, therefore, that Nature, herself sincere and candid, intends that mankind should preserve the same character, by cultivating simplicity and truth, and banishing every sort of dissimulation that tends to mischief.

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

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

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

We proceed to illustrate the foregoing observations by proper examples.

Gratitude, when warm, is often exerted upon the children of the benefactor; especially where he is removed out of reach by death or absence. The passion in this case being exerted for the sake of the benefactor, requires no peculiar excellence in his children: but the practice of doing good to these children produces affec-

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tion for them, which never fails to advance them in our esteem. By such means, strong connections of affection are often formed among individuals, upon the light foundation now mentioned.

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

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

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

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

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

Bufty. Madam, your majesty is much too sad: You promis'd, when you parted with the king, To lay aside self-harming heaviness, And entertain a cheerful disposition.

Queen. To please the king, I did; to please myself, I cannot do it. Yet I know no cause Why I should welcome such a guest as grief; Save bidding farewell to so sweet a guest As my sweet Richard: yet again, methinks, Some unborn sorrow, ripe in Fortune's womb, Is coming tow'rd me; and my inward soul With something trembles, yet at nothing grieves, More than with parting from my lord the king.

Richard II. act ii. sc. 5.

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

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

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

Passion. resolved to pass over thee in despite of thy insolence: with reason all men neglect to sacrifice to thee, because thou art both disagreeable and treacherous."

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

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

Act iii. sc. 2.

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

Groom. O, how it yearn'd my heart, when I beheld
In London streets, that coronation-day,
When Bolingbroke rode on Roan Barbary,
That horse that thou so often hast bestrid,
That horse that I so carefully have dressed.

K. Rich. Rode he on Barbary? tell me, gentle friend,
How went he under him?

Groom. So proudly as he had disdain'd the ground.

K. Rich. So proud that Bolingbroke was on his back!
That jade had eat bread from my royal hand.
This hand hath made him proud with clapping him.
Would he not stumble? would he not fall down,
(Since pride must have a fall), and break the neck
Of that proud man that did usurp his back?

Richard II. act v. sc. 11.

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

Hamlet. ——— That it should come to this!
But two months dead! nay, not so much; not two—
So excellent a king, that was, to this,
Hyperion to a satyr: so loving to my mother,
That he permitted not the wind of heav'n
Visit her face too roughly. Heav'n and earth!
Must I remember—why, she would hang on him,
As if increase of appetite had grown
By what it fed on: yet, within a month—
Let me not think—Frailty, thy name is *Woman*!
A little month! or ere those shoes were old,
With which she follow'd my poor father's body,
Like Niobe, all tears—why she, ev'n she—
(O heav'n! a beast, that wants discourse of reason,
Wou'd have mourn'd longer) married with mine uncle,
My father's brother; but no more like my father
Than I to Hercules. Within a month!—

Ere yet the salt of most unrighteous tears
Had left the flushing in her galled eyes,
She married—Oh, most wicked speed! to post
With such dexterity to incestuous sheets!
It is not, nor it cannot, come to good.
But break, my heart, for I must hold my tongue.

Act i. sc. 3.

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

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

Quel, che l'huom vede, amor li fa invisibile
È l' invisibil fa veder amore.
Questo creduto fu, che 'l miser suole
Dar facile credenza a' quel, che vuole.

Orland. Furios. cant. 1. st. 56.

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

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

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

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

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with an air of gravity and truth, raiseth an emotion of wonder, and perhaps of dread; and these emotions imposing on a weak mind, impress upon it a thorough conviction contrary to reason.

Opinion and belief are influenced by propensity as well as by passion. An innate propensity is all we have to convince us that the operations of nature are uniform: influenced by that propensity, we often rashly think, that good or bad weather will never have an end; and in natural philosophy, writers, influenced by the same propensity, stretch commonly their analogical reasonings beyond just bounds. See METAPHYSICS, N^o 133, 134.

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

Language of PASSION. Among the particulars that compose the social part of our nature, a propensity to communicate our opinions, our emotions, and every thing that affects us, is remarkable. Bad fortune and injustice affect us greatly; and of these we are so prone to complain, that if we have no friend or acquaintance to take part in our sufferings, we sometimes utter our complaints aloud, even where there are none to listen.

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

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

Mourning Bride, act i. sc. 1.

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

nion, reduced in his old age to want of bread, is a fit subject for lamentation."

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

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

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

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

Verfibus exponi tragicis res comica non vult.

Indignatur item privatis ac prope focco

Dignis carminibus narrari cœna Thyestæ.

HORAT. *Ars Poet.* l. 89.

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

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

Et tragicus plerumque dolet sermone pedestri.

Telephus et Peleus, cum pauper et exul uterque,

Projicit ampullas et sesquipedia verba,

Si curat cor spectantis tetigisse querela.

HORAT. *Ars Poet.* 95.

Figurative expression, being the work of an enlivened imagination, cannot be the language of anguish or distress. Otway, sensible of this, has painted a scene of distress in colours finely adapted to the subject: there is scarcely

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scarcely a figure in it, except a short and natural simile with which the speech is introduced. Belvidera, talking to her father of her husband :

Think you saw what past at our last parting ;
Think you beheld him like a raging lion,
Pacing the earth, and tearing up his steps,
Fate in his eyes, and roaring with the pain
Of burning fury ; think you saw his one hand
Fix'd on my throat, while the extended other
Grasp'd a keen threaten'ing dagger : oh, 'twas thus
We last embrac'd, when, trembling with revenge,
He dragg'd me to the ground, and at my bosom
Presented horrid death ; cry'd out, My friends !
Where are my friends ? swore, wept, rag'd, threaten'd,
lov'd ;

For he yet lov'd, and that dear love preserv'd me
To this last trial of a father's pity.
I fear not death, but cannot bear a thought
That that dear hand should do th' unfriendly office.
If I was ever then your care, now hear me ;
Fly to the senate, save the promis'd lives ;
Of his dear friends, ere mine be made the sacrifice.
Venice Preserv'd, act v.

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

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

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

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

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

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

—Thou sun, said I, fair light !
And thou enlighten'd earth, so fresh and gay !
Ye hills and dales, ye rivers, woods, and plains !

And ye that live, and move, fair creatures ! tell,
Tell, if ye saw, how came I thus, how here.—
Paradise Lost, viii. 273.

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

Paradise Lost, x. 930.

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

Hamlet. Oh, that this too, too solid flesh would melt,

Thaw, and resolve itself into a dew !
Or that the Everlasting had not fix'd
His canon 'gainst self-laughter ! O God ! O God !
How weary, stale, flat, and unprofitable,
Seem to me all the uses of this world !
Die on't ! O fie ! 'tis an unweeded garden,
That grows to seed : things rank and gross in nature
Possess it merely.—That it should come to this !
But two months dead ! nay, not so much ; not two—
So excellent a king, that was, to this,
Hyperion to a satyr : so loving to my mother,
That he permitted not the winds of heav'n
Visit her face too roughly. Heav'n and earth !
Mull I remember—why, the would hang on him,
As if increase of appetite had grown
By what it fed on : yet, within a month—
Let me not think—Frailty, thy name is *Woman* !
A little month ! or ere those shoes were old,
With which the follow'd my poor father's body,
Like Niobe, all tears—why she, ev'n she—
(O heav'n ! a beauty, that wants discourse of reason,
Would have mourn'd longer—) married with mine
uncle,

My father's brother ; but no more like my father
Than I to Hercules. Within a month !—
Ere yet the salt of most unrighteous tears
Had left the flushing in her galled eyes,
She married.—Oh, most wicked speed, to post
With such dexterity to incestuous sheets !
It is not, nor it cannot come to good.
But break, my heart, for I must hold my tongue.

Hamlet, act i. sc. 3.

“ *Ford.* Hum ! ha ! is this a vision ? is this a dream ?
“ do I sleep ? Mr Ford, awake ; awake, Mr Ford !
“ there's a hole made in your best coat, Mr Ford ! this
“ 'tis to be married ! this 'tis to have linen and buck-
“ baskets ! Well, I will proclaim myself what I am ;
“ am ;

Passion. " I will now take the leacher ; he is at my house ; he cannot "scape me ; 'tis impossible he should ; he cannot creep into a halfpenny purse, nor into a pepper-box. But left the devil that guides him should aid him, I will search impossible places ; tho' what I am " I cannot avoid, yet to be what I would not, shall not " make me tame."

Merry Wives of Windsor, act iii. sc. last.

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

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

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

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

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

" What need I be so forward with Death, that calls " not on me ? Well, 'tis no matter, Honour pricks me " on. But how if Honour prick me off, when I come " on ? how then ? Can honour set a leg ? No. Or an " arm ? No. Or take away the grief of an wound ? " No. Honour hath no skill in surgery then ? No. " What is Honour ? A word.—What is that word *ho-* " *nour* ? Air ; a trim reckoning.—Who hath it ? He " that dy'd a Wednesday. Doth he feel it ? No. " Doth he hear it ? No. Is it insensible then ? Yea,

" to the dead. But will it not live with the living ? " No. Why ? Detraction will not suffer it. Therefore " I'll none of it ; honour is a mere scutcheon : and fo " ends my catechism."

First Part, Henry IV. act v. sc. 2.

And even without dialogue a continued discourse may be justified, where a man reasons in a soliloquy upon an important subject ; for if in such a case it be at all excusable to think aloud, it is necessary that the reasoning be carried on in a chain ; which justifies that admirable soliloquy in *Hamlet* upon life and immortality, being a serene meditation upon the most interesting of all subjects. And the same consideration will justify the soliloquy that introduces the 9th act of Addison's *Cato*.

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

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

Mourning Bride, act iii. sc. 4.

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

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

Henriade, chant. viii. 229.

Light and airy language is unsuitable to a severe passion.

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

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

Richard III. act iv. sc. 4.

Again :

K. Philip. You are as fond of grief as of your child.
Constance. Grief fills the room up of my absent child,
Lies

Passion. Lie, in his bed, walks up and down with me,
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts,
Stuffs out his vacant garment with his form;
Then have I reason to be fond of grief.

K. John, act iii. sc. 9.

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

In the *Amynta* of Tasso, the lover falls into a mere play of words, demanding how he who had lost himself, could find a mistress. And for the same reason, the following passage in Corneille has been generally condemned:

Chimene. Mon pere est mort, Elvire, et la premiere
épée

Dont s'est armée Rodrigue a sa trame coupée.
Pleurez, pleurez, mes yeux, et fondez-vous en eaux,
La moitié de ma vie a mis l'autre au tombeau,
Et m'oblige à venger, après ce coup funeste,
Celle que je n'ai plus, sur celle que me reste.

Cid, act iii. sc. 3.

To die is to be banish'd from myself:
And Sylvia is myself: banish'd from her,
Is self from self; a deadly banishment!

Two Gentlemen of Verona, act iii. sc. 3.

Countess. I pray thee, Lady, have a better cheer:
If thou engrossest all the griefs as thine,
Thou robb'st me of a moiety.

All's well that ends well, act iii. sc. 3.

K. Henry. O my poor kingdom, sick with civil
blows!

When that my care could not withhold thy riots,
What wilt thou do when riot is thy care?
O, thou wilt be a wilderness again,
Peopled with wolves, thy old inhabitants.

Second Part, Henry IV. act iv. sc. 11.

Cruda Amarilli, che col nome ancora
D'amar, ah! lasso, amaramente infegni.

Passor Fido, act i. sc. 2.

Antony, speaking of Julius Cæsar:

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

Julius Cæsar, act iii. sc. 3.

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

K. Philip. What say'st thou, boy? look in the lady's
face.

Lewis. I do, my Lord, and in her eye I find
A wonder, or a wondrous miracle;
The shadow of myself form'd in her eye;
Which being but the shadow of your son,
Becomes a son, and makes your son a shadow.

I do protest, I never lov'd myself
Till now infixed I beheld myself
Drawn in the flatt'ring table of her eye.

Faulconbridge. Drawn in the flatt'ring table of her
eye!

Hang'd in the frowning wrinkle of her brow!
And quarter'd in her heart! he doth espy
Himself Love's traitor: this is pity now,
That hang'd, and drawn, and quarter'd there should be.
In such a love so vile a lout as he.

King John, act ii. sc. 5.

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

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

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

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

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

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

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

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

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

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

PASSIONS, in *Medicine*, make one of the non-naturals, and produce very sensible effects. Joy, anger, and fear, are the principal. In the two first, the spirits are hurried with too great vivacity; whereas, in fear or dread,

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dread, they are as it were curbed and concentrated : whence we may conclude, that they have a very bad effect upon health ; and therefore it will be best to keep them within bounds as much as possible, and to preserve an inward serenity, calmness, and tranquillity.

PASSIONS, in *Painting*, are the external expressions of the different dispositions and affections of the mind ; but particularly their different effects upon the several features of the face : for though the arms, and indeed every part of the body *, serve likewise, by their quick, languid, and variously diversified motions, to express the passions of the soul ; yet, in painting, this difference is most conspicuous in the face. See PAINTING, and DRAWING, § 8.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15. An object despised sometimes causes *horror*, and then the eyebrow knits, and sinks a great deal more. The eyeball, placed at the bottom of the eye, is half covered by the lower eyelid ; the mouth is half open, but closer in the middle than the sides, which being drawn back,

Passion.

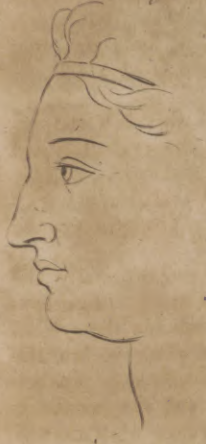
* See *Oratory*, N^o 20. 37.

Plates CCCC.V, and CCCC.VI.

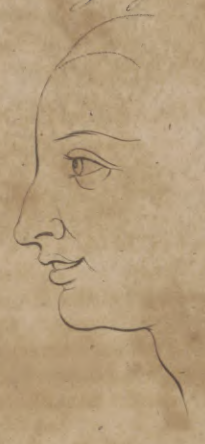
PASSIONS.

Plate CCCC.V.

Tranquillity



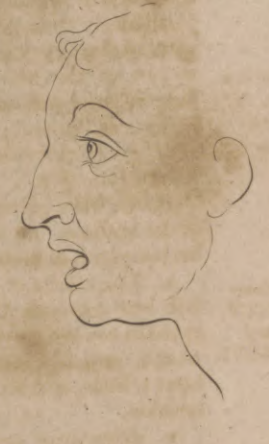
Joy



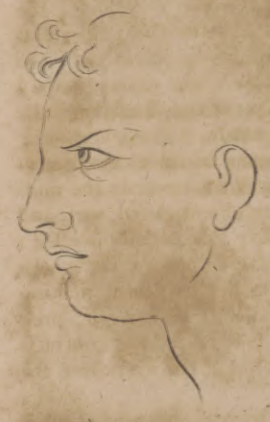
Admiration



Astonishment



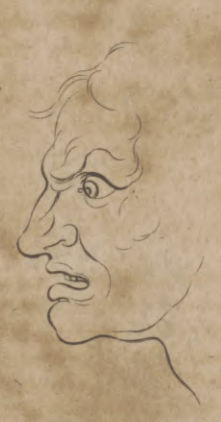
Attention & Esteem



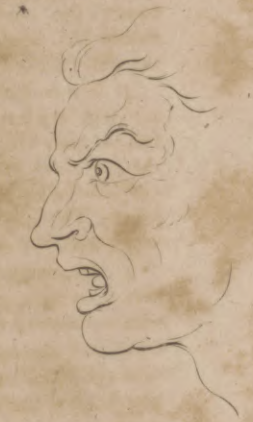
Scorn & Hatred



Horror



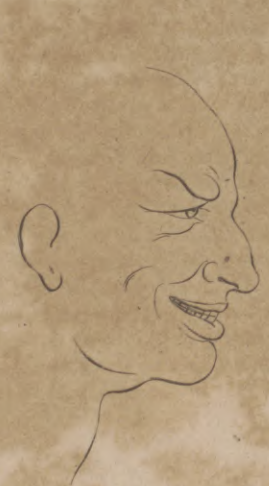
Fright



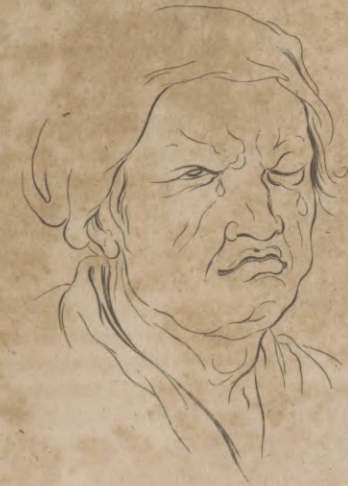
Sadness



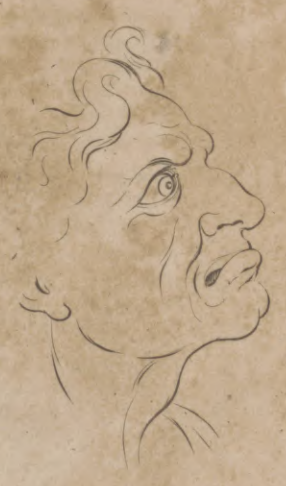
Laughter



Weeping



Anger

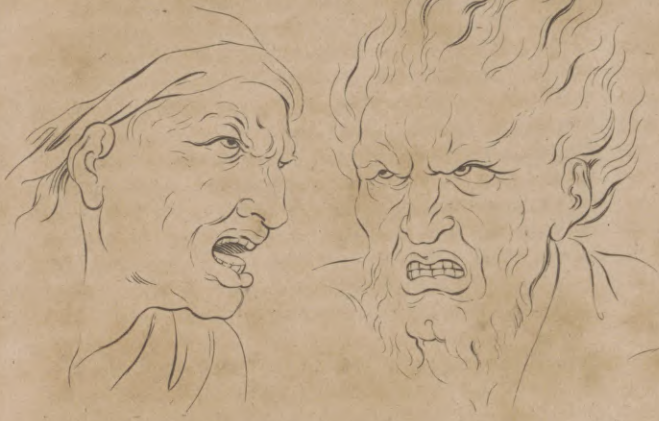


Abell Pinx. Wat. Sculptor fecit.

PASSIONS.

Plate CCCCVI.

Anger mixed with fear *Extreme Despair*



Love



Humility



Desire



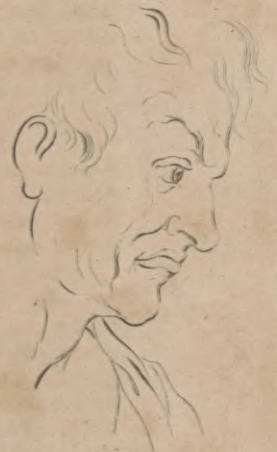
Rapture



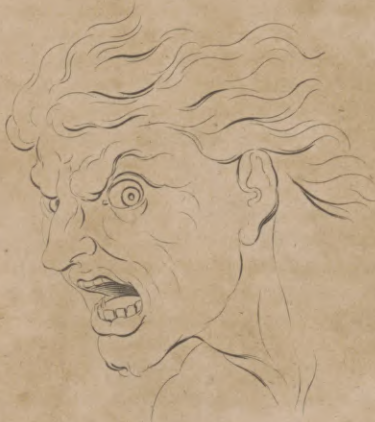
Fear



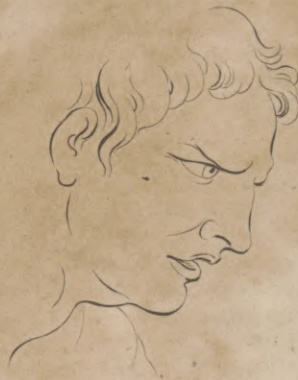
Disdain



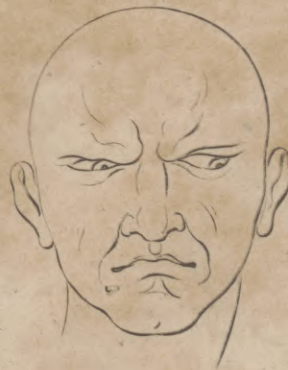
Terror



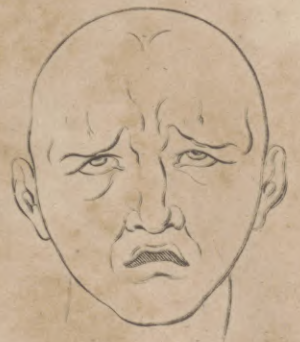
Compassion



Jealousy



*Acute distress
of body & mind*



Abell Pin. Wat. Sculptor fecit

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Passion
||
Passive

Passive
||
Passive
Obedience.

back, makes wrinkles in the cheeks; the face grows pale, and the eyes become livid; and the muscles and the veins are marked.

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

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

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

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

PASSION-Flower. See *PASSIFLORA*, *BOTANY Index*.

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

PASSIVE, in general, denotes something that suffers the action of another, called an *agent* or *active power*.

VOL. XVI. Part I.

In grammar, the verb or word that expresses this passion is termed a *passive verb*: which, in the learned languages, has a peculiar termination; as *amor, doceor*, &c. in Latin; that is an *r* is added to the actives *amo, doceo*: and, in the Greek, the inflection is made by changing; *a* into *o*mas; as *τυπώω, τυπώομαι*, &c. But in the modern languages, the passive inflection is performed by means of auxiliary verbs, joined to the participle of the past tense; as, "I am praised," in Latin *laudor*, and in Greek *σπαινομαι*; or, "I am loved," in Latin *amor*, and in Greek *φιλομαι*. Thus it appears that the auxiliary verb *am, serves* to form the passives of English verbs; and the same holds of the French; as, *Je suis loué*, "I am praised;" *j'ai été loué*, "I have been praised," &c. See *GRAMMAR*.

PASSIVE Title, in *Scots Law*. See *LAW*, Part III. N^o CLXXX. 30.

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

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

E. *active*

Passive
Obedience
||
Passover.

active and *passive* obedience; and that many who consider themselves as bound on *no account* whatever to resist the supreme power, would yet *suffer death* rather than do an immoral action in obedience to any law of earthly origin.

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

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

of no obligation, but only upon that night they came forth out of Egypt. For the whole eight days of the passover no leavened bread was to be used; and whoever should eat any, was threatened to be cut off from his people. With regard to the ceremonies which are observed in relation to the bread, see the article **BREAD**.

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

Passover.

Passover,
Passport.

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

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

Passport
or
Pass.

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

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

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

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

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

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

in the proportion of a dram to a quart, in the water employed for making it, which will prevent not only rats and mice, but any other kind of vermin and insects, from preying upon it.

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

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

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

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

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

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

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

Far different were the pastimes of our wiser ancestors: Remote from vice and effeminacy, they were innocent,

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

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

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

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instructed to exert their bodily strength in the maintenance of their country's rights; and their minds improved by such exertion, into every manly and generous principle.

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

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

About the year 1253, in the 38th year of Henry III. the *Quintan* was a sport much in fashion in almost every part of the kingdom. This contrivance consisted of an

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

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

Matthew Paris, speaking of this manly diversion, says, "The London youths made trial of their strength on horseback, by running at the *Quintan*; in doing which, whoever excelled all the rest was rewarded with a peacock." This sport is continued to this day in Wales; and being in use only upon marriages, it may be considered as a votive pastime, by which these heroic spirits seem to wish, that the male issue of such marriage may be as strong, vigorous, and active, as those who are at that time engaged in the celebration of this festive exertion of manhood. Virtuous exercises of this kind would

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

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

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

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

There are many places at this day, formerly resorted to, for the practice of this noble art, distinguished by appellations which indicate their ancient usage: such as Brentford Butts, Newington Butts, and many others of the like denomination. It appears from 33 Hen. VIII. that by the intrusion of other pernicious games, archery had been for a long time disused; to revive which this statute was made. It seems that the bows of the best

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

From these several considerations which occur in this statute, we can trace three resplendent qualities, courage, strength, and agility; which three united, inspired to more, generosity and magnanimity. Upon the decline of this and other polished (E) amusements, a savage deformity of manners sprung up, but spangled here and there with the opposite character of lazy opulence, which began now to erect her velvet standard in defiance of chaste and regular manners.

Towards the beginning of James I.'s reign, military prowess seems to have founded a retreat (F). He, to gratify the importunity of the common people, and at the

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

(F) It has been confidently asserted by some historians, that James was, during his whole life, struck with terror upon the sight of a drawn sword; which was the reason of his great unwillingness in bestowing the honour of

knighthood.

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the same time to obviate his own fears upon a refusal, published a book of sports, in which the people had been some time before usually indulged on Sunday evenings, but which had been lately prohibited. These sports consisted of dancing, singing, wrestling, church ales, and other profanations of that day.

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

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

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

PASTINACA, the PARSNEP, a genus of plants

belonging to the pentandria class; and in the natural method ranking under the 45th order, *Umbellatae*. See BOTANY Index.

Pastinaca
||
Patæci.

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

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

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

Blair's
Lectures
vol. iii.
P. 117.

PASTORAL Poetry. See POETRY, Part II. sect. 4.

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

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

PASTURE, or PASTURE Land, is that reserved for feeding cattle. See AGRICULTURE Index.

PATÆCI, in *Mythology*, images of gods which the Phœnicians carried on the prows of their galleys. Herodotus, lib. iv. calls them *παταίκοι*. The word is Phœnician, and derived from *pethica*, i. e. *titulus*. See Bocchart's Chanaan, lib. ii. cap. 3. But Scaliger does not agree. Morin derives it from *πίθηκος*, *monkey*, this animal having been an object of worship among the Egyptians, and hence might have been honoured by their

knighthood. For at this juncture, he had such a tremor upon him, that instead of laying the sword upon the shoulder of the person to be knighted, he frequently would be observed almost to thrust the point of it into the face of the party: which occasioned those about him to assist him in the direction of his hand.

Patæci,
Patagonia

their neighbours. Mr Elfner has observed, that Herodotus does not call the patæci *gods*; but that they obtained this dignity from the liberality of Hefychius and Suidas, and other ancient lexicographers, who place them at the stern of ships; whereas Herodotus placed them at the prow. Scaliger, Bochart, and Selden, have taken some pains about this subject.—M. Morin has also given us a learned dissertation on this head in the *Memoires de l'Acad. des Inscrip. et Belles Lettres*, tom. i.; but Mr Elfner thinks it defective in point of evidence.

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

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

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

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

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

About the middle of the strait is a promontory called *Cape Froifard*, which is the most southerly on the continent of South America. Patagonia.

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

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

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

Patagonia. previous notice with glasses from the ship. Their body was increased, by the time we got in there, to the number of 500, men, women, and children. The men and women both rode in the same manner; the women had a kind of belt to close their skins round the waist, which the men had not, as theirs were only flung over their shoulders, and tied with two little slips, cut from the skin, round the neck. At the time of the commodore's notice for them to retire farther up the beach, they all dismounted, and turned their horses loose, which were gentle, and stood very quietly. The commodore having disposed of all his presents, and satisfied his curiosity, thought proper to retire; but they were vastly anxious to have him go up into the country to eat with them. That they wanted him to go with them to eat, we could very well understand by their motions, but their language was wholly unintelligible to us.—There was a very great smoke to which they pointed about a mile from us, where there must have been several fires; but some intervening hills prevented our seeing any thing but the smoke. The commodore returned the compliment, by inviting them on board the ship; but they would not favour him with their company; so we embarked, and returned to the ship. We were with them near two hours at noon-day within a very few yards, though none had the honour of shaking hands but Mr Byron and Mr Cummins; however, we were near enough, and long enough with them, to convince our senses, so far as not to be cavilled out of the very existence of those senses at that time, which some of our countrymen and friends would absolutely attempt to do. They are of a copper colour, with long black hair; and some of them are certainly nine feet, if they do not exceed it. The commodore, who is very near six feet, could but just reach the top of one of their heads, which he attempted on tip-toes, and there were several taller than the person on whom the experiment was tried. They are prodigious stout, and as well and as proportionally made as ever I saw people in my life. That they have some kind of arms among them, is, I think, indisputable, from their taking methods to convince us they had none at that time about them. The women, I think, bear much the same proportion to the men as our Europeans do; there was hardly a man there less than eight feet, most of them considerably more. The women, I believe, run from seven and a half to eight feet.—Their horses were stout and bony, but not remarkably tall; they are, in my opinion, from 15 to 15½ hands. They had a great number of dogs, about the size of a middling pointer, with a fox nose. They continued on the beach till we got under way, which was two hours after we got on board. I believe they had some expectations of our returning again; but as soon as they saw us getting off, they betook themselves to the country.

“The country of Patagonia is rather hilly, though not remarkably so. You have here and there a ridge of hills, but no very high ones. We lay some time at Port Desire, which is not a great way to the northward of the straits, where we traversed the country many miles round. We found fire-brands in different places, which convinced us there had been people, and we suppose them to have been the Patagonians. The soil is sandy, produces nothing but a coarse harsh grass, and a few small shrubs, of which Sir John Narborough remark-

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ed, he could not find one of size enough to make the helve of a hatchet; which observation we found very just. It was some time in the winter we made this visit to our gigantic friends. I am debarred being so particular as I could wish, from the loss of my journals, which were demanded by their lordships of the admiralty immediately upon our return.”

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

The whole company that were assembled on this occasion, had each a horse, with a saddle and bridle. The saddle had a sort of stirrups, and the bridle was made of thongs of leather very well put together, for the purpose of guiding the horses. The women, as well as the men, rode astride. The men, in general, wore each a wooden spur: but one of them had a large pair of Spanish spurs, brass stirrups, and a Spanish scimitar. Their horses were nimble and spirited, but small in proportion to their riders, seemingly not above 14 hands high. Their dogs were of the Spanish breed. The captain, having purposely provided himself with measuring rods, found that the tallest man among them measured only six feet seven inches high; several were within an inch or two as tall; but the ordinary size was from five feet ten inches to six feet. It is pity that none of our voyagers thought of measuring the whole size of one of those gigantic men. They tell us, indeed, that they are well made, that they are proportionally large, and that they are robust and bony; but they give us no criterion to judge of their bulk, nor one instance of their extraordinary strength. As they are represented not only

F peaceable,

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

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

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

tarded in their flight, and easily overtaken. Bougainville speaks of these slings as common among other Indian nations in South America; but we do not remember to have seen this assertion confirmed by any other voyager.

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

PATAGONULA, in *Botany*, a genus of plants belonging to the pentandria class. See *Botany Index*.

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

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

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

Afinius Pollio, according to Quintilian, taxed Livy with patavinity. But what he meant by this censure

Patagonia
||
Patavinity.

Patara
||
Patella.

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

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

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

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

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

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

PATELLA, or KNEE-PAN, in *Anatomy*. See ANATOMY *Index*.

PATELLA, or LIMPET, a genus of shell-fish belonging to the order of vermes testacea. See CONCHOLOGY *Index*.

PATELLA, in the History of Insects, a name given by Lister and other authors to a little husk or shell, found on the bark of the cherry, plum, rose, and other trees, containing an animal within, and useful in colouring. These patelke are of the form of globes, except where they adhere to the tree, and are for the most part of a shining chestnut colour. The husk itself strikes a very fine crimson colour on paper, and within it is found a white maggot which is of no value: this, in time, hatches into a very small but beautiful bee. The size of this bee is about half that of an ant. They have a sting like bees, and three spots placed in a triangle on the forehead, which are supposed to be eyes. They are of a black colour, and have a large round whitish or pale yellow spot on the back. The upper pair of wings are shaded and spotted, but the under pair are clear. It might be worth while to try the shells or husks in order to discover whether the colour they yield might not be

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

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

PATENT, or *Letters Patent*. See LETTER.

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

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

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

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

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

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

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

The patera was of gold, silver, marble, brass, glass, or earth;

Patella
||
Patera.

Paterculus earth; and they used to inclose it in urns with the ashes of the deceased, after it had served for the libations of the wine and liquors at the funeral.

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

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

He wrote an abridgement of the Roman History in two books, which is very curious. His purpose was only to deduce things from the foundation of Rome to the time wherein he lived; but he began his work with things previous to that memorable era: for, though the beginning of his first book is wanting, we yet find in what remains of it, an account of many cities more ancient than Rome. He promised a larger history; and no doubt would have executed it well: for during his military expeditions he had seen, as he tells us, the provinces of Thrace, Macedonia, Achaia, Asia Minor, and other more easterly regions; especially upon the shores of the Euxine sea, which had furnished his mind with much entertaining and useful knowledge. In the Abridgement which we have, many particulars are related that are nowhere else to be found; and this makes it the more valuable. The style of Paterculus, though miserably disguised through the carelessness of transcribers, and impossible to be restored to purity for want of manuscripts, is yet manifestly worthy of his age, which was the time of pure Latinity. The greatest excellence of this historian lies in his manner of commending and blaming those he speaks of; which he does in the finest terms and most delicate expressions. He is, however, condemned, and indeed with the greatest reason, for his partiality to the house of Augustus; and for making the most extravagant eulogies, not only upon Tiberius, but even upon his favourite *Sejanus*: whom, though a vile and cruel monster, Paterculus celebrates as one of the most excellent persons the Roman commonwealth had produced. Lipsius, though he praises him in other respects, yet censures him most severely for

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

It is strange, that a work so elegant and worthy to be preserved, and of which, by reason of its shortness, copies might be so easily taken, should have been so near being lost. One manuscript only has had the luck to be found, as well of this author among the Latins as of Heſychius among the Greeks: in which, says a great critic of our own nation, "The faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learned and most acute critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors." No ancient author but Prician makes mention of Paterculus: the moderns have done him infinitely more justice, and have illustrated him with notes and commentaries. He was first published, from the manuscript of Morbac, by Rhennanus, at Basil in 1520: afterwards by Lipsius at Leyden in 1581; then by Gerard Voſſius in 1630; next by Boeclerus at Strasburg in 1642; then by Thyſius and others; and, lastly, by Peter Burman at Leyden, 1719, in 8vo. To the Oxford edition in 1693, 8vo, were prefixed the *Annales Velleiani* of Mr Dodwell, which show deep learning and a great knowledge of antiquity.

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

For the path of the moon, &c. see **MOON**, &c. **ASTRONOMY Index.**

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

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

Nieuwenyt speaks of a musician at Venice who so excelled in the pathetic, that he was able to play any of his auditors into distraction: he says also, that a great

Paterculus
||
Pathetic.

Patho-
nomic
||
Patience.

great means he made use of it was the variety of motions, &c.

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

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

PATHOS, a Greek term, literally signifying passion.

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

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

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

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

Is your reputation sullied by invidious calumnies? rejoice that your character cannot suffer but by false imputations. You are arraigned in a court of judicature, and are unjustly condemned: passion has influenced both your prosecutor and your judge, and you cannot forbear repining that you suffer although innocent. But would it have been better that you should have suffered being guilty? Would the greatest misfortune that can befall a virtuous man be to you a consolation? The opulence of a villain, the elevated station to which he is raised, and the honours that are paid him, excite your jealousy, and fill your bosom with repinings and regret. What! say you, are riches,

dignity, and power, reserved for such wretches as this? Cease these groundless murmurs. If the possessions you regret were real benefits, they would be taken from the wicked and transferred to you. What would you say of a successful hero, who, having delivered his country, should complain that his services were ill requited, because a few sugar-plums were distributed to some children in his presence, of which they had not offered him a share? Ridiculous as this would appear, your complaints are no better founded. Has the Lord of all no reward to confer on you but perishable riches and empty precarious honour?

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

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

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

Men will have the same veneration for a person who suffers adversity without dejection, as for demolished temples, the very ruins of which are revered and adored.

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

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

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

Patience
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Patkul.

which it causes is abundantly recompensed by that sweet sensation which ever accompanies the exercise of beneficence.

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

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

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

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

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

PATIN, Charles, who made a great figure in the world, and excelled in the knowledge of medals. He was born in Paris in 1633; and made so surprising a progress, that he maintained theses in Greek and Latin, on all parts of philosophy, in 1647. He studied the law in compliance to an uncle, and was admitted an advocate in the parliament of Paris; but could not lay aside that of physic, for which he always had an inclination. He therefore quitted the law, and devoted himself to physic; in which, after taking the doctor's degree, he applied himself to practice with great success. He afterwards travelled into Germany, Holland, England, Switzerland, and Italy. In 1676 he was appointed professor of physic in Padua; and three years after was created a knight of St Mark. He died in that city in 1694. His works are many, and well known to the learned world. His wife too, and his daughters, were authoresses.

PATKUL, JOHN REINHOLD, was born of a noble family in Livonia, a northern province belonging to the

crown of Sweden. The Livonians having been stripped of their privileges, and great part of their estates, by Charles XI. Patkul was deputed to make their complaint; which he did with such eloquence and courage, that the king, laying his hand upon his shoulder, said, 'You have spoken for your country as a brave man should, and I esteem you for it.'

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

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

Augustus was soon after reduced to beg a peace of Charles at any rate; and Charles granted it upon certain conditions, one of which was, that he should deliver up Patkul. This condition reduced Augustus to a very distressful dilemma: the Czar, at this very time, reclaimed Patkul as his ambassador; and Charles demanded, with threats, that he should be put into his hands. Augustus therefore contrived an expedient by which he hoped to satisfy both: he sent some guards to deliver Patkul, who was prisoner in the castle of Konigstein, to the Swedish troops; but by secret orders,

Patkul.

Patakul

Patakul

ders privately dispatched, he commanded the governor to let him escape. The governor, though he received this order in time, yet disappointed its intention by his villany and his avarice. He knew Patakul to be very rich; and having it now in his power to suffer him to escape with impunity, he demanded of Patakul a large sum for the favour: Patakul refused to buy that liberty which he made no doubt would be gratuitously restored, in consequence of the Czar's requisition and remonstrance; and, in the mean time, the Swedish guards arrived with the order for his being delivered up to them. By this party he was first carried to Charles's head quarters at Albrantstadt, where he continued three months, bound to a stake with a heavy chain of iron. He was then conducted to Cafmir, where Charles ordered him to be tried; and he was by his judges found guilty. His sentence depended upon the king; and after having been kept a prisoner some months, under a guard of Mayerfeldt's regiment, uncertain of his fate, he was, on the 28th of September 1707, towards the evening, delivered into the custody of a regiment of dragoons, commanded by Colonel Nicholas Hielm. On the next day, the 29th, the colonel took the chaplain of his regiment aside, and telling him that Patakul was to die the following day, ordered him to acquaint him with his fate, and prepare him for it. About this very time he was to have been married to a Saxon lady of great quality, virtue, and beauty; a circumstance which renders his case still more affecting. What followed in consequence of the colonel's order to the minister will be related in his own words.

“Immediately after evening service I went to his prison, where I found him lying on his bed. The first compliments over, I entered upon the melancholy duty of my profession, and turning to the officer who had him in charge, told him the colonel's orders were, that I should be alone with his prisoner. The officer having withdrawn, Patakul grasping both my hands in his, cried out with most affecting anxiety and distress, My dear pastor! what are you to declare? what am I to hear? I bring you, replied I, the same tidings that the prophet brought to King Hezekiah, *Set thine house in order, for thou must die.* To-morrow by this time thou shalt be no longer in the number of the living! At this terrible warning he bowed himself upon his bed and burst into tears. I attempted to comfort him, by saying that he must, without all doubt, have often meditated on this subject: Yes, cried he, I know, alas! too well, that we must all die; but the death prepared for me will be cruel and insupportable. I assured him that the manner of his death was to me totally unknown; but, believing that he would be prepared for it, I was sure his soul would be received into the number of happy spirits. Here he rose up, and folding his hands together, *Merciful Jesus!* let me then die the death of the righteous! A little after, with his face inclined to the wall, where stood his bed, he broke out into this soliloquy: *Augustus!* O Augustus, what must be thy lot one day! Must thou not answer for all the crimes thou hast committed? He then observed that he was driven out from his country, by a sentence against his life, pronounced for doing what the king himself encouraged him to do, saying to him one day in terms of much kindness, ‘Patakul, maintain the rights of your country like a man of honour, and with all the spirit you are capable of.’ That flying

into an enemy's country was also unavoidable, as the country of an ally would not have afforded him protection; but that he was in Saxony a wretched exile, not a counsellor or adviser; that before his arrival every thing was already planned, the alliance with Muscovy signed, and the measures with Denmark agreed upon. ‘My inclination (said he, after a pause) were always to serve Sweden, though the contrary opinion has prevailed. The elector of Brandenburg owed his title of *king of Prussia* to the services I did him; and when, in recompense, he would have given me a considerable sum of money, I thanked him, and rejected the offer; adding, that the reward I most wished for was to regain the king of Sweden's favour by his intercession. This he promised, and tried every possible method to succeed, but without success. After this I laboured so much for the interest of the late emperor in his Spanish affairs, that I brought about what scarce any other man could have effected. The emperor as an acknowledgement gave me an assignment for 50,000 crowns, which I humbly laid at his feet, and only implored his imperial majesty's recommendation of me to my king's favour: this request he immediately granted, and gave his orders accordingly, but in vain. Yet, not to lose any opportunity, I went to Moscow while the Swedish ambassadors were at that court; but even the mediation of the Czar had no effect. After that I distributed among the Swedish prisoners at Moscow at least 100,000 crowns, to show the ardent desire I had, by all ways, to regain the favour of their sovereign. Would to heaven I had been equally in earnest to obtain the grace of God?—At these words another shower of tears fell from his eyes, and he remained for some moments silent, and overwhelmed with grief. I used my best endeavours to comfort him with the assurance that this grace would not be denied him, provided he spent the few hours left in earnestly imploring it; for the door of heaven's mercy was never shut, though that of men might be cruelly so. ‘This (replied he), this is my consolation; for thou art God and not man, to be angry for ever. He then inveighed bitterly against Augustus, and reproached himself for having any connection with a wretch who was wholly destitute of all faith and honour, an atheist, without piety, and without virtue. ‘While he was at Warsaw (said he), and heard the king was advancing to attack him, he found himself extremely distressed. He was absolutely without money, and therefore obliged to dismiss some of his troops. He had recourse to my assistance, and intreated me, for the love of God, to borrow whatever sum I could. I procured him 400,000 crowns; 50,000 of which, the very next day, he liquidated on trinkets and jewels, which he gave in presents to some of his women. I told him plainly my thoughts of the matter; and by my importunity prevailed, that the Jews should take back their toys, and return the money they had been paid for them. The ladies were enraged; and he swore that I should one time or other suffer for what I had done: there indeed he kept his word; and would to God he had always done so with those he employed!’ I now left him for a short time, and at seven in the evening I returned; and the officer being retired, he accosted me with a smiling air, and an appearance of much tranquillity, ‘Welcome, dear sir, the weight that lay heavy on my heart is removed, and I already feel a sensible change wrought in my mind. I am
ready.

Patkul. ready to die: death is more eligible than the solitude of a long imprisonment. Would to heaven only that the kind of it were less cruel. Can you, my dear sir, inform me in what manner I am to suffer? I answered, that it had not been communicated to me; but that I imagined it would pass over without noise, as only the colonel and myself had notice of it. 'That (replied he) I esteem as a favour; but have you seen the sentence? or must I die, without being either heard or condemned? My apprehensions are of being put to intolerable tortures.' I comforted him in the kindest manner I could; but he was his own best comforter from the Word of God, with which he was particularly acquainted; quoting, among many other passages, the following in Greek, *We must enter into the kingdom of heaven through many tribulations.* He then called for pen and ink, and intreated me to write down what he should dictate. I did so, as follows:

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

"At this he said, let us stop here a little; I will quickly return to finish this will; but now let us address ourselves to God by prayer. Prayers being ended, 'Now (cried he) I find myself yet better, yet in a quieter frame of mind: Oh! were my death less dreadful, with what pleasure would I expiate my guilt by embracing it!—Yes (cried he, after a pause), I have friends in different places, who will weep over my deplorable fate. What will the mother of the king of Prussia say? What will be the grief of the Countess Levolde who attends on her? But what thoughts must arise in the bosom of her to whom my faith is plighted? Unhappy woman! the news of my death will be fatal to her peace of mind.' My dear pastor, may I venture to beg one favour of you? I assured him he might command every service in my power. 'Have the goodness then (said he, pressing my hand), the moment I am no more, to write—Alas! how will you set about it? a letter to Madam Einseidlern, the lady I am promised to—Let her know that I die her's; inform her fully of my unhappy fate: Send her my last and eternal farewell! My death is in truth disgraceful; but my manner of meeting it will, I hope by heaven's and your assistance, render it holy and blessed. This news will be her only consolation. Add farther, dear Sir, that I thanked her with my latest breath for the sincere affection she bore me: May she live long and happy: This is my dying wish.'—I gave him my hand in promise that I would faithfully perform all he desired.

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

"The rest of his time was employed in prayer, which he went through with a very fervent devotion. On the 30th of September I was again with him at four in the

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

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

Charles XII. has been very generally and severely censured for not pardoning him, and we are not inclined to vindicate the sovereign. Yet it must be remembered, that Patkul was guilty of a much greater crime than that which drew upon him the displeasure of Charles

Patkul
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Patra.

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

PATMOS, in *Ancient Geography*, one of the Sporades (Dionysius); 30 miles in compass (Pliny); concerning which we read very little in authors. It was rendered famous by the exile of St John, and the Revelation showed him there. The greatest part of interpreters think that St John wrote them in the same place during the two years of his exile; but others think that he did not commit them to writing till after his return to Ephesus. The island of Patmos is between the island of Icaria and the promontory of Miletus. Nothing has done it more honour than to have been the place of the banishment of St John. It is now called *Patino*, or *Pactino*, or *Patmol*, or *Palmosa*. Its circuit is five and twenty or thirty miles. It has a city called *Patmos*, with a harbour, and some monasteries of Greek monks. It is at present in the hands of the Turks. It is considerable for its harbours; but the inhabitants derive little benefit from them, because the corsairs have obliged them to quit the town, and retire to a hill on which St John's convent stands. This convent is a citadel consisting of several irregular towers, and is a substantial building seated on a very steep rock. The whole island is very barren, and without wood; however, it abounds with partridges, rabbits, quails, turtles, pigeons, and snipes. All their corn does not amount to 1000 barrels in a year. In the whole island there are scarcely 300 men; but there are above 20 women to one man, who expect that all strangers who land in the island should carry some of them away. To the memory of St John is an hermitage on the side of a mountain, where there is a chapel not above eight paces long and five broad. Over head they show a chink in the rock, through which they pretend that the Holy Ghost dictated to St John. E. Long. 26. 84. N. Lat. 37. 24.

PATNA, a town of Asia, in the dominions of the Great Mogul, to the north of the kingdom of Bengal, where the English have factories for saltpetre, borax, and raw silk. It is the capital of the province of Bahar, a dependency of Bengal, in the empire of Indostan, situated in a pleasant country, 400 miles east of Agra. It extends seven miles in length on the banks of the Ganges, and is about half a mile in breadth.—Mr Rœnel gives strong reasons for supposing it to be the ancient *PALIBOTRA*. The town is large and po-

pulous, but the houses are built at a distance from each other. E. Long. 85. 40. N. Lat. 45. 25.

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

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

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

Of its ancient state, the same author speaks thus: "Patræ assisted the Ætolians when invaded by the Gauls under Brennus; but afterwards was unfortunate, reduced to extreme poverty, and almost abandoned. Augustus Cæsar reunited the scattered citizens, and made it a Roman colony, settling a portion of the troops which obtained the victory of Actium, with other inhabitants from the adjacent places. Patræ flourishing and enjoyed dominion over Naupaactus, Oeanthê, and several cities of Achaia. In the time of Pausanias, Patræ was adorned with temples and porticoes, a theatre, and an odæum which was superior to any in Greece but that of Atticus Herodes at Athens. In the lower part of the city was a temple of Bacchus Ælymnetes, in which was an image preserved in a chest, and conveyed, it was said, from Troy by Eurypylus; who, on opening it, became disordered in his senses. By the port were temples; and by the sea, one of Ceres, with a pleasant grove and a prophetic fountain of unerring veracity in determining the event of any illness. After supplicating the goddess with incense, the sick person appeared, dead or living, in a mirror suspended so as to touch the surface of the water. In the citadel of Patræ was a temple of Diana Laphria, with her statue in the habit of a huntress of ivory and gold, given by Augustus Cæsar when he laid waste Calydon and the cities of Ætolia to people Nicopolis. The Patrænsians honoured her with a yearly festival, which is described by Pausanias who

Patrana
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Patriarch.

was a spectator. They formed a circle round the altar with pieces of green wood, each 16 cubits long, and within heaped dry fuel. The solemnity began with a most magnificent procession, which was closed by the virgin-priestesses in a chariot drawn by stags. On the following day, the city and private persons offered at the altar fruits, and birds, and all kinds of victims, wild-boars, stags, deer, young wolves, and beasts full grown; after which the fire was kindled. He relates, that a bear and another animal forced a way through the fence, but were reconducted to the pile. It was not remembered that any wound had ever been received at this ceremony, though the spectacle and sacrifice were as dangerous as savage. The number of women at Patræ was double that of the men. They were employed chiefly in a manufacture of flax which grew in Elis, weaving garments, and attire for the head."

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

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

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

PATRES CONSCRIPTI. See **CONSCRIPT** and **SENATOR**.

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

The authority of patriarchal government existed in the fathers of families, and their first-born after them exercising all kinds of ecclesiastical and civil authority in their respective households; and to this government, which lasted till the time of the Israelites dwelling in Egypt, some have ascribed an absolute and despotic power, extending even to the punishment by death. In proof of this, is produced the curse pronounced by Noah upon Canaan (Gen. ix. 25.); but it must be observed, that in this affair Noah seems to have acted rather as a prophet than a patriarch. Another instance of supposed despotic power is Abraham's turning Hagar and Ishmael out of his family (Gen. xxi. 9, &c.); but this can hardly be thought to furnish evidence of any singular authority vested in the patriarchs, as such, and peculiar to those ages. The third instance brought forward to the same purpose is that of Jacob's denouncing a curse upon Simeon and Levi (Gen. xlix. 7.), which is maintained

by others to be an instance of prophetic inspiration more than of patriarchal power. The fourth instance is that of Judah with regard to Tamar (Gen. xxxviii. 24.); with regard to which it is remarked, that Jacob, the father of Judah, was still living; that Tamar was not one of his own family; and that she had been guilty of adultery, the punishment of which was death by burning; and that Judah on this occasion might speak only as a professor.

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

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

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^{Patriarch.} trumped up a much older era for this patriarchal dignity, and have given us a succession of them down to the fifth century, in which it was abolished, it will not be amiss to give our readers the substance of what they have written of the rise and progress of this order of men; and at the same time to show them the absurdity and falsehood of that pretended succession to this imaginary dignity.

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

However, Hillel was succeeded by his son Simeon, whom many Christians pretend to have been the venerable old person of that name, who received the divine infant in his arms. The Jews give him but a very obscure patriarchate; though the authors above quoted make him, moreover, chief of the sanhedrim; and Epiphanius says, that the priestly tribe hated him so much for giving so ample a testimony to the divine child, that they denied him common burial. But it is hardly credible that St Luke should have so carelessly passed over his two-fold dignity, if he had been really possessed of them, and have given him no higher title than that of a just and devout man.

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

The Jewish writers add, that he likewise erected an academy there, which subsisted till the death of Akiba; and was likewise the seat of the patriarch; and consisted of 300 schools, or classes of scholars. Another he

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

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

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

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

To all this let us add, that if there had been any such remarkable succession, the Talmudists would have preserved it to future ages; whereas, neither they, nor any of the ancient authors of the Jewish church, make any mention of it; but only some of their doctors, who have written a considerable time after them, as of writers to whom little credit can be given in points of this

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nature; especially as there are such unfurmountable contradictions between them, as no authors either Jewish or Christian have, with all their pains, been hitherto able to reconcile.

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

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

According to Gants Tzcmach David, who hath reduced them to 10, they are,

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

On the whole, it cannot be doubted but that their first rise was in Nerva's time, however much Jewish pride may have prompted them to falsify, and to assert their origin to have been more ancient than it really was. Nor have the Jews been faithful in giving an account of the authority of these men. They have exaggerated their power beyond all bounds, for the purpose of repelling the arguments of Christians: for their power was certainly more showy than substantial. In time, however, they certainly imposed upon the people; and what power they did possess (which the Romans only allowed to be in religious matters, or in such as were connected with religion) they exercised with great rigour. Their pecuniary demands, in particular, became very exorbitant; and was the cause of their suppression in the year 429.

PATRIARCHS, among Christians, are ecclesiastical dignitaries, or bishops, so called from their paternal authority in the church. The power of patriarchs was not the same in all, but differed according to the different customs of countries, or the pleasures of kings and councils. Thus the patriarch of Constantinople grew to be

a patriarch over the patriarchs of Ephesus and Cæsarea, and was called the *œcumenical and universal patriarch*; and the patriarch of Alexandria had some prerogatives which no other patriarch but himself enjoyed, such as the right of consecrating and approving every single bishop under his jurisdiction.

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

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

There

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

Patriarchs
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Patrick.

* *Eccles.
Hist.* vol. i.
p. 284.

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

It deserves to be remarked, however, that the authority of the patriarchs was not acknowledged through all the provinces without exception. Several districts, both in the eastern and western empires, were exempted from their jurisdiction. The Latin church had no patriarchs till the sixth century; and the churches of Gaul, Britain, &c. were never subject to the authority of the patriarch of Rome, whose authority only extended to the suburbicary provinces. There was no primacy, no exarchate nor patriarchate, owned here; but the bishops, with the metropolitans, governed the church in common. Indeed, after the name patriarch became frequent in the west, it was attributed to the bishops of Bourges and Lyons; but it was only in the first signification, viz. as heads of dioceses. Du Cange says, that there have been some abbots who have borne the title of patriarchs.

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

PATRICIAN, a title given, among the ancient Romans, to the descendants of the hundred, or, as some will have it, of the two hundred, first senators chosen by Romulus; and by him called *patres*, "fathers." Romulus established this order after the example of the Athenians; who were divided into two classes, viz. the *επατριδας patricios*, and *δημοτικους populares*. Patricians, therefore, were originally the nobility; in opposition to the plebeians. They were the only persons whom Romulus allowed to aspire to the magistracy; and they exercised all the functions of the priesthood till the year of Rome 495. But the cognizance and character of these ancient families being almost lost and extinguished by a long course of years, and frequent changes in the empire, a new kind of patricians were afterwards set on foot, who had no pretensions from birth, but whose title depended entirely on the emperor's favour. This new patriciate, Zozimus tells us, was created by Constantine, who conferred the quality on his counsellors, not because they were descended from the ancient fathers of the senate, but because they were the fathers of the republic or of the empire. This dignity in time became the highest of the empire. Justinian calls it *summam dignitatem*. In effect, the patricians seem to have had the

precedence of the *consulares*, and to have taken place before them in the senate; though F. Faber asserts the contrary. What confounds the question is, that the two dignities often met in the same person; because the patriciate was only conferred on those who had gone through the first offices of the empire, or had been consuls. Pope Adrian made Charlemagne take the title of patrician before he assumed the quality of emperor; and other popes have given the title to other kings and princes by reason of its eminence.

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

PATRICIAN Deities, *Patricii Dei*, in *Mythology*, were Janus, Saturn, the Genius, Pluto, Bacchus, the Sun, the Moon, and the Earth.

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

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

An ancient author, Henricus Antifioderensis, who wrote a book concerning the miracles of St German, considers it as the highest honour of that prelate to have been the instructor of St Patrick: "As the glory of a father shines in the government of his sons; out of the many disciples in religion who are reported to have been his sons in Christ, suffice it briefly to mention one by far the most famous, as the series of his actions shows, Patrick the particular apostle of Ireland, who being under his holy discipline 18 years, derived no little knowledge in the inspired writings from such a source. The most godly divine pontiff, considering him alike distinguished in religion, eminent for virtue, and stedfast in doctrine; and thinking it absurd to let one of the best labourers

Patrick. bourners remain inactive in the Lord's vineyard, recommended him to Celestine, pope of Rome, by his presbyter Segetius, who was to carry to the apostolic see a testimonial of ecclesiastical merit of this excellent man. Approved by his judgement, supported by his authority, and confirmed by his blessing, he set out for Ireland; and being peculiarly destined to that people as their apostle, instructed them at that time by his doctrine and miracles; and now does and will forever display the wonderful power of his apostleship." Lastly, Pope Celestine consecrated him bishop, and gave him his most familiar name *Patricius*, expressive of his honourable descent; and to give lustre and weight to the commission which he now charged him with to convert the Irish. Palladius had been here a year before him on the same design, but with little success: the saints Kieran, Ailbe, Declan, and Ibar, were precursors both to Palladius and Patrick. But the great office of apostle of Ireland was reserved for our prelate, who landed in the country of the Evolein, or at Wicklow, A. D. 441. His first convert was Sinell, eighth in descent from Cormac king of Leinster; but not meeting with encouragement, he proceeded to Dublin, and thence to Ulster, where he founded a church (afterwards the famous abbey of Saul, in the county of Down), remarkable for its position, being made out of a barn, and its greatest length reaching from north to south. After labouring seven years indefatigably in his great work, he returned to Britain, which he delivered from the heresies of Pelagius and Arius; engaged several eminent persons to assist him; visited the isle of Man, which he converted in 440, when the bishopric was founded; and, A. D. 448, returned to the see of Armagh (A), which he had founded three years before; and in 13 years more completed the conversion of the whole island (B). After giving an account of his commission at Rome, he once more returned hither, and spent the remainder of his life between the monasteries of Armagh and Saul, superintending and enforcing the great plan of doctrine and discipline which he had established. After having established schools, or an academy here, he closed his life and ministry at Saul abbey, in the 120th year of his age, March 17. A. D. 493, and was buried at Down afterwards, in the same grave with St Bridget and St Columba, in the same place. Respecting his burial-place, however, there have been great disputes; and it has been as great a subject of debate with the religious, as Homer's birth-place was formerly among the cities of Greece. Those

of Down lay claim to it, on the authority of the following verses: **Patrick.**

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

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

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

PATRICK, Simon, a very learned English bishop, was born at Gainborough in Lincolnshire in 1626. In 1644 he was admitted into Queen's college, Cambridge, and entered into holy orders. After being for some time chaplain to Sir Walter St John, and vicar of the church at Battersea in Surrey, he was preferred to the rectory of St Paul's, Covent-garden, in London, where he continued all the time of the plague in 1665 among his parishioners, to their great comfort. In 1668 he published his *Friendly Debate between a Conformist and a Nonconformist*. This was answered by the Dissenters, whom he had much exasperated by it; but by his moderation and candour toward them afterwards, they were perfectly reconciled to him, and he brought over many of them to the communion of the established church. In 1678 he was made dean of Peterborough, where he was much beloved. In 1682, Dr Lewis de Moulin, who had been a history-professor at Oxford, and written many bitter books against the church of England, sent for Dr Patrick upon his sick bed, and made a solemn declaration of his regret on that account, which he signed, and it was published after his death. During the reign of King James, the dean's behaviour showed that he had nothing more at heart than the Protestant religion; for which he ventured all that was dear to him, by preaching and writing

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

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

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

Patrick || writing against the errors of the church of Rome. In 1687 he published a prayer composed for that difficult time, when persecution was expected by all who stood firm to their religion. The year after the Revolution, the dean was appointed bishop of Chichester, and was employed with others of the new bishops to settle the affairs of the church in Ireland. In 1691 he was translated to the see of Ely, in the room of the deprived Bishop Turner. He died in 1707, after having published various works; among which the most distinguished are his Paraphrases and Commentaries on the Holy Scriptures, three volumes folio. These, with Lowth on the Proverbs, Arnold on the Apocrypha, and Whitby on the New Testament, make a regular continued commentary in English on all the sacred books.

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

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

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

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

"Zeal for the public good (says Mr Addison) is the characteristic of a man of honour and a gentleman, and must take place of pleasures, profits, and all other private gratifications: that whosoever wants this motive, is an open enemy, or an inglorious neuter to mankind, in proportion to the misapplied advantages with which nature and fortune have blessed him." This love of our country does not import an attachment to any particular soil, climate, or spot of earth, where perhaps we first drew our breath, though those natural ideas are often associated with the moral ones; and, like ex-

ternal signs or symbols, help to ascertain and bind them; but it imports an affection to that moral system or community, which is governed by the same laws and magistrates, and whose several parts are variously connected one with the other, and all united upon the bottom of a common interest. Wherever this love of our country prevails in its genuine vigour and extent, it swallows up all fordid and selfish regards; it conquers the love of ease, power, pleasure, and wealth; nay, when the amiable partialities of friendship, gratitude, private affection, or regards to a family, come in competition with it, it will teach us to sacrifice all, in order to maintain the rights, and promote and defend the honour and happiness of our country. To pursue therefore our private interests in subordination to the good of our country; to be examples in it of virtue, and obedient to the laws; to choose such representatives as we apprehend to be the best friends to its constitution and liberties; and if we have the power, to promote such laws as may improve and perfect it; readily to embrace every opportunity for advancing its prosperity; cheerfully to contribute to its defence and support; and, if need be, to die for it:—these are among the duties which every man, who has the happiness to be a member of our free and Protestant constitution, owes to his country.

The constitution of man is such, that the most selfish passions, if kept within their proper bounds, have a tendency to promote the public good. There is no passion of more general utility than patriotism; but its origin may unquestionably be termed *selfish*. The love of one's relations and friends is the most natural expansion of self-love: this affection connects itself too with local circumstances, and sometimes cannot easily be separated from them. It often varies, as relationship or place varies; but acquires new power when the whole community becomes its object. It was therefore with singular propriety that the poet said, "Self-love and social are the same." Under the article CALAIS we have already given the outlines of the transactions of its siege by Edward III. during which the inhabitants displayed a degree of *patriotism* truly wonderful. History scarcely affords a more distinguished instance of true patriotic virtue than on this occasion. We shall therefore give a fuller account of this remarkable affair, as one of the best examples that can possibly be selected of the virtue we have been explaining. The inhabitants, under Count Vienne their gallant governor, made an admirable defence against a well disciplined and powerful army. Day after day the English effected many a breach, which they repeatedly expected to storm by morning; but, when morning appeared, they wondered to behold new ramparts raised nightly, erected out of the ruins which the day had made. France had now put the sickle into her second harvest since Edward with his victorious army sat down before the town. The eyes of all Europe were intent on the issue. The English made their approaches and attacks without remission; but the citizens were as obstinate in repelling all their efforts. At length, famine did more for Edward than arms. After the citizens had devoured the lean carcases of their half-starved cattle, they tore up old foundations and rubbish in search of vermin: they fed on boiled leather, and the weeds of exhausted gardens; and a morsel of damaged corn was accounted matter of luxury,

Patriotism.

Rapin's
Hist. Eng.
Edw. III.

Patriotism. luxury. In this extremity they resolved to attempt the enemy's camp. They boldly sallied forth; the English joined battle; and, after a long and desperate engagement, Count Vienne was taken prisoner; and the citizens, who survived the slaughter, retired within their gates. On the captivity of their governor, the command devolved upon Eustace Saint Pierre, the mayor of the town, a man of mean birth, but of exalted virtue. Eustace soon found himself under the necessity of capitulating, and offered to deliver to Edward the city, with all the possessions and wealth of the inhabitants, provided he permitted them to depart with life and liberty. As Edward had long since expected to ascend the throne of France, he was exasperated to the last degree against these people, whose sole valour had defeated his warmest hopes; he therefore determined to take an exemplary revenge, though he wished to avoid the imputation of cruelty. He answered by Sir Walter Mauny, that they all deserved capital punishment, as obstinate traitors to him, their true and notable sovereign; that, however, in his wonted clemency, he consented to pardon the bulk of the plebeians, provided they would deliver up to him six of their principal citizens with halters about their necks, as victims of due atonement for that spirit of rebellion with which they had inflamed the common people. All the remains of this desolate city were convened in the great square; and like men arraigned at a tribunal from whence there was no appeal, expected with throbbing hearts the sentence of their conqueror. When Sir Walter had declared his message, consternation and pale dismay was impressed on every face: each looked upon death as his own inevitable lot; for how should they desire to be saved at the price proposed? Whom had they to deliver up, save parents, brothers, kindred, or valiant neighbours, who had so often exposed their lives in their defence? To a long and dead silence, deep sighs and groans succeeded, till Eustace Saint Pierre ascending a little eminence, thus addressed the assembly: "My friends and fellow-citizens, you see the condition to which we are reduced; we must either submit to the terms of our cruel and ensnaring conqueror, or yield up our tender infants, our wives, and chaste daughters, to the bloody and brutal lusts of the violating soldiery. We well know what the tyrant intends by his specious offers of mercy. It does not satiate his vengeance to make us merely miserable, he would also make us criminal: he would make us contemptible: he will grant us life on no condition, save that of our being unworthy of it. Look about you, my friends, and fix your eyes on the persons whom you wish to deliver up as the victims of your own safety. Which of these would you appoint to the rack, the axe, or the halter? Is there any here who has not watched for you, who has not fought for you, who has not bled for you? Who, through the length of this inveterate siege, has not suffered fatigues and miseries a thousand times worse than death, that you and yours might survive to days of peace and prosperity? Is it your preservers, then, whom you would destine to destruction? You will not, you cannot, do it. Justice, honour, humanity, make such a treason impossible. Where then is our resource? Is there any expedient left, whereby we may avoid guilt and infamy on one hand, or the desolation and horrors of a sacked city on the other? There is, my

friends, there is one expedient left; a gracious, an excellent, a god-like expedient! Is there any here to whom virtue is dearer than life! Let him offer himself an oblation for the safety of his people! he shall not fail of a blessed approbation from that power, who offered up his only Son for the salvation of mankind." He spoke—but an universal silence ensued. Each man looked round for the example of that virtue and magnanimity in others, which all wished to approve in themselves, though they wanted the resolution. At length Saint Pierre resumed: "It had been base in me, my fellow-citizens, to promote any matter of damage to others, which I myself had not been willing to undergo in my own person. But I held it ungenerous to deprive any man of that preference and estimation, which might attend a first offer on so signal an occasion: for I doubt not but there are many here as ready, nay, more zealous for this martyrdom than I can be, however modesty and the fear of imputed ostentation may withhold them from being foremost in exhibiting their merits. Indeed the station to which the captivity of Count Vienne has unhappily raised me, imports a right to be the first in giving my life for your sakes. I give it freely, I give it cheerfully. Who comes next? Your son! exclaimed a youth, not yet come to maturity.—Ah, my child! cried St Pierre; I am then twice sacrificed.—But no—I have rather begotten thee a second time.—Thy years are few, but full, my son; the victim of virtue has reached the utmost purpose and goal of mortality. Who next, my friends? This is the hour of heroes.—Your kinsman, cried John de Aire! Your kinsman, cried James Willant! Your kinsman, cried Peter Willant!—"Ah!" (exclaimed Sir Walter Mauny, bursting into tears), why was I not a citizen of Calais?" The sixth victim was still wanting, but was quickly supplied by lot, from numbers who were now emulous of so ennobling an example. The keys of the city were then delivered to Sir Walter. He took the six prisoners into his custody. He ordered the gates to be opened, and gave charge to his attendants to conduct the remaining citizens with their families through the camp of the English. Before they departed, however, they desired permission to take their last adieu of their deliverers.—What a parting! what a scene! they crowded with their wives and children about St Pierre and his fellow-prisoners. They embraced, they clung around, they fell prostrate before them. They groaned; they wept aloud; and the joint clamour of their mourning passed the gates of the city, and was heard throughout the camp. At length Saint Pierre and his fellow victims appeared under the conduct of Sir Walter and his guard. All the tents of the English were instantly emptied. The soldiers poured from all parts, and arranged themselves on each side to behold, to contemplate, to admire this little band of patriots as they passed. They murmured their applause of that virtue which they could not but revere even in enemies; and they regarded those ropes which they had voluntarily assumed about their necks as ensigns of greater dignity than that of the British Garter. As soon as they had reached the royal presence, "Mauny (says the king), are these the principal inhabitants of Calais?" "They are (says Mauny); they are not only the principal men of Calais, they are the principal men of France, my lord,"

Patriotism. if virtue has any share in the act of ennobling." "Were they delivered peaceably, (says Edward)? Was there no resistance, no commotion among the people?" "Not in the least, my lord. They are self-delivered, self-devoted, and come to offer up their inestimable heads as an ample equivalent for the ransom of thousands."

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

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

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

Dion. lib. viii. p. 570. and Rom. Hist. v. l. p. 366. Rome, under the consuls Cæso Fabius and T. Virginus, had several wars to sustain, less dangerous than troublesome, against the Æqui, Volsci, and Veientes. To put a stop to the incursions of the last, it would have been necessary to have established a good garrison upon their frontiers to keep them in awe. But the commonwealth, exhausted of money, and menaced by abundance of other enemies, was not in a condition to provide for so many different cares and expences. The family of the Fabii showed a generosity and love of their country that has been the admiration of all ages. They applied to the senate, and by the mouth of the consul demanded as a favour that they would be pleased to transfer the care and expences of the garrison necessary to oppose the enterprises of the Veientes to their house, which required an assiduous rather than a numerous body, promising to support with dignity the honour of the Roman name in that post. Every body was charmed with so noble and unheard of an offer; and it was accepted with great acknowledgment. The news spread over the whole city, and nothing was talked of but the Fabii. Every body praised, every body admired and extolled them to the skies. "If there

were two more such families in Rome," said they, "the one might take upon them the war against the Volsci, and the other against the Æqui, whilst the commonwealth remained quiet, and the forces of particulars subdued the neighbouring states."

Early the next day the Fabii set out, with the consul at their head, robed, and with his insignia. Never was there so small, and at the same time so illustrious, an army seen; for which we have the authority of Livy. Three hundred and six soldiers, all patricians, and of the same family, of whom not one but might be judged worthy of commanding an army, march against the Veii full of courage and alacrity, under a captain of their own name, Fabius. They were followed by a body of their friends and clients, animated by the same spirit and zeal, and actuated only by great and noble views. The whole city flocked to see so fine a sight; praised those generous soldiers in the highest terms; and promised them consulships, triumphs, and the most glorious rewards. As they passed before the capitol and the other temples, every body implored the gods to take them into their protection; to favour their departure and undertaking, and to afford them a speedy and happy return. But those prayers were not heard. When they arrived near the river Crimera, which is not far from Veii, they built a fort upon a very rough and steep mountain for the security of the troops, which they surrounded with a double fosse, and flanked with several towers. This settlement, which prevented the enemy from cultivating their ground, and ruined their commerce with strangers, incommoded them extremely. The Veientes not finding themselves strong enough to ruin the fort which the Romans had erected, applied to the Hetrurians, who sent them very considerable aid. In the mean time the Fabii, encouraged by the great success of their incursions into the enemy's country, made farther progress every day. Their excessive boldness made the Hetrurians conceive thoughts of laying ambuscades for them in several places. During the night they seized all the eminences that commanded the plain, and found means to conceal a great number of troops upon them. The next day they dispersed more cattle about the country than they had done before. The Fabii being apprized that the plains were covered with flocks and herds, and defended by only a very small number of troops, they quitted their fort, leaving in it only a sufficient number to guard it. The hopes of a great booty quickened their march. They arrived at the place in order of battle; and were preparing to attack the advanced guard of the enemy, when the latter, who had their orders, fled without staying till they were charged. The Fabii, believing themselves secure, seized the shepherds, and were preparing to drive away the cattle. The Hetrurians then quitted their skulking places, and fell upon the Romans from all sides, who were most of them dispersed in pursuit of their prey. All they could do was to rally immediately; and that they could not effect without great difficulty. They soon saw themselves surrounded on all sides, and fought like lions, selling their lives very dear. But finding that they could not sustain this kind of combat long, they drew up in a wedge, and advancing with the utmost fury and impetuosity, opened themselves a passage through the enemy that led to the side of the mountain. When they came thither, they halted, and fought

Patripas-
sians,
Patroclus.

fought with fresh courage, the enemy leaving them no time to respire. As they were upon the higher ground, they defended themselves with advantage, notwithstanding their small number; and beating down the enemy, who spared no pains in the attack, they made a great slaughter of them. But the Veientes having gained the top of the mountain by taking a compass, fell suddenly upon them, and galled them exceedingly from above with a continual shower of darts. The Fabii defended themselves to their last breath, and were all killed to a man. The Roman people were highly affected with the loss of this illustrious band of patriots. The day of their defeat was ranked amongst the unfortunate days, called *nefasti*, on which the tribunals were shut up, and no public affair could be negotiated, or at least concluded. The memory of these public-spirited patriots, who had so generously sacrificed their lives and fortunes for the service of the state, could not be too much honoured.

PATRIPASSIANS, PATRIPASSIANI, in church history, a Christian sect, who appeared about the latter end of the second century; so called, from their ascribing the passion to the Father; for they asserted the unity of God in such a manner as to destroy all distinctions of persons, and to make the Father and Son precisely the same; in which they were followed by the Sabellians and others. The author and head of the Patripassians was Praxeas, a philosopher of Phrygia in Asia. Swedenbourg and his followers seem to hold the same faith.

PATROCLUS, a Grecian chief at the Trojan war. He was the son of Menœtius, by Sthenele, whom some call *Philomela* or *Polymela*. The murder of Clytemnestra, the son of Amphidamas, by accident, in the time of his youth, made him fly from Opus, where his father reigned. He went to the court of Peleus king of Phthia. He was cordially received, and contracted the most intimate friendship with Achilles the king's son. When the Greeks went to the Trojan war, Patroclus went with them at the express desire of his father, who had visited the court of Pelcus; and he accordingly embarked with ten ships from Phthia. He was the constant companion of Achilles; lodged in the same tent; and, when he refused to appear in the field of battle, because he had been offended by Agamemnon, Patroclus imitated his example, and by his absence was the cause of much evil to the Greeks. At last, however, Nestor prevailed upon him to return to the war, and Achilles permitted him to appear in his armour. The bravery of Patroclus, together with the terror which the sight of the arms of Achilles inspired, soon routed the victorious armies of the Trojans, and obliged them to fly to the city for safety. He would have broken down the walls; but Apollo, who interested himself for the Trojans, opposed him; and Hector, at the instigation of that god; dismounted from his chariot to attack him as he attempted to strip one of the Trojans whom he had slain. This engagement was obstinate; but Patroclus was at length overpowered by the valour of Hector, and the interposition of Apollo. His arms became the property of the conqueror; and Hector would have severed his head from his body had not Ajax and Menelaus prevented it. His body was at last recovered, and carried to the Grecian camp, where Achilles received it with the

loudest lamentations. His funerals were observed with the greatest solemnity. Achilles sacrificed near the burning pile twelve young Trojans, four of his horses, and two of his dogs; and the whole was concluded by the exhibition of funeral games, in which the conquerors were liberally rewarded by Achilles. The death of Patroclus, as described by Homer, gave rise to new events. Achilles forgot his resentment against Agamemnon, and entered the field to avenge the fall of his friend; and his anger was gratified only by the slaughter of Hector, who had more powerfully kindled his wrath by appearing at the head of the Trojan armies in the armour which had been taken from the body of Patroclus. The patronymic of Actorides is often applied to Patroclus, because Actor was father to Menœtius.

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

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

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

Patron was also a name which the people of Rome gave to some great man, under whose protection they usually put themselves; paying him all kinds of honour and respect, and denominating themselves his clients; while the patron, on his side, granted them his credit and protection. They were therefore mutually attached and mutually obliged to each other; and by this means, in consequence of reciprocal ties, all those seditions, jealousies, and animosities, which are sometimes the effect of a difference of rank, were prudently avoided: for it was the duty of the patron to advise his clients in points of law, to manage their suits, to take care of them as of his own children, and secure their peace and happiness. The clients were to assist their patrons with money on several occasions; to ransom them or their children when taken in war; to contribute to the portions of their daughters; and to defray, in part, the charges of their public employments. They were never to accuse each other, or take contrary sides; and if either of them was convicted of having violated this law, the crime was equal to that of treason, and any one was allowed to kill the offender with impunity. This patronage was a tie as effectual as any consanguinity or alliance, and had a wonderful effect towards maintaining union and concord among the people for
the

Patrol,
Patron.

Patron,
Patronage.

the space of 600 years; during which time we find no dissensions or jealousies between the patrons and their clients, even in the times of the republic, when the populace frequently mutinied against those who were most powerful in the city.

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

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

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

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

Advowsons are also either *presentative*, *collative*, or *donative*. An advowson presentative, is where the patron hath a right of presentation to the bishop or ordinary, and moreover to demand of him to institute his clerk if he finds him canonically qualified: and this is the most usual advowson. An advowson collative, is where the bishop and patron are one and the same person: in which case the bishop cannot present to himself; but he does, by the one act of collation, or conferring the benefice, the whole that is done in common cases, by both presentation and institution. An advowson donative, is when the king, or any subject by his licence, doth found a church or chapel, and

ordains that it shall be merely in the gift or disposal of the patron; subject to his visitation only, and not to that of the ordinary; and vested absolutely in the clerk by the patron's deed of donation, without presentation, institution, or induction. This is said to have been anciently the only way of conferring ecclesiastical benefices in England; the method of institution by the bishop not being established more early than the time of Archbishop Becket in the reign of Henry II. and therefore, though Pope Alexander III. in a letter to Becket, severely inveighs against the *prava consuetudo*, as he calls it, of investiture conferred by the patron only, this however shows what was then the common usage. Others contend that the claim of the bishops to institution is as old as the first planting of Christianity in this island; and in proof of it they allege a letter from the English nobility to the pope in the reign of Henry the third, recorded by Matthew Paris, which speaks of presentation to the bishop as a thing immemorial. The truth seems to be, that, where the benefice was to be conferred on a mere layman, he was first presented to the bishop in order to receive ordination, who was at liberty to examine and refuse him: but where the clerk was already in orders, the living was usually vested in him by the sole donation of the patron; till about the middle of the 12th century, when the pope and his bishops endeavoured to introduce a kind of feudal dominion over ecclesiastical benefices, and, in consequence of that, began to claim and exercise the right of institution universally, as a species of spiritual investiture.

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

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

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

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

The termination of Greek and Latin patronymics are

Blackst.
Comment.

Patronage,
Patronymic.

Patros,
Pattans.

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

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

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

The female patronymic is Efna or Ofna, as Sophia Alexeefna, or Sophia the daughter of Alexey; Maria Ivanofna, or Maria the daughter of Ivan.

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

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

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

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

The empire, which took its rise from the revolt of the Pattans, under a succession of warlike princes rose to a surprising magnitude. In the beginning of the 11th century, it extended from Ispahan to Bengal, and from the mouths of the Indus to the banks of the Jaxertes, which comprehends at least half of the continent of Asia. They had fled to the mountains on the borders of Persia, that they might escape the sword, or avoid submitting to the conquerors of India; and there they formed

their state, which the Moguls were never able thoroughly to subdue. Indeed they sometimes exercised depredations on the adjacent countries; nor was it possible for the Moguls either to prevent it or to extirpate them. They were sensible that the climate and soil of the delicious plains would only serve to rob them of that hardiness they contracted in the hills to which they were confined; they, therefore, for a long time gave no indications of a desire to exchange them for more pleasing abodes, or a more accessible situation. This enabled them to brave the victorious army of Nadir Shah, whose troops they quietly suffered to penetrate into Hindostan, and waited his return with the spoils of that country.—They then harassed his army in the straits and defiles of the mountains, and proved themselves such absolute masters of the passes, that they forced him to purchase from them his passage into Persia.

In the beginning of the 18th century, they had spread themselves over the adjoining province of Kandahar; and such was the imbecility of the Persian empire at that time, that many other provinces and tributary states were also induced to revolt. When the king or shah of that time, whose name was *Husein*, opposed the growing power of this warlike people, he was totally defeated, and Ispahan was besieged and obliged to surrender, after having suffered dreadful calamities, to an army consisting of only 30,000 men. In consequence of this, they brought about a revolution in Persia, and subjected it to themselves. This sovereignty, however, they only held for seven years and 21 days, having fallen a sacrifice to the enterprising spirit of Kouli Khan, or Nadir Shah. See PERSIA and AFGHANS.

PAU, a town of France, in the province of Gascony and territory of Bearne, having formerly a parliament, a mint, and a castle. "The city of Pau (says Wrxal*) will be for ever memorable in history, since it was the birthplace of Henry IV. That immortal prince was born in the castle, then the usual residence of the kings of Navarre. It stands on one of the most romantic and singular spots I have ever seen, at the west end of the town, upon the brow of a rock which terminates perpendicularly. Below runs the Gave, a river or rather a torrent which rises in the Pyrenees, and empties itself into the Adour. On the other side, about two miles off, is a ridge of hills covered with vineyards, which produce the famous *Vin de Jorencou*, so much admired; and beyond all, at the distance of nine leagues, appear the Pyrenees themselves, covering the horizon from east to west, and bounding the prospect. The castle, though now in a state of decay, is still habitable; and the apartments are hung with tapestry, said to be the work of Jane queen of Navarre, and mother of Henry IV. Gaston IV. count de Foix, who married Leonora heiress of the crown of Navarre, began the edifice in 1464; but his successor Henry d'Albret completed and enlarged it about the year 1519, when he made choice of the city of Pau for his residence, and where, during the remainder of his reign, he held his little court. In a chamber, which by its size was formerly a room of state, is a fine whole length portrait of that Jane queen of Navarre whom I have just mentioned. Her dress is very splendid, and resembles those in which our Elizabeth is usually painted. Her head-dress is adorned with pearls; round her neck she wears a ruff; and her arms, which are likewise covered with pearls, are concealed by her habit

Pau.

* Tour
through
France.

Pau,
Pavan.

habit quite down to the wrist. At her waist hangs by a chain a miniature portrait. The fingers of her right hand play on the strings of a guitar; and in her left she holds an embroidered handkerchief. The painter has drawn her as young, yet not in the first bloom of youth. Her features are regular, her countenance thin, but rather inclining to long; the eyes hazel, and the eyebrows finely arched. Her nose is well formed though large, and her mouth pretty. She was a great princess, of high spirit, and undaunted magnanimity. Her memory is not revered by the French historians, because she was the protectress of the Huguenots and the friend of Coligni; but the actions of her life evince her distinguished merit.

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

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

PAVAN, or PAVANE, a grave dance used among the Spaniards, and borrowed from them; wherein the performers made a kind of wheel or tail before each other, like that of *pavo*, "a peacock;" from whence the name is derived. The pavane was formerly in great

repute; and was danced by gentlemen with cap and sword; by those of the long robe in their gowns, by princes with their mantles, and by the ladies with their gown tails trailing on the ground. It was called the *grand ball*, from the solemnity with which it was performed. To moderate its gravity, it was usual to introduce several flourishes, paslades, capers, &c. by way of episodes. Its tablature or score is given at large by Thomot Arbeau in his *Orchestrgraphia*.

PAVETTA, a genus of plants belonging to the tetrandria class; and in the natural method ranking under the 47th order *Stellatæ*. See *BOTANY Index*.

PAVIA, an ancient and celebrated town of Italy, in the duchy of Milan, and capital of the Pavese, with an university and bishop's see. It was anciently called *Ticinum*, from its situation on that river, and lies 20 miles to the southward of Milan. It was formerly the capital of the Longobardic kingdom, and is still remarkable for the broadness of its streets, the beauty and richness of some of its churches, and for its university founded by Charlemagne, and for several other literary institutions. Here is a bishop's see, which was once the richest in Italy, but is now dependent on the pope; and upon the whole the city is gone to decay, its trade being ruined through the exactions of the government. The few objects within it worth the public attention belong to the clergy or monks; and the church and convent of the Carthusians are inexpressibly noble, the court of the convent being one of the finest in the world, and surrounded by a portico supported by pillars, the whole a mile in circumference. It is defended by strong walls, large ditches, good ramparts, excellent bastions, and a bridge over the river Tassin. In the centre of the town is a strong castle, where the duke of Milan was wont to reside. There are a great number of magnificent castles, and some colleges. It was taken by the duke of Savoy in 1706; by the French in 1733; by the French and Spaniards in 1745; but retaken by the Austrians in 1746. E. Long. 9. 5. N. Lat. 45. 10.

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

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

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

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

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

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

None but sovereign monarchs, according to the French heralds,

Pavetta
||
Pavilion.

* See *Hen. IV. King of France*.

Paving. heralds, may bear the pavilion entire, and in all its parts. Those who are elective, or have any dependence, say the heralds, must take off the head, and retain nothing but the curtains.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

14. *Flat brick paving*, done with brick laid in sand, mortar, or grout, as when liquid lime is poured into the joints.

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

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

17. Bricks are also sometimes set edgewise in sand, mortar, or grout.

18. Paving is also performed with paving bricks.

19. With ten inch tiles.

20. With foot tiles.

21. With clinkers for stables and outer offices.

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

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

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

The reason is, that letters only change their situation with regard to the first and second, the top and bottom remaining the same; but in the arrangement of these stones, each admits of four several situations, in each whereof

Paul.

whereof the other square may be changed 16 times, which gives 64 combinations.

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

PAUL, formerly named SAUL, was of the tribe of Benjamin, a native of Tarsus in Cilicia, a Pharisee by profession; first a persecutor of the church, and afterwards a disciple of Jesus Christ, and apostle of the Gentiles. It is thought he was born about two years before our Saviour, supposing that he lived 68 years, as we read in a homily which is in the 6th volume of St Chrysostom's works. He was a Roman citizen (Acts xxii. 27, 28.), because Augustus had given the freedom of the city to all the freemen of Tarsus, in consideration of their firm adherence to his interests. His parents sent him early to Jerusalem, where he studied the law at the feet of Gamaliel a famous doctor (id. xxii. 3.). He made very great progress in his studies, and his life was always blameless before men; being very zealous for the whole observation of the law of Moses (id. xxvi. 4, 5.). But his zeal carried him too far; he persecuted the church, and insulted Jesus Christ in his members (1 Tim. i. 13.); and when the protomartyr St Stephen was stoned, Saul was not only consenting to his death, but he even stood by and took care of the clothes of those that stoned him (Acts vii. 58, 59.). This happened in the 33d year of the common era, some time after our Saviour's death.

At the time of the persecution that was raised against the church, after the death of St Stephen, Saul was one of those that showed most violence in distressing the believers (Gal. i. 13. and Acts xxvi. 11.). He entered into their houses, and drew out by force both men and women, loaded them with chains, and sent them to prison (Acts viii. 3. and xxii. 4.). He even entered into the synagogues, where he caused those to be beaten with rods that believed in Jesus Christ, compelling them to

blaspheme the name of the Lord. And having got credentials from the high-priest Caiaphas, and the elders of the Jews, to the chief Jews of Damascus, with power to bring to Jerusalem all the Christians he should find there, he went away full of threats, and breathing nothing but blood (Acts ix. 1, 2, 3, &c.). But as he was upon the road, and now drawing near to Damascus, all on a sudden about noon, he perceived a great light to come from heaven, which encompassed him and all those that were with him. This splendor threw them on the ground; and Saul heard a voice that said to him, "Saul, Saul, why persecutest thou me?" It was Jesus Christ that spoke to him. To whom Saul answered, "Who art thou, Lord?" And the Lord replied to him, "I am Jesus of Nazareth whom thou persecutest; it is hard for thee to kick against the pricks." Saul, all in consternation, asked, "Lord, what is it that thou wouldst have me do?" Jesus bid him arise and go to Damascus, where the will of the Lord should be revealed to him.

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

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

Paul.

(A) The conversion of such a man, at such a time, and by such means, furnishes one of the most complete proofs that have ever been given of the divine origin of our holy religion. That Saul, from being a zealous persecutor of the disciples of Christ, became all at once a disciple himself, is a fact which cannot be controverted without overturning the credit of all history. He must therefore have been converted in the miraculous manner in which he himself said he was, and of course the Christian religion be a divine revelation; or he must have been either an impostor, an enthusiast, or a dupe to the fraud of others. There is not another alternative possible.

If he was an impostor, who declared what he knew to be false, he must have been induced to act that part by some motive: (See MIRACLE). But the only conceivable motives for religious imposture are, the hopes of advancing one's temporal interest, credit, or power; or the prospect of gratifying some passion or appetite under the authority of the new religion. That none of these could be St Paul's motive for professing the faith of Christ crucified, is plain from the state of Judaism and Christianity at the period of his forsaking the former and embracing the latter faith. Those whom he left were the disposers of wealth, of dignity, of power, in Judea: those to whom he went were indigent men, oppressed, and kept from all means of improving their fortunes. The certain consequence therefore of his taking the part of Christianity was the loss not only of all that he possessed, but of all hopes of acquiring more; whereas, by continuing to persecute the Christians, he had hopes rising almost to a certainty of making his fortune by the favour of those who were at the head of the Jewish state, to whom nothing could so much recommend him as the zeal which he had shown in that persecution. As to credit or reputation, could the scholar of Gamaliel hope to gain either by becoming a teacher in a college of fishermen? Could he flatter himself, that the doctrines which he taught would, either in or out of Judea, do him honour, when he knew that "they were to the Jews a stumbling block, and to the Greeks foolishness?" Was it then the love of power that induced him to make this great change? Power! over whom? over a flock of sheep whom he himself had assisted to destroy.

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

There he continued about five or six years, from the year of Christ 37 to the year 43; when Barnabas coming to Antioch by the order of the apostles, and there having found many Christians, went to Tarsus to see Saul, and brought him with him to Antioch (Acts xi. 20, 25, 26.); where they continued together a whole year, preaching to and instructing the faithful. During this time, there happened a great famine in Judea

(id. ib. 27, 28, &c.), and the Christians of Antioch having made some collections to assist their brethren at Jerusalem, they made choice of Paul and Barnabas to go thither with their offering. They arrived there in the year of Christ 44; and having acquitted themselves of their commission, they returned again to Antioch. They had not been there long before God warned them by the prophets he had in this church, that he had appointed them to carry his word into other places. Then the church betook themselves to fasting and praying, and the prophets Simeon, Lucius, and Manaen, laid their hands on them, and sent them to preach whither the Holy Ghost should conduct them. And it was probably about this time, that is, about the year of Christ 44, that Paul being rapt up into the third heaven, saw there ineffable things, and which were above the comprehension of man (2 Cor. xii. 2, 3, 4, and Acts xiii. 4, 5, 6, &c.).

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

From this conversion, which happened at the city of Paphos, in the year of Christ 45, many think, that the apostle first began to bear the name of Paul, which St Luke always gives him afterwards, as is supposed in memory of his converting Sergius Paulus. Some believe

stroy, and whose very Shepherd had lately been murdered! Perhaps it was with the view of gratifying some licentious passion, under the authority of the new religion, that he commenced a teacher of that religion! This cannot be alleged; for his writings breathe nothing but the strictest morality, obedience to magistrates, order, and government, with the utmost abhorrence of all licentiousness, idleness, or loose behaviour, under the cloak of religion. We nowhere read in his works, that saints are above moral ordinances; that dominion is founded in grace; that monarchy is despotism which ought to be abolished; that the fortunes of the rich ought to be divided among the poor; that there is no difference in moral actions; that any impulses of the mind are to direct us against the light of our reason and the laws of nature; or any of those wicked tenets by which the peace of society has been often disturbed, and the rules of morality often broken, by men pretending to act under the sanction of divine revelation. He makes no distinctions like the impostor of Arabia in favour of himself; nor does any part of his life, either before or after his conversion to Christianity, bear any mark of a libertine disposition. As among the Jews, so among the Christians, his conversation and manners were blameless.—It has been sometimes objected to the other apostles, by those who were resolved not to credit their testimony, that, having been deeply engaged with Jesus during his life, they were obliged, for the support of their own credit, and from having gone too far to return, to continue the same professions after his death; but this can by no means be said of St Paul. On the contrary, whatever force there may be in that way of reasoning, it all tends to convince us, that St Paul must naturally have continued a Jew, and an enemy to Christ Jesus. If they were engaged on one side, he was as strongly engaged on the other. If shame withheld them from changing sides, much more ought it to have stopped him; who, from his superior education, must have been vastly more sensible to that kind of shame than the mean and illiterate fishermen of Galilee. The only other difference was, that they, by quitting their Master after his death, might have preserved themselves; whereas he, by quitting the Jews, and taking up the cross of Christ, certainly brought on his own destruction.

As St Paul was not an impostor, so it is plain he was not an enthusiast. Heat of temper, melancholy, ignorance, and vanity, are the ingredients of which enthusiasm is composed; but from all these, except the first, the apostle appears to have been wholly free. That he had great fervour of zeal, both when a Jew and when a Christian, in maintaining what he thought to be right, cannot be denied; but he was at all times so much master of his temper, as, in matters of indifference, to “become all things to all men,” with the most pliant condescension, bending his notions and manners to theirs, as far as his duty to God would permit; a conduct compatible neither with the stiffness of a bigot nor with the violent impulses of fanatical delusion. That he was not melancholy, is plain from his conduct in embracing every method which prudence could suggest to escape danger and shun persecution,

Paul.

lieve that he changed his name upon his own conversion; and Chrysostom will have this change to take place at his ordination, when he received his mission at Antioch; while others say, he took the name *Paul* only when he began to preach to the Gentiles: and, finally, several are of opinion, that he went by the names of both *Saul* and *Paul*, like many other Jews who had one Hebrew name and another Greek or Latin one.

From the isle of Cyprus, St Paul and his company went to Perga in Pamphylia, where John Mark left them, to return to Jerusalem: but making no stay at Perga, they came to Antioch in Pisidia; where going into the synagogue, and being desired to speak, St Paul made them a long discourse, by which he showed, that Jesus Christ was the Messiah foretold by the prophets, and declared by John the Baptist; that he had been unjustly put to death by the malice and jealousy of the Jews; and that he rose again the third day. They heard him very attentively; and he was desired to discourse again on the same subject the next Sabbath-day; and several, both Jews and Gentiles, followed them, to receive particular instructions more at leisure. On the Sabbath-day following, almost all the city met together to hear the word of God: but the Jews, seeing the concurrence of people, were moved with envy at it; opposed, with blasphemies, what St Paul said; and not being able to bear the happy progress of the gospel in this country, they raised a persecution against the two apostles: whereupon Paul and Barnabas, shaking off the dust upon their feet against them, came from Antioch in

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Pisidia to Iconium. Being come thither, they preached in their synagogue, and converted a great number, both of Jews and Gentiles; and God confirmed their commission by a great number of miracles (Acts xiv. 1, 2, &c.). In the mean time, the unbelieving Jews, having incensed the Gentiles against Paul and Barnabas, and threatening to stone them, they were obliged to retire to Lystra and Derbe, cities of Lycaonia, where they preached the gospel. At Lystra, there was a man who had been lame from his mother's womb. This man fixing his eyes on St Paul, the apostle bid him rise, and stand upon his feet: whereupon he presently rose up, and walked; the people, seeing this miracle, cried out, that the gods were descended among them in the shape of men. They called Barnabas *Jupiter*, and Paul *Mercury*, because of his eloquence, and being the chief speaker. The priest of Jupiter brought also garlands and bulls before the gate, to offer sacrifices to them: but Paul and Barnabas tearing their clothes, and casting themselves into the middle of the multitude, cried out to them, Friends, what do you do? we are men as well as yourselves; and we are preaching to you to turn away from these vain superstitions, and to worship only the true God, who has made heaven and earth. But whatever they could say, they had much ado to restrain them from offering sacrifices to them.

In the mean time, some Jews of Antioch in Pisidia and of Iconium coming to Lystra, animated the people against the apostles. They stoned Paul, and drew him out of the city, thinking him to be dead. But the disciples gathering together about him, he rose up among them,

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them,

cution, when he could do it without betraying the duty of his office or the honour of his God. A melancholy enthusiast courts persecution; and when he cannot obtain it, afflicts himself with absurd penances: but the holiness of St Paul consisted only in the simplicity of a godly life, and in the unwearied performance of his apostolical duties. That he was ignorant, no man will allege who is not grossly ignorant himself; for he appears to have been master not only of the Jewish learning, but also of the Greek philosophy, and to have been very conversant even with the Greek poets. That he was not credulous, is plain from his having resisted the evidence of all the miracles performed on earth by Christ, as well as those that were afterward worked by the apostles; to the fame of which, as he lived in Jerusalem, he could not possibly have been a stranger. And that he was as free from vanity as any man that ever lived, may be gathered from all that we see in his writings, or know of his life. He represents himself as the least of the apostles, and not meet to be called an apostle. He says that he is the chief of sinners; and he prefers, in the strongest terms, universal benevolence to faith, and prophecy, and miracles, and all the gifts and graces with which he could be endowed. Is this the language of vanity or enthusiasm? Did ever fanatic prefer virtue to his own religious opinions, to illuminations of the spirit, and even to the merit of martyrdom?

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

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

Paul.

them, entered again into the city, and the day after left it with Barnabas to go to Derbe. And having here preached the gospel also, they returned to Lystra, to Iconium, and to Antioch of Pisidia. Passing throughout Pisidia, they came to Pamphylia, and having preached the word of God at Perga, they went down into Attalia. From hence they set sail for Antioch in Syria, from whence they had departed a year before. Being arrived there, they assembled the church together, and told them the great things God had done by their means, and how he had opened to the Gentiles a door of salvation; and here they continued a good while with the disciples.

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

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

St Paul and St Barnabas were then sent back to An-

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tioc with letters from the apostles, which contained the decision of the question, and the resolution of that august assembly. The apostles also deputed Jude surnamed *Barsabas* and Silas, who were principal brethren, to go to Antioch with Paul and Barnabas to give their testimony also of what had been decreed at Jerusalem. Being arrived at Antioch, they assembled the faithful, read to them the apostles letter, and acquainted them, that it had been resolved to discharge them from the yoke of the ceremonial law. Some time after this, St Peter coming to Antioch and joining himself to the converted Gentiles, he lived with them without scruple; but some brethren happening to arrive there from Jerusalem, he separated himself from the Gentile converts, and did no longer eat with them: for which conduct St Paul publicly censured him (Gal. ii. 11—16.). St Paul (id. ii. 2, 3, &c.) in the same journey to Jerusalem declared openly to the faithful there the doctrine he preached among the Gentiles; and besides, discoursed of it in private among the chief of them in presence of Barnabas and Titus. St Peter, St James, and St John, with whom he had these conversations, could find nothing either to be added or amended in so pure and so sound a doctrine and demeanour. They saw with joy the grace that God had given him; they acknowledged that he had been appointed the apostle of the Gentiles, as St Peter had been of the circumcision. They concluded that Paul and Barnabas should continue to preach among the Gentiles; and only recommended to them to take care concerning the collections for the poor; that is to say, to exhort the converted Christians among the Gentiles, to assist the faithful brethren in Judea, who were in necessity; whether it were because they had sold and distributed their goods, or because they had been taken away from them (Heb. x. 34.).

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

Embarking therefore at Troas, they sailed to Neapolis. Thence they came to Philippi, where upon the sabbath-day they went near the river side, where the Jews had a place of devotion, and where they found some religious women, among whom was Lydia, who was converted and baptized, and invited the apostle and his

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his company to lodge at her house. Another day, as they went to the same place of devotion, they happened to meet a maid servant possessed with a spirit of divination, who followed St Paul and his company, crying out, that these men were the servants of the most high God, who declared to the world the way of salvation. This she did for several days together; at last St Paul, turning himself towards her, said to the spirit, I command thee in the name of Jesus Christ to come out of the body of this woman: upon which it immediately left her. But the masters of this damsel, who made much money by her, drew Paul and Silas before the magistrates, and accused them of attempting to introduce a new religion into the city. For this the magistrates ordered them to be whipt with rods upon the back and shoulders, and afterwards sent them to prison.

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

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

verted; as also several of the Gentiles, and many women of distinction that were not Jewesses.

The Jews of Thessalonica being informed that Paul and Silas were at Berea, came thither and animated the mob against them; so that St Paul was forced to withdraw, leaving Silas and Timothy at Berea to finish the work he had so happily begun. Those who conducted St Paul embarked along with him, and brought him as far as Athens (Theod. in 1 Thessal.), where he arrived in the 52d year of Jesus Christ. As soon as he was got thither, he sent back those that had brought him, with orders to tell Silas and Timothy, that he desired them to follow him to Athens as soon as possible. In the mean time, he went into a synagogue of the Jews, and preached to them as often as he had opportunity; and disputing with the philosophers who were frequent in that place, they at last brought him before the Areopagus, accusing him of introducing a new religion. St Paul being come before the judges, pleaded in his own defence, that among other marks of superstition which he had found in that city, he had observed an altar inscribed, "To the unknown God." It was therefore this God whom they confessed that they knew not, that he came to make known to them. Afterwards he spoke to them of God the creator of heaven and earth, of the superintendence of a providence, of the last judgement, and of the resurrection of the dead. But after they had heard of the resurrection, some made scorn of him, and others desired to hear him another time. However some of them embraced the Christian faith, of which number was Dionysius a senator of the Areopagus, and a woman called *Damaris*, and several others with them.

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

St Paul, now finding himself encouraged by the presence of Silas and Timothy, went on with the work of his ministry with new ardour, declaring and proving that Jesus Christ was the true Messiah. But the Jews opposing him with blasphemous and opprobrious words, he shook his clothes at them, and said, "Your blood be upon your own head; from henceforth I shall go to the Gentiles." He then quitted the house of Aquila, and went to lodge with one Titus Julius, who was original-

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Paul. ly a Gentile, but one that feared God. In the mean time the Lord appeared to St Paul in a vision, told him, that in Corinth he had much people; and this was the reason why the apostle continued there eight months.

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

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

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

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

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

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

When he was come to Jerusalem, the brethren received

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

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

Immediately the tribune made him come into the castle, and ordered that he should be examined by whipping him, in order to make him confess the matter why the Jews were so incensed against him. Being now bound, he said to the tribune, "Is it lawful for you to whip a Roman citizen before you hear him?" The tribune hearing this, caused him to be unbound, and calling together the priests and the senate of the Jews, he brought Paul before them, that he might know the occasion of this tumult of the people. Then Paul began to speak to them to this purpose, (Acts xxiii.): "Brethren, I have lived in all good conscience before God until this day." At which words, Ananias, son of Nebedeus, who was the chief-priest, ordered the bystanders to give him a blow in the face. At which St Paul said to him, "God shall smite thee, thou whited wall; forittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Those that were present said to him, "Revilest thou God's high priest?" St Paul excused himself by saying,

Paul. that he did not know he was the high-priest, "For it is written, thou shalt not speak evil of the ruler of thy people." Then perceiving that part of the assembly were Sadducees and part Pharisees, he cried out, "Brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question."

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

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

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

Some days after, King Agrippa and his wife Bernice coming to Cæsarea, desired to hear Paul; who pleaded,

Paul.

pleaded his cause with such ability, that Agrippa exclaimed, "Almost thou persuadest me to be a Christian." See AGRIPPA.

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

They being all very wet and cold, a great fire was lighted to dry them; and Paul having gathered up a handful of sticks, and put them upon the fire, a viper leaped out of the fire, and took hold of his hand. Then the barbarous people said to one another, "Without doubt this man is a murderer; and though he has been saved from the shipwreck, yet divine vengeance still pursues him, and will not suffer him to live." But Paul, shaking the viper into the fire, received no injury from it. The people, seeing this, changed their opinion of him, and took him for a god; which opi-

nion of theirs was more confirmed, by his curing the father of Publius, the chief man of the island, of a fever and bloody-flux. After this miracle, they all brought out their sick to him, and they were healed. See *MELITA*.

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

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

Hitherto we have had the Acts of the Apostles for our guide, in compiling the history of St Paul; what we shall add hereafter, will be mostly taken from his own Epistles. His captivity did not a little contribute to the advancement of religion; for he converted several persons even of the emperor's court, (*Philip.* i. 12—13. and iv. 22.). The Christians of Philippi, in Macedonia, hearing that St Paul was a prisoner at Rome, sent Epaphroditus their bishop to him, to bring him money, and otherwise to assist him in their name, (*Phil.* ii. 25.). Epaphroditus fell sick at Rome; and when he went back to Macedonia, the apostle sent by him his Epistle to the Philippians.

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

He was still in the city of Rome, or at least in Italy, when he wrote his Epistle to the Hebrews. St Paul, having got out of prison, went over Italy; and, according to some of the fathers, passed into Spain; then into Judea; went to Ephesus, and there left Timothy (*Heb.* xiii. 23. and *1 Tim.* i. 3.); preached in Crete, and there fixed Titus, to take care to cultivate the church

Paul.

Paul. he had planted in that place. Probably he might also visit the Philippians, according to the promise he had made them, (Phil. i. 23. 26. and ii. 24.); and it is believed, that it was from Macedonia that he wrote the First Epistle to Timothy.—Some time after, he wrote to Titus, whom he had left in Crete; he desires him to come to Nicopolis, from whence, probably, he sent this letter. The year following, that is, the 65th year of the Christian era, the apostle went into Asia, and came to Troas, (2 Tim. iv. 13.). Thence he went to visit Timothy at Ephesus, and from that to Miletus, (2 Tim. iv. 20.). Lastly, he went to Rome; and St Chrysostom says, that it was reported, that having converted a cup-bearer and a concubine of Nero, this so provoked the emperor, that he caused St Paul to be apprehended, and clapped into prison. It was in this last place of confinement that he wrote his Second Epistle to Timothy, which Chrysostom looks upon as the apostle's last testament. See TIMOTHY and TITUS.

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

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

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

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

PAUL V. by birth a Roman, was first clerk of the chamber, and afterwards nuncio to Clement VIII. in Spain, who honoured him with a cardinal's hat. He was advanced to the papal chair the 16th of May 1605, after Leo XI. The ancient quarrel between the secular and ecclesiastical jurisdictions, which in former times had occasioned so much bloodshed, revived in the reign of this pontiff. The senate of Venice had condemned by two decrees, 1. The new foundations of monasteries made without their concurrence. 2. The alienation of the estates both ecclesiastical and secular. The first decree passed in 1603, and the second in 1605. About the same time a canon and abbot, accused of rapine and murder, were arrested by order of the senate, and delivered over to the secular court; a circumstance which

could not fail to give offence to the court of Rome. Clement VIII. thought it proper to dissemble or take no notice of the affair; but Paul V. who had managed the Genoese upon a similar occasion, flattered himself with the hopes that the Venetians would be equally pliant. However, he was disappointed; for the senate maintained that they held their power to make laws of God only; and therefore they refused to revoke their decrees and deliver up the ecclesiastical prisoners into the hands of the nuncio, as the pope demanded. Paul, provoked at this behaviour, excommunicated the doge and senate; and threatened to put the whole state under an interdict, if satisfaction was not given him within the space of 14 hours. The senate did no more than protest against this menace, and forbid the publication of it throughout their dominions. A number of pamphlets, from both sides, soon announced the animosity of the two parties. The Capuchins, the Theatins, and Jesuits, were the only religious orders who observed the interdict. The senate shipped them all off for Rome, and the Jesuits were banished for ever. Meantime his holiness was preparing to make the refractory republic submit to his spiritual tyranny by force of arms. He levied troops against the Venetians; but he soon found his design balked, as the cause of the Venetians appeared to be the common cause of all princes. He had recourse, therefore, to Henry IV. to settle the differences: and this prince had all the honour of bringing about a reconciliation between the contending parties. His ambassadors at Rome and Venice began the negotiation, and Cardinal de Joyeuse finished it in 1607. It was agreed upon, that this cardinal should declare at his entry into the senate, that the censures of the church were to be taken off, or that he would remove them; and that the doge should at the same time surrender to him the deeds of revocation and protest. It was also stipulated, that all the religious who were banished, except the Jesuits, should be restored to their former privileges. In fine, the Venetians promised to send an ambassador extraordinary to Rome, in order to thank the pope for the favour he had done them; but they would not allow the legate to speak of his holiness granting them absolution. Paul was wise enough to overlook the whole matter, but endeavoured to put an end to another dispute, which had been long agitated in the congregations *de auxiliis*. He caused it to be intimated in form to the disputants and counsellors, that, as the congregations were now dissolved, it was his express order that the contending parties should no longer continue to censure one another. Some authors have affirmed that Paul V. had drawn out a bull against the doctrine of Molina, which only wanted to be promulgated; but for this fact there appears to be no other evidence than the draught of this bull, which we meet with in the end of the history of the above-mentioned congregations. Paul was strongly solicited, but in vain, to make the *immaculate conception of the holy virgin* an article of faith. He contented himself with fairly forbidding the contrary doctrine to be publicly taught, that he might not offend the Dominicans, who, at that time, maintained that she was conceived, like other human creatures, in original sin. His holiness afterwards applied himself to the embellishing of Rome, and was at great pains to collect the works of the most eminent painters and engravers. Rome is indebted to him for its most beautiful fountains,

Paul. fountains, especially that where the water spouts out from an antique vase taken from the thermæ or hot-baths of Vespasian, and that which they call *aqua Paola*, an ancient work of Augustus, restored by Paul V. He brought water into it by an aqueduct 35 miles in length, after the example of Sixtus V. He completed the frontispiece of St Peter, and the magnificent palace of Mount Cavallo. He applied himself in a particular manner to the recovering and repairing ancient monuments, which he made to advance, as much as the nature of them would admit, the honour of Christianity; as appears from an elegant inscription placed upon a column of porphyry, taken from the temple of Peace, and bearing a beautiful statue of the Virgin, at the side of the church of St Mary the elder:

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

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

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

and entered upon logic under Capella of Cremona, who, though a celebrated master of that science, confessed himself in a very little time unable to give his pupil any farther instructions.

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

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

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

intimate friendship with Cardinal Bellarmine and other eminent persons.

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

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

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

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

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

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

On Saturday, the day of his death, he had the passion of our blessed Saviour read to him out of St John's gospel, as on every other day of that week, and spoke of the mercy of his Redeemer, and his confidence in his merits. As his end evidently approached, the brethren of his convent came to pronounce the last prayers, with which he could only join in his thoughts, being able to

Paul
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Paulicians.

pronounce no more than these words, *Esto perpetua*, "Mayest thou last for ever;" which was understood to be a prayer for the prosperity of his country. Thus died F. Paul, in the 71st year of his age; hated by the Romans as their most formidable enemy, and honoured by all the learned for his abilities, and by the good for his integrity. His detestation of the corruption of the Roman church appears in all his writings, but particularly in this memorable passage of one of his letters: "There is nothing more essential than to ruin the reputation of the Jesuits. By the ruin of the Jesuits, Rome will be ruined; and if Rome be ruined, religion will reform of itself." He appears, by many passages in his life, to have had a high esteem for the church of England; and his friend F. Fulgentio, who had adopted all his notions, made no scruple of administering to Dr Duncombe, an English gentleman who fell sick at Venice, the communion in both kinds, according to the Common Prayer which he had with him in Italian. F. Paul was buried with great pomp at the public charge, and a magnificent monument was erected to his memory.

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

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

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

PAULICIANS, a branch of the ancient Manichees, so called from their founder, one Paulus, an Armenian, in the seventh century; who, with his brother John, both of Samofata, formed this sect: though others are of opinion, that they were thus called from another Paul,

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

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

Upon this they entered into a league with the Saracens; and choosing for their chief an officer of the greatest resolution and valour, whose name was Carbeus, they declared against the Greeks a war which was carried on for fifty years with the greatest vehemence and fury. During these commotions, some Paulicians, towards the conclusion of this century, spread abroad their doctrines among the Bulgarians; many of them, either from a principle of zeal for the propagation of their opinions, or from a natural desire of flying from the persecution which they suffered under the Grecian yoke, retired, about the close of the eleventh century, from Bulgaria and Thrace, and formed settlements in other countries. Their first migration was into Italy; whence, in process of time, they sent colonies into almost all the other provinces of Europe, and formed gradually a considerable number of religious assemblies, who adhered to their doctrine, and who were afterwards persecuted with the utmost vehemence by the Roman pontiffs. In Italy they were called *Patarini*, from a certain place called *Pataria*, being a part of the city of Milan, where they held their assemblies; and *Gathari* or *Gazari*, from Gazaria, or the Lesser Tartary. In France they were called *Albigenses*, though their faith differed widely from that of the Albigenses whom Protestant writers generally vindicate. (See ALBIGENSES). The first religious assembly the Paulicians had formed in Europe is said to have been discovered at Orleans in 1017, under the reign of Robert, when many of them were condemned to be burnt alive. The ancient Paulicians, according to Photius, expressed the utmost abhorrence of Maues and his doctrine. The Greek writers comprise their errors under the six following particulars: 1. They denied that this inferior and visible world is the production of the supreme Being; and they distinguish the Creator of the world and of human bodies from the most high God who dwells in the heavens: and hence some have been led to conceive that they were a branch of the Gnostics rather than of the Manichæans. 2. They treated contemptuously the Virgin Mary; or, according to the usual manner of speaking among the Greeks, they refused to adore and worship her. 3. They refused to celebrate the institution of the Lord's Supper. 4. They loaded the cross of Christ with contempt and reproach; by which we are only to understand, that they refused to follow

Paulina
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Paulo.

follow the absurd and superstitious practice of the Greeks, who paid to the pretended wood of the cross a certain sort of religious homage. 5. They rejected, after the example of the greatest part of the Gnostics, the books of the old Testament; and looked upon the writers of that sacred history as inspired by the Creator of this world, and not by the supreme God. 6. They excluded presbyters and elders from all part in the administration of the church.

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

PAULINIA, a genus of plants belonging to the octandria class, and in the natural method ranking under the 23d order, *Trihilatae*. See *BOTANY Index*.

PAULINUS, a bishop who flourished in the early part of the 7th century. He was the apostle of Yorkshire, having been the first archbishop of York. This dignity seems to have been conferred on him about the year 626. He built a church at Almonbury, and dedicated it to St Alban, where he preached to and converted the Brigantes. Camden mentions a cross at Dewsborough, which had been erected to him, with this inscription, *Paulinus hic predicavit et celebravit*. York was so small about this time, that there was not so much as a small church in it in which King Edwin could be baptized. Constantius is said to have made it a bishopric. Pope Honorius made it a metropolitan see. We are told that Paulinus baptized in the river Swale, in one day, 10,000 men, besides women and children, on the first conversion of the Saxons to Christianity, besides many at Halystone. At Walsone, in Northumberland, he baptized Segbert king of the East Saxons. Bede says, "Paulinus coming with the king and queen to the royal manor called *Ad Gebrin* (now Yeverin), staid there 36 days with them, employed in the duties of catechizing and baptizing. In all this time he did nothing from morning to night but instruct the people, who flocked to him from all the villages and places, in the doctrine of Christ and salvation; and, after they were instructed, baptizing them in the neighbouring river Glen." According to the same Bede, "he preached the word in the province of Lindissi; and first converted the governor of the city of Lindocollina, whose name was Blecca, with all his family. In this city he built a stone church of exquisite workmanship, whose roof being ruined by long neglect or the violence of the enemy, only the walls are now standing." He is also said to have founded a collegiate church of prebends near Southwell, in Nottinghamshire, dedicated to the Virgin Mary. This church he is said to have built when he baptized the Coritani in the Trent.

PAULO, MARCO, a celebrated traveller, was son to

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

Paulo.

Paulus
Æmilius
||
Pausanias.

may be worth while to add, that, in the opinion of the authors of the Universal History, what he wrote from his own knowledge is both curious and true, so that where he has erred his father and uncle must have deceived him.

PAULUS ÆMILIUS. See ÆMILIUS Paulus.

PAVO, the PEACOCK; a genus of birds belonging to the order of gallinæ. See ORNITHOLOGY *Index*.

PAVO, in *Astronomy*, a constellation in the southern hemisphere, unknown to the ancients, and not visible in our latitude. It consists of 14 stars, of which the names and situations are as follows:

| | Signs. | Longitude | | | Latitude South. | | | Magnitude. |
|--------------------------------|--------|-----------|----|----|-----------------|----|----|------------|
| | | ° | ' | " | ° | ' | " | |
| The eye of the peacock | ♃ | 20 | 0 | 3 | 36 | 11 | 18 | 2 |
| In the breast | | 24 | 41 | 51 | 46 | 56 | 21 | 3 |
| In the right wing | | 18 | 41 | 38 | 45 | 52 | 34 | 3 |
| In the middle | | 3 | 42 | 28 | 44 | 29 | 8 | 3 |
| In the root of the tail, first | | 3 | 53 | 24 | 44 | 6 | 13 | 5 |
| 5. | | | | | | | | |
| second | | 2 | 42 | 11 | 41 | 37 | 9 | 5 |
| third | | 3 | 55 | 22 | 39 | 3 | 23 | 4 |
| fourth | | 5 | 11 | 3 | 37 | 10 | 46 | 6 |
| fifth | | 0 | 49 | 34 | 38 | 54 | 14 | 5 |
| sixth | ♄ | 29 | 39 | 17 | 38 | 3 | 36 | 4 |
| 10. | | | | | | | | |
| seventh | | 27 | 22 | 54 | 40 | 9 | 28 | 5 |
| last | | 24 | 7 | 44 | 41 | 28 | 2 | 4 |
| In the right foot | ♃ | 1 | 22 | 11 | 48 | 6 | 3 | 4 |
| In the left foot | | 9 | 43 | 7 | 50 | 49 | 7 | 4 |

See ASTRONOMY.

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

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

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

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

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

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

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

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

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

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

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

PEA, in *Botany*. See PISUM.

PEACE, TEMPLE OF, a celebrated temple at Rome, which was consumed by fire A. D. 191; produced, as some writers suppose, by a slight earthquake, for no thunder was heard at the time. Dio Cassius, however, supposes that it began in the adjoining houses. Be that as it will, the temple, with all the surrounding buildings, was reduced to ashes. That magnificent structure had been raised by Vespasian after the destruction of Jerusalem, and enriched with the spoils and ornaments of the temple of the Jews. The ancients speak of it as one of the most stately buildings in Rome. There men of learning used to hold their assemblies, and lodge their writings, as many others deposited their jewels, and whatever else they esteemed of great value. It was likewise

Pausanias
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Peace.

Peach
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Peak.

likewise made use of as a kind of magazine for the spices that were brought by the Roman merchants out of Egypt and Arabia; so that many rich persons were reduced to beggary, all their valuable effects and treasures being consumed in one night, with the temple.

PEACH. See AMYGDALUS, BOTANY and GARDENING *Index*.

PEACOCK. See PAVO, ORNITHOLOGY *Index*.

PEAK of DERBYSHIRE, a chain of very high mountains in the county of Derby in England, famous for the mines they contain, and for their remarkable caverns. The most remarkable of these are Pool's-hole and Elden-hole. The former is a cave at the foot of a high hill called *Coitmoys*, so narrow at the entrance that passengers are obliged to creep on all-fours; but it soon opens to a considerable height, extending to above a quarter of a mile, with a roof somewhat resembling that of an ancient cathedral. By the petrifying water continually dropping in many parts of the cave are formed a variety of curious figures and representations of the works both of nature and art. There is a column here as clear as alabaster, which is called *The Queen of Scots' Pillar*, because Queen Mary is said to have proceeded thus far when she visited the cavern. It seems the curiosity of that princess had led her thus far into this dark abode; and indeed there are few travellers who care to venture farther; but others, determined to see the end of all, have gone beyond it. After sliding down the rock a little way, is found the dreary cavity turned upwards: following its course, and climbing from crag to crag, the traveller arrives at a great height, till the rock, closing over his head on all sides, puts an end to any further subterranean journey. Just at turning to descend, the attention is caught by chasm, in which is seen a candle glimmering at a vast depth underneath. The guides say, that the light is at a place near Mary Queen of Scots' pillar, and no less than 80 yards below. It appears frightfully deep indeed to look down; but perhaps does not measure any thing like what it is said to do. If a pistol is fired by the Queen of Scots' pillar, it will make a report as loud as a cannon. Near the extremity there is a hollow in the roof, called the *Needle's Eye*; in which if a candle is placed, it will represent a star in the firmament to those who are below. At a little distance from this cave is a small clear stream consisting of hot and cold water, so near each other, that the finger and thumb of the same hand may be put, the one into the hot water and the other into the cold.

Elden-hole is a dreadful chasm in the side of a mountain; which, before the latter part of the last century, was thought to be altogether unapproachable. In the time of Queen Elizabeth, a poor man was let down into it for 200 yards; but he was drawn up in a frenzy, and soon after died. In 1682, it was examined by Captain Collins, and in 1699 by Captain Sturmy, who published their accounts in the Philosophical Transactions. The latter descended by ropes fixed at the top of an old lead-ore pit, four fathoms almost perpendicular, and from thence three fathoms more obliquely, between two great rocks. At the bottom of this he found an entrance into a very spacious cavern, from whence he descended along with a miner for 25 fa-

thoms perpendicular. At last they came to a great river or water, which he found to be 20 fathoms broad and eight fathoms deep. The miner who accompanied him, insisted that this water ebbed and flowed with the sea; but the Captain disproved this assertion, by remaining in the place from three hours flood to two hours ebb, during which time there was no alteration in the height of the water. As they walked by the side of this water, they observed a hollow in the rock some feet above them. The miner went into this place, which was the mouth of another cavern; and walked for about 70 paces in it, till he just lost sight of the Captain. He then called to him, that he had found a rich mine; but immediately after came running out and crying, that he had seen an evil spirit; neither could any persuasions induce him to return. The floor of these caverns is a kind of white stone enamelled with lead ore, and the roofs are encrusted with shining spar. On his return from this subterraneous journey, Captain Sturmy was seized with a violent headach, which, after continuing four days, terminated in a fever, of which he died in a short time.

PEAK of Teneriffe. See TENERIFFE.

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

PEAR, See PYRUS, BOTANY and GARDENING *Index*.

PEAR-Glass. See VITREA *Lacryma*.

PEARCE, DR., lord bishop of Rochester, was the son of a distiller in High Holborn. He married Miss Adams, the daughter of a distiller in the same neighbourhood, with a considerable fortune, who lived with him 52 years in the highest degree of conjugal happiness. He had his education in Westminster school, where he was distinguished by his merit, and elected one of the king's scholars. In 1710, when he was 20 years old, he was elected to Trinity College, Cambridge. During the first years of his residence at the university, he sometimes amused himself with lighter compositions, some of which are inserted in the *Guardian* and *Spectator*. In 1716, he published his edition of *Cicero de Oratore*, and, at the desire of a friend, luckily dedicated it to Lord Chief Justice Parker (afterwards Earl of Macclesfield), to whom he was a stranger. This incident laid the foundation of his future fortune; for Lord Parker soon recommended him to Dr Bentley, master of Trinity, to be made one of the fellows; and the doctor consented to it on this condition, that his lordship would promise to *unmake* him again as soon as it lay in his power to give him a living. In 1717, Mr Pearce was ordained at the age of 27; having taken time enough, as he thought, to attain a sufficient knowledge of the sacred office. In 1718, Lord Parker was appointed chancellor, and invited Mr Pearce to live with him in his house as chaplain. In 1719, he was instituted into the rectory of Stappleford Abbots, in Essex; and in 1723, into that of St Bartholomew, behind the Royal Exchange, worth 400 l. *per annum*. In 1723, the lord chancellor presented him to St Martin's in the Fields. His Majesty, who was then at Hanover, was applied to in favour of St Claget, who was then along with him; and the doctor actually kissed hands upon the occasion: but the chancellor, upon the king's return, dis-

Peak
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Pearce.

puted

Pearce. puted the point, and was permitted to present Mr Pearce.—Mr Pearce soon attracted the notice and esteem of persons in the highest stations and of the greatest abilities. Beside Lord Parker, he could reckon amongst his patrons or friends, Lord Macclesfield, Mr Pulteney (afterwards Earl of Bath), Archbishop Potter, Lord Hardwicke, Sir Isaac Newton, and other illustrious personages.—In 1724, the degree of doctor of divinity was conferred on him by Archbishop Wake. The same year he dedicated to his patron, the earl of Macclesfield, his edition of *Longinus on the Sublime*, with a new Latin version and notes.

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

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

In the year 1763, his lordship being 73 years old, and finding himself less fit for the business of his stations as bishop and dean, informed his friend Lord Bath of his intention to resign both, and live in a retired manner upon his private fortune. Lord Bath undertook to acquaint his majesty; who named a day and hour, when the bishop was admitted alone into the closet. He told the king, that he wished to have some interval between the fatigues of business and eternity; and desired his majesty to consult proper persons about the propriety and legality of his resignation. In about two months the king informed him, that Lord Mansfield

law no objection; and that Lord Northington, who had been doubtful, on farther consideration thought that the request might be complied with. Unfortunately for the bishop, Lord Bath applied for Bishop Newton to succeed. This alarmed the ministry, who thought that no dignities should be obtained but through their hands. They therefore opposed the resignation; and his majesty was informed that the bishops disliked the design. His majesty sent to him again; and at a third audience told him, that he must think no more of resigning. The bishop replied, “Sire, I am all duty and submission;” and then retired.

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

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

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

Pearch,
Pearl.

Pearl.

past. With a view to complete that work, and to retire from the bustle of the world, he struggled so hard to resign his bishopric, &c. After possessing the esteem and veneration of all who knew him for a long series of years, either as rector of a very large parish, or as a dignitary of the church, he has left the world in tears; and gone to receive the infinite reward of his piety and virtue."

PEARCH. See PERCA, *ICHTHYOLOGY Index*.

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

PEARL, in *Natural History*, a hard, white, shining body, usually roundish, found in a testaceous fish, a species of *Mya*; which see, *CONCHOLOGY Index*.

Pearls, though esteemed of the number of gems and highly valued in all ages, proceed only from a distemper in the animal that produces them, analogous to the bezoars and other stony concretions in several animals of other kinds. For an account of the mode of formation of the pearl, see *CONCHOLOGY*, p. 476; for the history of the pearl fishery in the bay of Condatchy in Ceylon, see *CEYLON*, p. 363; see also Cordiner's *History of that island*, 4to.

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

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

The mother-of-pearl manufactory is brought to the greatest perfection at Jerusalem. The most beautiful shell of this kind is that of the penim already mentioned; but it is too brittle to be employed in any large pieces of workmanship; whence that kind named *dora* is most usually employed; and great quantities of this are daily brought from the Red sea to Jerusalem. Of

these, all the fine works, the crucifixes, the wafer-boxes, and the beads, are made, which are sent to the Spanish dominions in the New World, and produce a return incomparably greater than the staple of the greatest manufactory in the Old.

Very little is known of the natural history of the pearl fish. Mr Bruce says, that, as far as he has observed, they are all stuck upright in the mud by an extremity; the muscle by one end, the pinna by the small sharp point, and the third by the hinge or square part which projects from the round. "In shallow and clear streams (says Mr Bruce), I have seen small furrows or tracks upon the sandy bottom, by which you could trace the muscle from its last station; and these not straight, but deviating into traverses and triangles, like the course of a ship in a contrary wind laid down upon a map, probably in pursuit of food. The general belief is, that the muscle is constantly stationary in a state of repose, and cannot transfer itself from place to place. This is a vulgar prejudice, and one of those facts that are mistaken for want of sufficient pains or opportunity to make more critical observations. Others, finding the first opinion a false one, and that they are endowed with power of changing place like other animals, have, upon the same foundation, gone into the contrary extreme, so far as to attribute swiftness to them, a property surely inconsistent with their being fixed to rocks. Pliny and Solinus say that the muscles have leaders, and go in flocks; and that their leader is endowed with great cunning to protect himself and his flock from the fishers; and that, when he is taken, the others fall an easy prey. This, however, we may justly look upon to be a fable; some of the most accurate observers having discovered the motion of the muscle, which indeed is wonderful, and that they lie in beds, which is not at all so, have added the rest, to make their history complete." Our author informs us, that the muscles found in the salt springs of Nubia likewise travel far from home, and are sometimes surprised, by the ceasing of the rains, at a greater distance from their beds than they have strength and moisture to carry them. He assures us, that none of the pearl-fish are eatable; and that they are the only fish he saw in the Red sea that cannot be eaten.

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

There are, however, methods of making artificial pearls, in such manner as to be with difficulty distinguished from the best oriental. The ingredient used for this purpose was long kept a secret; but it is now discovered to be a fine silver-like substance found upon the under side of the scales of the blay or bleak fish. The scales, taken off in the usual manner, are washed and rubbed

Pearl. rubbed with fresh parcels of fair water, and the several liquors suffered to settle: the water being then poured off, the pearly matter remains at the bottom, of the consistence of oil, called by the French *essence d'orient*. A little of this is dropped into a hollow bead of bluish glass, and shaken about so as to line the internal surface; after which the cavity is filled up with wax, to give solidity and weight. Pearls made in this manner are distinguishable from the natural only by their having fewer blemishes.

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

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

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

Mr Kirwan, who instituted a set of experiments on the alkaline substances used in bleaching, &c. (see *Irisb Transact.* for 1789), tells us, that in 100 parts of the Dantzick pearl-ash, the vegetable alkali amounted to somewhat above 63. His pearl-ash he prepares by calcining a ley of vegetable ashes dried into a salt to whiteness. In this operation, he says, "particular care should be taken that it should not melt, as the extractive matter would not be thoroughly consumed, and the alkali would form such a union with the earthy parts as could not easily be dissolved." He has "added this caution, as Dr Lewis and Mr Dossie have inadvertently directed the contrary." We apprehend, however, that here is a little inaccuracy; and that it was not for pearl-ash, but for the unrefined pot-ash, that these gentlemen directed fusion. The fact is, that the American pot-ashes, examined by them, had unquestionably suffered fusion; which was effected in the same iron pot in which the evaporation was finished, by rather increasing the fire at the end of the process: by this management, one of the most troublesome operations in the whole manufacture, the separation of the hard salt from the vessels with hammers and chisels, was avoided; and though the extractive matter was not consumed, it was burnt to an in-

dissoluble coal; so that the salt, though black itself, produced a pale or colourless solution, and was uncommonly strong. Mr Kirwan has also given tables of the quantities of ashes and salt obtained from different vegetables; and he concludes from them, 1. "That in general weeds yield much more ashes, and their ashes much more salt, than woods; and that, consequently, as to salts of the vegetable alkali kind, neither America, Trieste, nor the northern countries, possess any advantage over us. 2. That of all weeds, fumitory produces most salt, and next to it wormwood; but if we attend only to the quantity of salt in a given weight of ashes, the ashes of wormwood contain most. *Trifolium fibrinum* also produces more ashes and salt than fern." See POTASH.

PEARSON, JOHN, a very learned English bishop in the 17th century, was born at Snoring in 1613. After his education at Eton and Cambridge, he entered into holy orders in 1639, and was the same year collated to the prebend of Netterhaven in the church of Sarum. In 1640 he was appointed chaplain to the lord-keeper Finch, and by him presented to the living of Torrington in Suffolk. In 1650 he was made minister of St Clement's, East-Cheap, in London. In 1657, he and Mr Gunning had a dispute with two Roman Catholics upon the subject of schism; a very unfair account of which was printed at Paris in 1658. Some time after, he published at London An Exposition of the Creed, in folio, dedicated to his parishioners of St Clement's East-Cheap, to whom the substance of that excellent work had been preached several years before, and by whom he had been desired to make it public. The same year he likewise published The Golden Remains of the ever memorable Mr John Hales of Eton; to which he prefixed a preface, containing, of that great man, with whom he had been acquainted for many years, a character drawn with great elegance and force. Soon after the Restoration, he was presented by Juxon, then bishop of London, to the rectory of St Christopher's in that city; created doctor of divinity at Cambridge, in pursuance of the king's letters mandatory; installed prebendary of Ely, archdeacon of Surry; and made master of Jesus college in Cambridge: all before the end of the year 1668. March 25th 1661, he was appointed Margaret professor of divinity in that university; and, the first day of the ensuing year, was nominated one of the commissioners for the review of the liturgy in the conference at the Savoy. April 14th 1662, he was admitted master of Trinity college in Cambridge; and, in August, resigned his rectory of St Christopher's and prebend of Sarum.—In 1667 he was admitted a Fellow of the Royal Society. In 1672 he published at Cambridge, in 4to, *Vindicie Epistoliarum S. Ignatii*, in answer to Mons. Daillé; to which is subjoined, *Isaaci Vossii epistolæ duæ adversus Davidem Blondellum*. Upon the death of the celebrated Wilkins, Pearson was appointed his successor in the see of Chester, to which he was consecrated February 9th 1672-3. In 1682, his *Annales Cyprianici, sive tredecim annorum, quibus S. Cyprian. inter Christianos versatus est, historia chronologica*, was published at Oxford, with Fell's edition of that Father's works. Pearson was disabled from all public service by ill health a considerable time before his death, which happened at Chester, July 16th 1686.

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

Pearson,
Peasant.

Peasant.

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

*O fortunatos nimium, sua si bona norint,
Agricolae.*—— VIRGIL.

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

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

"The peasants are well clothed, comfortably lodged, and seem to enjoy plenty of wholesome food. Their rye-bread, whose blackness at first disgusts the eye, and whose sourness the taste, of a delicate traveller, agrees very well with the appetite: as I became reconciled to it from use, I found it at all times no unpleasant morsel, and, when seasoned with hunger, it was quite delicious:

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they render this bread more palatable, by stuffing it with onions and groats, carrots or green corn, and seasoning it with sweet oil. The rye-bread is sometimes white, and their other articles of food are eggs, salt-fish, bacon, and mushrooms; their favourite dish is a kind of hodge-podge, made of salt or sometimes fresh meat, groats, rye-flour, highly seasoned with onions and garlick, which latter ingredients are much used by the Russians. Besides, mushrooms are so exceedingly common in these regions, as to form a very essential part of their provision. I seldom entered a cottage without seeing great abundance of them; and in passing through the markets, I was often astonished at the prodigious quantity exposed for sale: their variety was no less remarkable than their number; they were of many colours, amongst which I particularly noticed white, black, brown, yellow, green and pink. The common drink of the peasants is quass, a fermented liquor, somewhat like sweet wort, made by pouring warm water on rye or barley meal; and deemed an excellent antiscorbutic. They are extremely fond of whisky, a spirituous liquor distilled from malt, which the poorest can occasionally command, and which their inclination often leads them to use to great excess."

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

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

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(A) "The truth of this fact, which fell under my own observation, and which I authenticated by repeated inquiries from all ranks of people, is still further confirmed by the following passage in the Antidote to the Journey into Siberia, although the author gives another reason for those early marriages. 'The peasants and common people

not

Peasant.

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

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

The peasants of Sweden (Mr Coxe informs us) are more honest than those in Russia; in better condition, and possessing more of the conveniences of life, both with respect to food and furniture. "They are well clad in strong cloth of their own weaving. Their cottages, though built with wood, and only of one story, are comfortable and commodious. The room in which the family sleep is provided with ranges of beds in tiers (if I may so express myself), one above the other: upon the wooden testers of the beds in which the women lie, are placed others for the reception of the men, to which they ascend by means of ladders. To a person who has just quitted Germany, and been accustomed to tolerable inns, the Swedish cottages may perhaps appear miserable hovels; to me, who had been long used to places of far inferior accommodation, they seemed almost palaces. The traveller is able to procure many conveniences, and particularly a separate room from that inhabited by the family, which could seldom be obtained in the Polish and Russian villages. During my course through those two countries, a bed was a phenomenon which seldom occurred, excepting in the large towns, and even then not always completely equipped; but the poorest huts of Sweden were never deficient in this article of comfort: an evident proof that the Swedish peasants are more civilized than those of Poland and Russia.—After having witnessed the slavery of the peasants in those two countries, it was a pleasing satisfaction to find myself again among freemen, in a kingdom where there is a more equal di-

vision of property; where there is no vassalage; where the lowest order enjoy a security of their persons and property; and where the advantages resulting from this right are visible to the commonest observer."

Peasant,
Peat.

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

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

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

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

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

Peat is a composition of the branches, twigs, leaves, and roots of trees, with grass, straw, plants, and weeds, which having lain long in water, is formed into a mass so soft as to be cut through with a sharp spade. The colour is a blackish brown, and it is used in many places for firing. There is a stratum of this peat on each side the Kennet, near Newbury in Berks, which is from about a quarter to half a mile wide, and many miles long. The depth below the surface of the ground is from one foot to eight. Great numbers of entire trees are

not only marry their sons at 14 and 15 years of age, but even at eight or nine, and that for the sake of having a workwoman the more in the person of the son's wife: By the same rule, they try to keep their daughters single as long as possible, because they don't choose to lose a workwoman. These premature marriages are of little use to the state; for which reason, methods to get the better of this custom have been sought for, and, I hope will soon take place: the bishops are attentive to prevent these marriages as much as possible, and have of late succeeded greatly in their endeavours. It is only the inhabitants of some of the provinces in Russia that still retain this bad custom."

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

Peat
||
Peck.

are found lying irregularly in the true peat. They are chiefly oaks, alders, willows, and firs, and appear to have been torn up by the roots: many horses heads, and bones of several kinds of deer, the horns of the antelope, the heads and tusks of boars, and the heads of beavers, are also found in it. Not many years ago an urn of a light brown colour, large enough to hold about a gallon, was found in the peat-pit in Speen moor, near Newbury, at about 10 feet from the river, and four feet below the level of the neighbouring ground. Just over the spot where the urn was found, an artificial hill was raised about eight feet high; and as this hill consisted both of peat and earth, it is evident that the peat was older than the urn. From the side of the river several semicircular ridges are drawn round the hill, with trenches between them. The urn was broken to shivers by the peat-diggers who found it, so that it could not be critically examined; nor can it be known whether any thing was contained in it.

For the mode of converting moss or peat into a valuable manure, see AGRICULTURE *Index*.

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

PEBBLES, a trivial name frequently given to different varieties of the agate. See AGATE, MINERALOGY *Index*.

PECARY, in *Zoology*. See MAMMALIA *Index*.

PECCANT, in *Medicine*, an epithet given to the humours of the body, when they offend either in quantity or quality, i. e. when they are either morbid, or in too great abundance. Most diseases arise from peccant humours, which are either to be corrected by alteratives and specifics, or else to be evacuated.

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

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

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

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

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

PECK, Francis, a learned antiquarian, was born at Stamford in Lincolnshire, May 4. 1692, and educated at Cambridge, where he took the degrees of B. and M.

A. He was the author of many works, of which the first is a poem, entitled, "Sighs on the Death of Queen Anne;" printed probably about the time of her death in 1714. Two years afterwards he printed "ΤΟ ΎΨΟΣ ἌΓΙΟΝ; or an Exercise on the Creation, and an Hymn to the Creator of the World; written in the express words of the sacred Text, as an Attempt to show the Beauty and Sublimity of the Holy Scriptures, 1716, 8vo." In 1721, being then curate of King's Clifton in Northamptonshire, he issued proposals for printing the *History and Antiquities of his native town*, which was published in 1727, in folio, under the title of "*Academia tertia Anglicana; or the Antiquarian Annals of Stamford in Lincoln, Rutland, and Northamptonshires; containing the History of the University, Monasteries, Gilds, Churches, Chapels, Hospitals, and Schools there, &c.*" inscribed to John duke of Rutland. This work was hastened by "An Essay on the ancient and present State of Stamford, 1726, 4to," written by Francis Hargrave, who, in his preface, mentions the difference which had arisen between him and Mr Peck, on account of the former's publication unfairly forestalling that intended by the latter. Mr Peck is also therein very roughly treated, on account of a small work he had formerly printed, entitled, "The History of the Stamford Bull-running." Mr Peck had before this time obtained the rectory of Godeby near Melton in Leicestershire, the only preferment he ever enjoyed. In 1729, he printed on a single sheet, "Queries concerning the Natural History and Antiquities of Leicestershire and Rutland," which were afterwards reprinted in 1740; but although the progress he had made in the work was very considerable, yet it never made its appearance. In 1732 he published the first volume of "*Desiderata Curiosa*;" or, a Collection of divers scarce and curious Pieces relating chiefly to Matters of English History; consisting of choice tracts, memoirs, letters, wills, epitaphs, &c. transcribed, many of them, from the originals themselves, and the rest from divers ancient MS. copies, or the MS. collations of sundry famous antiquaries and other eminent persons, both of the last and present age: the whole, as nearly as possible, digested into order of time, and illustrated with ample notes, contents, additional discourses, and a complete index." This volume was dedicated to Lord William Manners, and was followed, in 1735, by a second volume, dedicated to Dr Reynolds bishop of Lincoln. In 1735 Mr Peck printed in a 4to pamphlet, "A complete catalogue of all the discourses written both for and against popery in the time of King James II. containing in the whole an account of 457 books and pamphlets, a great number of them not mentioned in the three former catalogues; with references after each title, for the more speedy finding a further account of the said discourses and their authors in sundry writers, and an alphabetical list of the writers on each side." In 1739 he was the editor of "Nineteen Letters of the truly reverend and learned Henry Hammond, D. D. (author of the Annotations on the New Testament, &c.) written to Mr Peter Stainnough and Dr Nathaniel Angelo, many of them on curious subjects, &c." These were printed from the originals, communicated by Mr Robert Marsden archdeacon of Nottingham, and Mr John Worthington. The next year, 1740, produced two volumes in 4to, one of them entitled, "Memoirs of the Life and Actions

Peck.

Peck
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Pecquet.

tions of Oliver Cromwell, as delivered in three panegyrics of him written in Latin; the first, as said, by Don Juan Rodriguez de Saa Meneses, Conde de Pen-guiao, the Portugal ambassador; the second, as affirmed by a certain Jesuit, the lord ambassador's chaplain; yet both, it is thought, composed by Mr John Milton (Latin secretary to Cromwell), as was the third; with an English version of each. The whole illustrated with a large historical preface; many similar passages from the Paradise Lost, and other works of Mr John Milton, and notes from the best historians. To all which is added, a collection of divers curious historical pieces relating to Cromwell, and a great number of other remarkable persons (after the manner of *Desiderata Curiosa*, v. i. and ii.) The other, "New Memoirs of the Life and poetical Works of Mr John Milton; with, first, an examination of Milton's style; and secondly, explanatory and critical notes on divers passages in Milton and Shakespeare, by the editor. Thirdly, Baptistes; a sacred dramatic poem in defence of liberty, as written in Latin by Mr George Buchanan, translated into English by Mr John Milton, and first published in 1641, by order of the house of commons. Fourthly, the Parallel, or Archbishop Laud and Cardinal Wolsey compared, a Vision by Milton. Fifthly, the Legend of Sir Nicholas Throckmorton, knt. chief butler of England, who died of poison, anno 1570, an historical poem by his nephew Sir Thomas Throckmorton, knt. Sixth, Herod the Great, by the editor. Seventh, the Resurrection, a poem in imitation of Milton, by a friend. And eighth, a Discourse on the Harmony of the Spheres, by Milton; with prefaces and notes." These were the last publications which he gave to the world. When these appeared, he had in contemplation no less than nine different works; but whether he had not met with encouragement for those which he had already produced, or whether he was rendered incapable of executing them by reason of his declining health, is uncertain; but none of them ever were made public. He concluded a laborious, and, it may be affirmed, an useful life, wholly devoted to antiquarian pursuits, Aug. 13. 1743, at the age of 61 years.

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

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

proved fatal to himself, and contributed to shorten his days, which he might have employed to the advantage of the public.

PECTEN, the SCALLOP; a species of shell-fish. See OSTREA, CONCHOLOGY *Index*.

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

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

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

PECTORALIS. See ANATOMY, *Table of the Muscles*.

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

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

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

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

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

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

PEDALS

Pecten
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Peculium.

Pedals
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Pedarian.

Pedatara
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Pediluvium.

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

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

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

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

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

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

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

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

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

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

PEDANTRY, or PEDANTISM, the quality or manner of a pedant. See PEDANT.

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

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

Dr Middleton thus accounts for the origin of the word. He says, that though the magistrates of Rome had a right to a place and vote in the senate both during their office and after it, and before they were put upon the roll by the censors, yet they had not probably a right to speak or debate there on any question, at least in the earlier ages of the republic. For this seems to have been the original distinction between them and the ancient senators, as it is plainly intimated in the formule of the consular edict, sent abroad to summon the senate, which was addressed to all senators, and to

all those who had a right to vote in the senate. From this distinction, those who had only a right to vote were called in ridicule *pedarian*; because they signified their votes by their feet, not their tongues, and upon every division of the senate went over to the side of those whose opinion they approved. It was in allusion to this old custom, which seems to have been wholly dropt in the latter ages of the republic, that the mute part of the senate continued still to be called by the name of *pedarians*, as Cicero informs us, who in giving an account to Atticus of a certain debate and decree of the senate upon it, says that it was made with the eager and general concurrence of the pedarians, though against the authority of all the consulars.

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

PEDERASTS, the same with SODOMITES.

PEDESTAL, in *Architecture*, the lowest part of an order of columns, being that part which sustains the column, and serves it as a foot to stand. See COLUMN.

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

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

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

PEDICULUS, the LOUSE, a genus of insects belonging to the order of aptera. See ENTOMOLOGY Index.

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

In the Edinburgh Medical Essays, we find an ingenious author's opinion of the warm pediluvium, notwithstanding that of Borelli, Boerhaave, and Hoffman, to the contrary, to be, That the legs becoming warmer than before, the blood in them is warmed: this blood rarifying, distends the vessels; and in circulating imparts a great degree of warmth to the rest of the mass; and as there is a portion of it constantly passing through the legs, and acquiring new heat there, which heat is in the

Pediluvium
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Pedlar.

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

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

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

PEDIMENT. See ARCHITECTURE.

PEDLAR, a travelling foot-trader. See HAWKERS.

In Britain (and formerly in France) the pedlars are despised; but it is otherwise in certain countries. In Spanish America, the business is so profitable, that it is thought by no means dishonourable; and there are many gentlemen in Old Spain, who, when their circumstances are declining, send their sons to the Indies to retrieve their fortunes in this way. Almost all the commodities of Europe are distributed through the southern continent of America by means of these ped-

lars. They come from Panama to Paita by sea; and in the road from the port last mentioned, they make Peura their first voyage to Lima. Some take the road through Caxamalia: others through Truxillo, along shore from Lima. They take their passage back to Panama by sea, and perhaps take with them a little cargo of brandy. At Panama they again stock themselves with European goods, returning by sea to Paita, where they are put on shore; there they hire mules and load them, the Indians going with them in order to lead them back. Their travelling expences are next to nothing; for the Indians are brought under such subjection, that they find lodging for them, and provender for their mules, frequently thinking it an honour done them for their guests to accept of this for nothing, unless the stranger now and then, out of generosity or compassion, makes a small recompence.

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

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

PEDRO, DON, of Portugal, duke of Coimbra, was the fourth child and second surviving son of King John of Portugal, and was born March the 4th 1394. His father gave him an excellent education, which, joined to strong natural abilities and much application, rendered him one of the most accomplished princes of his time. He was not only very learned himself, but a great lover of learning, and a great patron of learned men. It was chiefly with a view to improve his knowledge that he spent four years in travelling through different countries in Europe, Asia, and Africa, with a train suitable to his quality; of which travels there is a relation still extant, but so loaded with fabulous circumstances, that it wounds the reputation it was designed to raise. At his return he espoused Isabella, daughter to the count of Urgel, and grand-daughter to Don Pedro, the fourth king of Portugal, which was esteemed a very great advancement of his fortune. He was elected into the most noble order of the Garter, April 22. 1417, in the fifth year of the reign of his cousin Henry V. grandson of John of Gaunt, by the father's side, as our duke of Coimbra was by the mother. In 1440 he was declared regent during the minority of his cousin Don Alonso V. son of King Edward, who died by the plague. He found some difficulty at first in the discharge of his office, both from the queen-mother and others. But, upon the whole, his administration was so mild and so just, that the magistrates and people of Lisbon concurred in demanding his leave to erect a statue to him. The regent

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Pedro.

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Peebles-
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gent thanked them, said he should be unwilling to see a work of their's demolished; and that he was sufficiently rewarded by this public testimony of their affections. The queen dowager wished to raise disturbances in Portugal by aiming to recover the regency to herself; but the steadiness of the regent's administration, the attachment of the best part of the nobility to him, and his enjoying, in so absolute a degree, the confidence of the people, not only secured the interior tranquillity of the state, but raised the credit likewise of the crown of Portugal to a very great height in the sentiments of its neighbours: for in the course of his regency he had made it his continual study to pursue the public good; to ease the people in general, and the inhabitants of Lisbon in particular, of several impositions; to maintain the laws in their full vigour; to give the king an excellent education; and if that had been at all practicable, to diffuse a perfect unanimity through the court, by assuaging the malice and envy of his enemies. The king when he came of age, and the *cortes* or parliament, expressed their entire satisfaction with the regent's administration; and all parties entirely approved of the king's marriage with Donna Isabella, the regent's daughter, which was celebrated in 1446. The enmity of his enemies, however, was not in the least abated by the regent's being out of office. They still persecuted him with their unjust calumnies, and unfortunately made the king hearken to their falsehoods. The unfortunate duke, when ordered to appear before the king, was advised to take with him an escort of horse and foot. In his passage he was proclaimed a rebel, and quickly after he was surrounded by the king's troops. Soon after he was attacked, and in the heat of action he was killed: nor was the envy of his enemies even then satiated; his body was forbid burial; and was at length taken away privately by the peasants. His virtue, however hated in courts, was adored by the uncorrupt part of his countrymen. At length, though, by an inspection of his papers, the king saw, when it was too late, the injustice that had been done the man who had behaved so well in so high and difficult an office; and whose papers only discovered signs of further benefit to the king and his dominions. In consequence of these discoveries, the duke's adherents were declared loyal subjects, all prosecutions were ordered to cease, and the king desired the body of Coimbra to be transported with great pomp from the castle of Abrantes to the monastery of Batalha; where it was interred in the tomb which he had caused to be erected for himself. The royal name of Don Pedro occurs often in the history of Portugal, and many who bore the name were singularly distinguished either for great abilities, or external splendor. See PORTUGAL.

PEDUNCLE, in *Botany*. See PEDICLE.

PEEBLES, a royal borough and county town of Peebles-shire or Tweedale, is situated on the banks of the Tweed, 22 miles south from Edinburgh. Peebles was a royal residence in the time of James I. of Scotland; and here it is supposed, he composed the poem of "Peebles at the Play." Peebles has considerable woollen manufactures, and is noted for excellent beer. Population in 1793 amounted to 1480 inhabitants.

PEEBLES-SHIRE, or TWEEDALE, a county of Scotland, extending 36 miles in length and about 10 in breadth. It is bounded on the east by Ettrick Forest,

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

The population of this county, in 1801, amounted to 8717. But the following is the population at two different periods, according to its parishes.

| Parishes. | Population in 1755. | Population in 1790—1798. |
|----------------|---------------------|--------------------------|
| 1 Broughton | 367 | 264 |
| Drumelzier | 305 | 270 |
| Eddlestown | 679 | 710 |
| Glenholm | 392 | 300 |
| 5 Inverleithen | 559 | 560 |
| Kilbucho | 279 | 362 |
| Kirkurd | 310 | 288 |
| Linton | 831 | 928 |

Lynce

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Peers.

| <i>Parishes.</i> | Population in 1755. | Population in 1790—1798. |
|------------------|------------------------|-----------------------------|
| Lyne | 265 | 160 |
| 10 Mannor | 320 | 229 |
| Newlands | 1009 | 891 |
| Peebles | 1896 | 1920 |
| Skirling | 335 | 234 |
| Stobo | 313 | 318 |
| 15 Traquair | 651 | 446 |
| 16 Tweedfinuir | 397 | 227 |
| | 8908 | 8107 |
| | 8107 | |

Decrease, 801 *

* *Statist.*
Edin. vol. xx.

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

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

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

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

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

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

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

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

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

Peers,
Peerefs.

In a judicative capacity, the house of peers is the supreme court of the kingdom, having at present no original jurisdiction over causes, but only upon appeals and writs of error; to rectify any injustice or mistake of the law committed by the courts below. To this authority they succeeded of course upon the dissolution of the *Aula Regia*. For as the barons of parliament were constituent members of that court, and the rest of its jurisdiction was dealt out to other tribunals, over which the great officers who accompanied those barons were respectively delegated to preside, it followed, that the right of receiving appeals, and superintending all other jurisdictions, still remained in that noble assembly, from which every other great court was derived. They are therefore in all cases the last resort, from whose judgement no farther appeal is permitted; but every subordinate tribunal must conform to their determinations: The law reposing an entire confidence in the honour and conscience of the noble persons who compose this important assembly, that they will make themselves masters of those questions upon which they undertake to decide; since upon their decision all property must finally depend. See LORDS, NOBILITY, &c.

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

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

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

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Pegasus
Pegu

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

PEWIT, a species of gull. See LARUS, ORNITHOLOGY Index.

PEGASUS, among the poets, a horse imagined to have wings: being that on which Bellerophon was fabled to be mounted when he engaged the Chimera. See CHIMERA.

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

PEGASUS, in *Astronomy*, the name of a constellation of the northern hemisphere, in form of a flying horse. See ASTRONOMY.

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

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

The kingdom of Pegu is said to have been founded about 1100 years ago. Its first king was a seaman; concerning whom and his successors we know nothing till the discovery of the East Indies by the Portuguese in the beginning of the 16th century. In 1518 the throne of Pegu was possessed by one Bressagukan, with whom Antony Correa the Portuguese ambassador solemnly concluded a peace in 1519. This monarch was possessed of a very large and rich empire, nine kingdoms being in subjection to him, whose revenues amounted to three millions of gold. We hear no farther account of his transactions after the conclusion of the treaty with the Portuguese. In 1539 he was murdered on the following occasion: Among other princes who were his tributaries was Para Mandera, king of the Birmans or Barmans. These people inhabited the high lands called *Pangavirau*, to the northward of the kingdom of Pegu. Their prince, by one of the terms of his vassalage, was obliged to furnish the king of Pegu with 30,000 Birmans to labour in his mines and other public works. As the king used frequently to go and see how his works went forward, and in these journeys took along with him none but his women, the Birmans observing these visits frequently repeated, formed a design of robbing the queen and all the concubines of their jewels; and pursuant to this design, the next time the king visited the works, they murdered him, and having stripped the ladies, fled to their own country.

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Pegu

By this enormity all Pegu was thrown into confusion: but, instead of revenging the death of their king, the people divided everywhere into factions; so that Dacha Rupi, the lawful heir to the crown, found himself unable to maintain his authority. Of these commotions, the king of the Birmans taking the advantage, not only shook off the yoke, but formed a design of conquering the kingdom of Pegu itself.—With this view he invaded the country with an army of more than a million of foot, and 5000 elephants; besides a great fleet which he sent down the river Ava towards Bagou or Pegu, the capital of the empire; while he himself marched thither by land. Just at this time Ferdinand de Mirales arrived at Pegu from Goa with a large galloon richly laden on account of the king of Portugal. As soon as Dacha Rupi heard of his coming, he sent to desire his assistance against the enemy. This he obtained by great presents and promises: and Mirales, setting out in a galliot, joined the king's ships. Had the numbers been any thing near an equality, the superior skill of Mirales would undoubtedly have gained the victory: But the fleet of the Birmans covered the whole river, though as large as the Ganges, while that of Dacha Rupi could scarcely be observed with them. Mirales did every thing that man could do, and even held out alone after the natives had deserted him; but at last, oppressed and overwhelmed with numbers, he was killed, with all his men.

Thus Para Mandara became master of all Pegu; after which he attacked the tributary kingdoms. In 1544 he besieged Martavan, the capital of a kingdom of the same name, then very great and flourishing. The land forces which he brought against it consisted of 700,000 men, while by sea he attacked it with a fleet of 1700 sail; 100 of which were large galleys, and in them 700 Portuguese commanded by John Cayero, who had the reputation of being a valiant and experienced officer. The siege, however, continued seven months, during which time the Birmans lost 120,000 men; but at last the besieged king, finding himself straitened for want of provisions, and unable to withstand so great a power, offered terms of capitulation. The besiegers would admit of no terms, upon which the distressed king applied to the Portuguese in the service of his enemy; for by their assistance he doubted not to be able to drive away the Birmans. Accordingly, he sent one Seixas to Cayero, intreating him to receive himself, his family, and treasure, on board the four ships he had under his command; offering, on that condition, to give half his riches to the king of Portugal, to become his vassal, and pay such tribute as should be agreed upon. Cayero consulted the principal officers, and in their presence asked Seixas what he thought the treasure might amount to. Seixas answered, that out of what he had seen, for he had not seen all, two ships might be loaded with gold, and four or five with silver. This proposal was too advantageous to be slighted; but the rest of the officers envying the great fortune which Cayero would make, threatened to discover the whole to the king of Barma or Birma if he did not reject it. The unhappy king of Martavan had now no other resource but to set fire to the city, make a sally, and die honourably with the few men he had with him: but even here he was disappointed; for by the desertion of 4000 of his troops the enemy were apprised of his design, and prevented it. Thus

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Pegu.

betrayed, he capitulated with the Barma king for his own life and the lives of his wife and children, with leave to end his days in retirement. All this was readily granted, but the conqueror intended to perform no part of his promise. The city was plundered and burnt, by which above 60,000 persons perished, while at least an equal number were carried into slavery. Six thousand cannon were found in the place; 100,000 quintals of pepper, and an equal quantity of other spices. The day after this destruction, 21 gibbets were erected on a hill adjoining to the city; on which the queen, her children, and ladies, were executed, by hanging them up alive by the feet: however, the queen expired with anguish before she suffered such a cruel indignity. The king, with 50 of his chief lords, was cast into the sea, with stones about their necks. This monstrous cruelty provoked the tyrant's soldiers, that they mutinied, and he was in no small danger of suffering for it: however, he found means to pacify them; after which he proceeded to besiege Prom, the capital of another kingdom. Here he increased his army to 900,000 men. The queen by whom it was governed offered to submit to be his vassal; but nothing would satisfy the Barma monarch less than her surrender at discretion, and putting all her treasure into his hands. This she, who knew his perfidy, refused to do: on which the city was fiercely assaulted, but greatly to the disadvantage of the Barmas, who lost near 100,000 men. However, the city was at last betrayed to him, when Mandara behaved with his usual cruelty. Two thousand children were slain, and their bodies cut in pieces and thrown to the elephants; the queen was stripped naked, publicly whipped, and then tortured, till she died; the young king was tied to her dead body, and both together cast into a river, as were also 300 other people of quality.

While the tyrant was employed in fortifying the city, he was informed, that the prince of Ava had sailed down the river Queytor with 400 rowing vessels having 30,000 soldiers on board; but that, hearing of the queen's disaster, he stopped at Meletay, a strong fortress about 12 leagues north of Prom, where he waited to be joined by his father the king of Ava with 80,000 men. On this news the Barma king sent his foster-brother Chaumigrem along the river side with 200,000 men, while he himself followed with 100,000 more. The prince, in this emergency, burnt his barks, forming a vanguard of the mariners, and, putting his small army in the best position he could, expected the enemy. A most desperate engagement ensued, in which 800 only of the prince's army were left, and 115,000 out of 200,000 Barmas who opposed him were killed. The 800 Avans retired into the fort: but Mandara coming up soon after, and being enraged at the terrible havoc made in his army, attacked the fortress most violently for seven days; at the end of which time, the 800, finding themselves unable to hold out any longer, rushed out in a dark and rainy night, in order to sell their lives at as dear a rate as possible. This last effort was so extremely violent, that they broke through the enemy's troops in several places, and even pressed so hard on the king himself that he was forced to jump into the river. However, they were at last all cut off, but not before they had destroyed 12,000 of their enemies.

Mandara having thus become master of the fort, com-

manded it to be immediately repaired; and sailed up the river to the port of Ava, about a league from the capital, where he burnt between 2000 and 3000 vessels, and lost in the enterprise about 8000 men. The city itself he did not think proper to invest, as it had been newly fortified, was defended by a numerous garrison, and an army of 80,000 men was advancing to its relief. The king also, apprehensive of Mandara's power, had implored the protection of the emperor of Siam; offering to become his tributary on condition that he would assist him with his forces in recovering the city of Prom. To this the emperor readily assented; which news greatly alarmed the Barma monarch, so that he dispatched ambassadors to the Kalaminhram or sovereign of a large territory adjacent, requesting him to divert the emperor from his purpose. On the ambassadors return from this court, it appeared that the treaty had already taken effect; but as the season was not yet arrived for invading Ava, Chaumigrem, the king's foster-brother, was sent with 150,000 men to reduce Sebadi or Savadi the capital of a small kingdom about 130 leagues north-east from Pegu. The general, however, failed in his attempt; and afterwards endeavouring to revenge himself on a town in the neighbourhood, he was surprised by the enemy and put to flight.

In the meantime, the empire of Siam fell into great distractions; the king, together with the heir to the crown, were murdered by the queen, who had fallen in love with an officer, whom she married after her husband's death. However, both of them were soon after killed at an entertainment; and the crown was given to a natural brother of the late king, but a coward and a tyrant. On this Mandara resolved to invade the country; and, his principal courtiers concurring in the scheme, he collected an army of 800,000 men, with no fewer than 20,000 elephants. In this army were 1000 Portuguese, commanded by one James Suarez, who already had a pension of 200,000 ducats a-year from the king of Pegu, with the title of his brother, and governor of the kingdom. With this formidable army he set out in April 1548. His first achievement was the taking of a fortress on the borders of the enemy's country; before which, being several times repulsed, and having lost 3000 of his men, he revenged himself by putting all the women to the sword. He next besieged the capital itself; but though the siege was continued for five months, during which time the most violent attacks were made upon it, the assailants were constantly repulsed with great loss. However, it was still resolved to continue the siege; and a mount of earth was raised, on which were placed 40 pieces of cannon, ready to batter it anew, when, in October, advice was received of a rebellion having broke out in Pegu.

The person who headed the rebels on the present occasion was Shoripam Shay, near akin to the former monarch slain 12 years before. He was a religious person, of great understanding, and esteemed a saint. As he was a famous preacher, he made a sermon, in which he set forth the tyranny of the Birmans in such a manner, that he was immediately taken out of the pulpit, and proclaimed king by the people, who, as a token of sovereignty, gave him the title of *Shemindoo*. The first act of sovereignty which he exerted was to cut in pieces 15,000 Birmans, and seize on the treasure; and so agreeable was this change of government to all ranks of people,

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people, that in three weeks time all the strongholds of Pegu fell into his hands.

On this news the king immediately raised the siege in which he was engaged, and in 17 days got to Martavan. Here he was informed, that Shemindoo had posted 500,000 men in different places, in order to intercept his passage; at the same time that he had the mortification to find 50,000 of his best troops deserted. To prevent a greater desertion, after 14 days stay, he departed from Martavan, and soon met Shemindoo at the head of 600,000 men. A desperate engagement followed; in which Shemindoo was entirely defeated, with the loss of 300,000 men. Of the Birman troops were slain 60,000; among whom were 280 Portuguese.

The morning after this victory, the tyrant marched to the city; the inhabitants of which surrendered, on condition of having their lives and effects spared. The kingdom being thus again brought under his subjection, his next step was to punish the principal persons concerned in the rebellion: their heads he cut off, and confiscated their estates, which amounted to no less than ten millions of gold. Others say, that he put all without distinction to the sword, excepting only 12,000, who took shelter in James Suarez's house; that alone affording an asylum from the general slaughter. The plunder was incredible, Suarez alone getting three millions. All these cruelties, however, were insufficient to secure the allegiance of the tyrant's subjects: for in less than three months news was brought that the city of Martavan had revolted; and that the governor had not only declared for Shemindoo, but murdered 2000 Birmans. Mandara then summoned all the lords of the kingdom to meet him with their force, within 15 days, at a place called *Mouchau*, not far from his capital, whither he himself went with 300 men, to wait their arrival. But in the meantime he received intelligence that the shemin or governor of Zatan, a city of some consequence, had submitted to Shemindoo, and also lent him a large sum of gold. The shemin was immediately sent for in order to be put to death: but he, suspecting Mandara's design, excused himself by pretending sickness; after which, having consulted with his friends, he drew together about 600 men; and having with these privately advanced to the place where the king was, he killed him, with the few attendants that were about him at the time. The guards in the court being alarmed with the noise, a skirmish ensued with the shemin's men, in which about 800 were slain on both sides, most of them Birmans. The shemin then retreated to a place called *Pontel*; whither the people of the country, hearing of the death of the king, who was universally hated, resorted to him. When he had assembled about 5000 men, he returned to seek the troops which the late king had with him; and finding them dispersed in several places, easily killed them all. With the Birmans were slain 80 out of 300 Portuguese. The remainder surrendered, with Suarez their leader; and were spared, on condition of their remaining in the service of the shemin.

The shemin, now finding his forces daily increase, assumed the title of *king*; and, to render himself the more popular, gave out that he would exterminate the Barmas so effectually, as not to leave one in all the kingdom. It happened, however, that one of those who were with

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the late king at the time he was murdered, escaped the general slaughter; and, swimming over the river, informed Chaumigrem of the king's death. He had with him 180,000 men, all of them natives of Pegu, excepting 30,000 Barmas. He knew very well, that if the natives had known that the king was dead, he and all his Barmas would have instantly been put to the sword. Pretending, therefore, that he had received orders to put garrisons into several places, Chaumigrem dispatched all the natives into different parts; and thus got rid of those whom he had so much cause to fear. As soon as they were marched, he turned back upon the capital, and seized the king's treasure, together with all the arms and ammunition. He then set fire to the magazines, arsenals, palace, some of whose apartments were ceiled with gold, and 2000 rowing vessels which were on the river. Then destroying all the artillery, he fled with the 30,000 Barmas to his own country, being pursued in vain by the natives of Pegu.

Thus the shemin of Zatan was left in quiet possession of the kingdom; but, by his repeated acts of tyranny and cruelty, he so disgusted his subjects, that many fled to foreign countries, while others went over to Shemindoo, who began now to gather strength again. In the mean time, James Suarez, the Portuguese whom we have often mentioned, lost his life by attempting to ravish a young woman of distinction; the shemin being unable to protect him, and obliged to give him up to the mob, who stoned him to death. The shemin himself did not long survive him; for, being grown intolerable by his oppressions, most of his followers abandoned him, and he was besieged in his capital by Shemindoo with an army of 200,000 men, and soon after slain in a sally: so that Shemindoo now seemed to be fully established on the throne. But in the mean time Chaumigrem, the foster brother to the deceased king, hearing that Pegu was very ill provided with the means of defence, invaded the kingdom with an army of 300,000 men. Shemindoo met him with three times their number; but his men, being all natives of Pegu, were inferior in strength, notwithstanding their numbers, to the enemy. The consequence was, that Shemindoo was defeated with prodigious slaughter, and Chaumigrem caused himself to be proclaimed king of Pegu. Shortly after, Shemindoo himself was taken; and, after being treated with the utmost cruelty, was beheaded.

The history of Chaumigrem is very imperfect. However, we know that he was a very great conqueror, and not at all inferior in cruelty to his predecessors. He reduced the empire of Siam and Aracan, and died in 1583; being succeeded by his son named *Pranjinoko*, then about 50 years of age. When this prince ascended the throne, the kingdom of Pegu was in its greatest height of grandeur; but by his tyranny and obstinacy he lost all that his father had gained. He died in 1599, and after his death the kingdom of Pegu became subject to Aracan. For some time past it has been tributary to the more powerful kingdom of Ava; the sovereigns of which country have hitherto been extremely cautious of permitting Europeans to obtain any settlement among them.

The air of Pegu is very healthy, and presently recovers sick strangers. The soil also is very rich and fertile in corn, rice, fruit, and roots; being enriched by the inundations of the river Pegu, which are almost incre-

Peguntium
||
Peme.

dible, extending above 30 leagues beyond its channel. It produces all good timber of several kinds. The country abounds with elephants, buffaloes, goats, hogs, and other animals, particularly game; and deer is so plenty in September and October, that one may be bought for threepence or fourpence: they are very fleshy, but have no fat. There is store of good poultry; the cocks are very large, and the hens very beautiful. As for fish, there are many sorts, and well tasted. In Pegu are found mines, not only of gold, iron, tin, and lead, or rather a kind of copper or mixture of copper and lead, but also of rubies, diamonds, and sapphires. The rubies are the best in the world; but the diamonds are small; and it is said they are sometimes found in the claws of poultry. Besides, only one family has the privilege of felling them; and none dare open the ground to dig for them. The rubies are found in a mountain in the province of Kablan, or Kapelan, between the city of Pegu and the port of Sirian.

But for a fuller account of Pegu, and the Birman empire, see ASIA, from p. 740 to p. 760; and for a description of the temple of Shoemadoo, of which we have given an engraving, taken from Syme's Embassy to that kingdom, see also ASIA, p. 751.

Plate
CCCLVII.

PEGUNTIUM, in *Ancient Geography*, (Ptolemy); *Piguntice*, (Pliny); a town or citadel of Dalmatia, on the Adriatic, opposite to the island Brattia, scarcely five miles off, and 40 miles to the east of Salouë. According to Fortis, a mountain, a large hollow, and submarine springs are seen here. "This hollow (says he) seems to have been excavated by some ancient river. The springs which bubble up from under the sea are so considerable, that they might pass for the rising again of a river sunk under ground. Vrullia has the same derivation as the word *Vril*, which in Slavonian signifies a fountain; and this etymology, rendering the name of Vrullia the *Berullia* of Porphyrogenitus analogous to that of Peguntium, since *Pegus* and *Vril* are synonymous, induces me to believe, that the castle named Peguntium by ancient geographers was situated in this place, and not at the mouth of the Cettina. No remarkable vestiges of antiquity now exist on the spot; yet it is evident, by the quantity of fragments of vases, tiles, and sepulchral inscriptions now and then dug up, that this tract of coast was well inhabited in the Roman times. The principal cause why the tracts of ancient habitations cannot be discovered about Vrullia, is the steepness of the hill above it, and the quantity of stones brought down from thence by the waters. The mouth of the hollow of Vrullia is dreaded by seamen, on account of the sudden impetuous gusts of wind that blow from thence, and in a moment raise a kind of hurricane in the channel between the Primorie and the island of Brazza, to the great danger of barks surprised by it."

Travels in
to Dalma-
tia.

PEINÉ FORTE ET DURE, (Lat. *pœna fortis et dura*), signifies a special punishment inflicted on those who, being arraigned of felony, refuse to put themselves on the ordinary trial, but stubbornly stand mute; it is vulgarly called *pressing to death*. See ARRIGNMENT.

PEIRCE, JAMES, an eminent dissenting minister, was born at Wapping, in London, in the year 1674, and was educated at Utrecht and Leyden; after which he spent some time at Oxford, in order to enjoy the benefit of frequenting the Bodleian library. He then for

two years preached the Sunday-evening's lecture at the meeting-house in Miles-Lane, London, and then settled at Cambridge. In 1713 he was removed to a congregation at Exeter, where he continued till the year 1718: when the Calvinists among the dissenters proposing a subscription to articles of faith to be signed by all the dissenting ministers in the kingdom, several articles were proposed to him and Mr John Hallet, another dissenting minister at Exeter, in order to their subscribing them, they both refused, imagining this proceeding of their dissenting brethren to be an unworthy imposition on religious liberty and private judgement; and for this they were ejected from their congregation. Upon this, a new meeting was opened for them at Exeter, of which Mr Peirce continued minister till his death, in 1726. He was a man of the strictest virtue, exemplary piety, and great learning. He wrote, 1. *Exercitatio philosophica de Homœmeria Anaxagoræ*. 2. Thirteen pieces on the Controversy between the Church of England and the Dissenters. 3. Ten pieces on the Controversy about the Ejection at Exeter. 4. Six pieces on the Doctrine of the Trinity. 5. A Paraphrase and Notes on the Epistles of St Paul to the Colossians, Philippians, and Hebrews. 6. An Essay in favour of giving the Eucharist to Children. 7. Fourteen sermons.

Peirce.

PEIRSC, NICOLAS CLAUDE FARRI, born in 1580, was descended from an ancient and noble family, seated originally at Pisa in Italy. At ten years of age, he was sent to Avignon, where he spent five years in the Jesuits college, in the study of what in Scotland and on the Continent is called *humanity*. From Avignon he was, in 1595, removed to Aix, and entered upon the study of philosophy. In the interim, he attended the proper masters for dancing, riding, and handling arms; in all which, though he performed the lessons regularly, it was with reluctance: for this being done only to please an uncle, whose heir he was to be, he never practised by himself, esteeming all the time lost that was not spent in the pursuits of literature. During this period, his father being presented with a medal of the emperor Arcadius, which was found at Belgenfer, Peirsc begged the favour of it; and, charmed with deciphering the characters in the exergue, and reading the emperor's name, he carried the medal with a transport of joy to his uncle; who for his encouragement gave him two more, together with some books upon the subject. This is the epoch of his application to antiquities, for which he became afterwards so famous. In 1596, he was sent to finish his course of philosophy under the Jesuits at Tournon, where he turned his attention particularly to cosmography, as being necessary to the understanding of history, abating, however, nothing of his application to antiquity, in which he was assisted by Petrus Rogerus, one of the professors, and a skilful medalist: nor did he omit the study of humanity in general, wherein he was the master and instructor of a brother who was with him. But to do all this he was obliged to sit up late at nights; and so much labour and attention, as he was naturally of a tender constitution, increased the weakness of his stomach formerly contracted, and for which he had used a kind of digestive powder. Being recalled by his uncle in 1597, he returned to Aix, and entered there upon the study of the law; which he prosecuted, however, so as to find leisure to visit and converse frequent-

The great Temple at Pegue



Fig. 2. The Geometrical Pen.

Fig. 3.

Fig. 4.

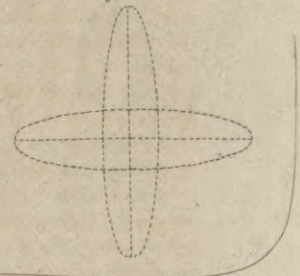
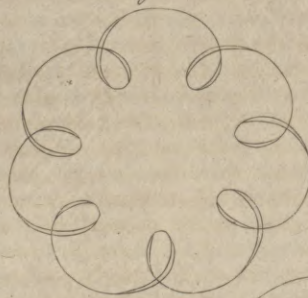
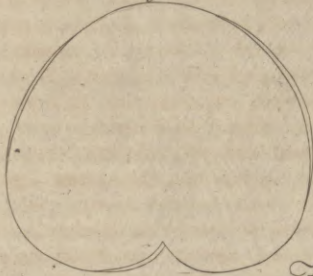
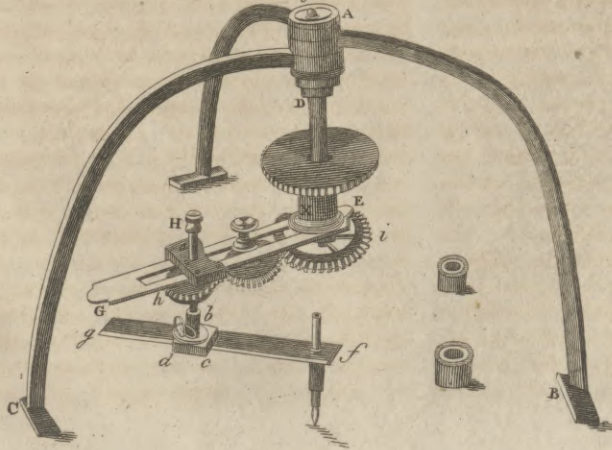


Fig. 1.

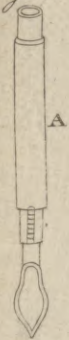
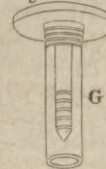


The Fountain Pen.

Fig. 1.

Fig. 3.

Fig. 2.



ly with Peter A. R. Bagarr, a most skilful antiquary, who was afterwards made master of the jewels to Henry IV.

The following year he went again to Avignon, to carry on his course of law under one Peter David; who, being well skilled likewise in antiquities, was pleased to see Peirefc join this study to that of the law. But Ghibertus of Naples, auditor to Cardinal Aquaviva, fed his curiosity the most, in showing him some rarities, such as he had never seen before. Ghibertus also lent him Goltzius's Treatise upon Coins, and advised him to go into Italy, especially to Rome, where he would meet with curiosities to satisfy his most ardent wishes. Accordingly, his uncle having procured a proper governor, he and his brother set out upon that tour September 1599; and passing through Florence, Bononia, and Ferrara, when he had staid a few days at Venice, he fixed his residence at Padua, in order to complete his course of law. But once a quarter, going to Venice to get cash for bills of exchange, he took these opportunities of introducing himself to the most distinguished literati there; and was particularly cared for by F. Contarin, procurator of St. Marks, who was possessed of a curious cabinet of medals, and other antiquities, without knowing the value of them. This was fully shewn to him by Peirefc, who likewise explained the Greek inscriptions upon his medals, and the monumental stones. After a year's stay at Padua, he set out for Rome, and arrived there October 1600, in order to be in time for seeing the jubilee: to celebrate which, the Porta Sancta would be opened in the beginning of the next year. He passed six months in this city, viewing the numberless curiosities there, and in cultivating the friendship of Galileo, by whom he was much beloved. This friendship led him to carry his researches into astronomy and natural philosophy; and he was present when Fabricius ab Acquapendente, out of a parcel of eggs upon which a hen was sitting, took one every day, to observe the gradual formation of the chick from first to last. From this time it was generally acknowledged, that he had taken the helm of learning into his hand, and began to guide the commonwealth of letters.

Having now spent almost three years in Italy, he began to prepare for his departure; and in the end of 1602, having packed up all the rarities, gems, &c. which he had procured, and put them into the road to Marcellis, he left Padua, and crossing the Alps to Geneva, went to Lyons; where receiving money he made a handsome present to his governor, who took the route of Paris. From Lyons he went to Montpelier, to improve himself in the law under Julius Parisus. From Montpelier he dispatched more rarities to his uncle, who sending for him home, he arrived at Aix in November; but, bringing Parisus along with him, he obtained leave to return to Montpelier in a few days. He waited upon Parisus back again, under whom he continued pursuing his law studies till the end of 1603, when he returned to Aix, at the earnest request of his uncle, who, having resigned to him his senatorial dignity, had ever since the beginning of the year laboured to get the king's patent. The degree of doctor of law was a necessary qualification for that dignity. Peirefc, therefore, having kept the usual exercise, took that degree Jan. 18. 1604, when the aforesaid patent was given in to the senate, and ordered to be recorded; yet Peirefc

procured leave not to be presently entered into the life of senators. The bent of his inclination was not so much to business as to advance arts and sciences, and to assist all the promoters of learning. For this purpose, he resolved to lead a single life; so that when his father had concluded a match for him with a respectable lady, he begged to be excused.

In 1605, he accompanied G. Varius, first president of the senate at Aix, who was very fond of him, to Paris; whence, having visited every thing curious, he crossed the water, in company with the king's ambassador, 1606, to England. Here he was very graciously received by King James I.; and having seen Oxford, and visited Camlen, Sir Robert Cotton, Sir Henry Saville, and other learned men, he passed over to Holland; and after visiting the several towns and universities, with the literati in each, he went through Antwerp to Brussels, and thence back to Paris, to see the ceremony of the Dauphin's baptism; which being solemnized August 24, he returned home in September 1606, being expected for the ordering of the family affairs.

Presently after this, he purchased the barony of Rians, and at the sollicitation of his uncle, having approved himself before that assembly, he was received a senator on the 1st of July 1607. January 1608 he lost his uncle; and the following year, falling himself into a dangerous fever, recovered by eating musk-melons before supper, for which he had conceived a longing. He was ordered by his physician to eat them before his meals without bread, and to drink a glass of pure wine upon them. He continued this method all his life afterwards; and grew so fond of them, that, though he could abstain from any other meat as he listed, yet towards them he professed he was unable to master himself. He frequently experienced, that in the musk-melon season he was never troubled with the gravel. In 1618, having procured a faithful copy of "the Acts of the Monastery of Maren in Switzerland," he published a second edition of that work. As it was written in defence of the royal line of France against Theodorice Piesporcius, who had attempted to prove the title of the Austrian family to the French crown by right of succession, he was, upon this publication, nominated the same year, by Louis XIII. abbot of Sancta Maria Aquiftrientis. He staid in France till 1623; when, upon a message from his father, now grown old and sickly, he left Paris, where he had spent seven years and some months. He arrived at Aix in October; and not long after presented to the court a patent from the king, permitting him to continue in the function of his ancient dignity, and to exercise the office of a secular or lay person, notwithstanding that, being an abbot, he had assumed the character of a churchman. To this the court of parliament not assenting, decreed unanimously, that, being already admitted into the first rank, he should abide perpetually therein; not returning, as the custom of the court was, to the inferior auditors, where, in trials are usually had of criminal cases. In 1625, he buried his father, who had been long afflicted with the gout. In 1627, he prevailed with the archbishop of Aix to establish a post thence to Lyons, and so to Paris and all Europe; by which the correspondence constantly held with the literati everywhere was much facilitated. In 1629, he began to be much tormented with the

strangury

Pegu,
Pekin.

strangury and hæmorrhoids; and in 1631, having completed the marriage of his nephew Claudius with Margaret Alresia, a noblewoman of the county of Avignon, he bestowed upon him the barony of Rianty, together with a grant of his senatorial dignity, only reserving the function to himself for three years. But the parliament not waiting his surrendry of it, he resented that affront so heinously, that he procured, in 1635, letters patent from the king to be restored, and to exercise the office for five years longer, which happened to be till his death: for being seized, June 1637, with a fever that brought on a stoppage of urine, this put an end to his life on the 24th of that month, in his 57th year.

The character of Peirese may be summed up in a few words. His person was of a middle size, and of a thin habit: his forehead large, and his eyes gray; a little hawk-nosed; his cheeks tempered with red; the hair of his head yellow, as also his beard, which he used to wear long; his whole countenance bearing the marks of uncommon and rare courtesy and affability. In his diet he affected cleanliness, and in all things about him; but nothing superfluous or costly. His clothes were suitable to his dignity; yet he never wore silk. In like manner, the rest of his house was adorned according to his condition, and very well furnished; but he neglected his own chamber. Instead of tapestry, there hung the pictures of his chief friends and of famous men, besides innumerable bundles of commentaries, transcripts, notes, collections from books, epistles, and such like papers. His bed was exceedingly plain, and his table continually loaded and covered with papers, books, letters, and other things; as also all the seats round about, and the greatest part of the floor.

Gassendi's
Life of
Peirese, in
English.
Lond.
1657.

These were so many evidences of the turn of his mind; in respect to which, the writer of his euloge compares him to the Roman Atticus; and Bayle, considering his universal correspondence and general assistance to all the literati in Europe, dashed it out luckily enough, when he called him "the attorney general of the literary republic." The works which he published are, "Historia provincie Gallie Narbonensis;" "Nobilium ejusdem provincie familiarum Origines, et separatim Fabricie;" "Commentarii rerum omnium memoria dignarum sua ætate gestarum;" "Liber de ludicris naturæ operibus;" "Mathematica et astronomica varia;" "Observationes mathematicæ;" "Epistolæ ad S. P. Urbanum VIII. cardinales Barberinos, &c.;" "Auctores antiqui Græci et Latini de ponderibus et mensuris;" "Elogia et epitaphia;" "Inscriptiones antiquæ et novæ;" "Genealogia domus Austriacæ;" "Catalogus librorum biblioth. reg.;" "Poemata varia;" "Nummi Gallici, Saxonici, Britannici, &c.;" "Linguae orientales, Hebræa, Samaritana, Arabica, Egyptiaca, et Indices librorum harum linguarum;" "Observationes in varios auctores." It is remarkable, that though Peirese bought more books than any man of his time, yet his collection left was not large. The reason was, that, as fast as he purchased, he kept continually making presents of them to such learned men as he knew they would be useful to.

PEKIN, the capital city of the empire of China, in Asia, where the emperor generally resides. It is situated in a very fertile plain, 20 leagues distant from the great wall. This name, which signifies the northern

court, is given to it, to distinguish it from another considerable city called *Nanking*, or the *southern court*. The emperor formerly resided in the latter; but the Tartars, a restless and warlike people, obliged this prince to remove his court to the northern provinces, that he might more effectually repel the incursions of those barbarians, by opposing to them a numerous militia which he generally keeps around his person. It is an exact square, and divided into two parts; namely, that which contains the emperor's palace, which is in the new city, or, as it is called, the Tartar's city, because it is inhabited by Tartars ever since they conquered this empire; the other, called the *Old City*, is inhabited by the Chinese. The circuit of both these together is 52 Chinese lys, each of which contains 240 geometrical paces; being, without the suburbs, full six leagues in circumference, according to the most accurate measurement made by order of the emperor.

Those who have paid attention to the population of this place, reckon the number of inhabitants at 2,000,000; but we learn from Sir George Staunton, in his account of the late embassy to China, that the population of this prodigious city is not less than 3,000,000.

Grozier tells us, "that the height and enormous thickness of the walls of the Tartar city excite admiration; twelve horsemen might easily ride abreast upon them; they have spacious towers raised at intervals, a bow-shot distant from one another, and large enough to contain bodies of reserve in case of necessity. The city has nine gates, which are lofty and well arched. Over them are large pavilion-roofed towers divided into nine stories, each having several apertures or port-holes: the lower story forms a large hall for the use of the soldiers and officers who quit guard, and those appointed to relieve them. Before each gate a space is left of more than 360 feet: this is a kind of place of arms, inclosed by a semicircular wall equal in height and thickness to that surrounding the city. The great road, which ends here, is commanded by a pavilion-roofed tower like the first, in such manner, that, as the cannon of the former can batter the houses of the city, those of the latter can sweep the adjacent country. The streets of Pekin are straight, about 120 feet wide, a full league in length, and bordered with shops. It is astonishing to see the immense concourse of people that continually fills them, and the confusion caused by the prodigious number of horses, camels, mules, and carriages, which cross or meet each other. Besides this inconvenience, one is every now and then stopped by crowds, who stand listening to fortune-tellers, jugglers, ballad-singers, and a thousand other mountebanks and buffoons, who read and relate stories calculated to promote mirth and laughter, or distribute medicines, the wonderful effects of which they explain with all the eloquence peculiar to them.

"People of distinction oblige all their dependents to follow them. A mandarin of the first rank is always accompanied in his walks by his whole tribunal; and, to augment his equipage, each of the inferior mandarins in his suit is generally attended by several domestics. The nobility of the court, and princes of the blood, never appear in public without being surrounded by a large body of cavalry; and, as their presence is required at the palace every day, their train alone would be sufficient to create confusion in the city. It is very singular,

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singular, that in all this prodigious concourse no women are ever seen: hence we may judge how great the population of China must be, since the number of females in this country, as well as everywhere else, is superior to that of the other sex.

“As there is a continual influx of the riches and merchandize of the whole empire into this city, the number of strangers that resort hither is immense. They are carried in chairs, or ride on horseback; the latter is more common: but they are always attended by a guide, acquainted with the streets, and who knows the houses of the nobility and principal people of the city. They are also provided with a book, containing an account of the different quarters, squares, remarkable places, and of the residence of those in public offices. In summer there are to be seen small temporary shops, where people are served with water cooled by means of ice; and one finds everywhere eating-houses, with refreshments of tea and fruits. Each kind of provision has a certain day and place appointed for its being exposed to sale.

“The governor of Pekin, who is a Mantchew Tartar, is styled Governor of the Nine Gates. His jurisdiction extends not only over the soldiers, but also over the people in every thing that concerns the police. No police can be more active; and it is surprising to see, among an infinite number of Tartars and Chinese mixed together, the greatest tranquillity prevail. It is rare, in a number of years, to hear of houses being robbed, or a people assassinated. All the principal streets have guard-rooms, and soldiers patrol night and day, each having a sabre hanging from his girdle, and a whip in his hand, to correct, without distinction, those who excite quarrels or cause disorder. The lanes are guarded in the same manner; and have latticed gates, which do not prevent those from being seen who walk in them: they are always kept shut during the night, and seldom opened even to those who are known; if they are, the person to whom this indulgence is granted must carry a lanthorn, and give a sufficient reason for his going out. In the evening, as soon as the soldiers are warned to their quarters by beat of drum, two centinels go and come from one guard-room to another, making a continual noise with a kind of castanet, to show that they are not asleep. They permit no one to walk abroad in the night-time. They even examine those whom the emperor dispatches on business; and if their reply gives the least cause of suspicion, they have a right to convey them to the guard-room. The soldiers in each of the guard-rooms are obliged to answer every time the centinels on duty call out.

“It is by these wise regulations, observed with the greatest strictness, that peace, silence, and safety reign throughout the whole city. The governor is also obliged to go the round; and the officers stationed on the walls, and in the towers over the gates (in which are kept large kettle-drums that are beat every time the guard is relieved), are continually dispatching subalterns to examine the quarters belonging to the gates where they are posted. The least neglect is punished next morning, and the officer who was on guard is cashiered. This police, which prevents nocturnal assemblies, would appear no doubt extraordinary in Europe, and in all probability would not be much relished

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by our young men of fortune and ladies of quality. But the Chinese think justly: they consider it to be the duty of the magistrates of a city to prefer good order and public tranquillity to vain amusements which generally occasion many attempts against the lives and property of the citizens. It is true, the support of this police costs the emperor a great deal; for part of the soldiers we have mentioned are maintained for this purpose only. They are all infantry, and their pay is generally very high. Their employment consists not only in watching for those who may occasion disturbance in the day-time, or walk abroad during the night; they must also take care that the streets are kept clean and swept every day; that they are watered morning and evening in time of dry weather; and that every nuisance is removed. They have orders also to assist in this labour themselves; and to clear the kennels, that the water may have a free course.”

The walls of the emperor's palace, including that and the gardens, are about two miles in length. “Although (says Grosier) the Chinese architecture has no resemblance to that of Europe, the imperial palace of Pekin does not fail to strike beholders by its extent, grandeur, and the regular disposition of its apartments, and by the singular structure of its pavilion-roofs, ornamented at each corner with a carved plat-band, the lower extremity of which is turned upwards. These roofs are covered with varnished tiles of so beautiful a yellow colour, that, at a distance, they make as splendid an appearance as if they were gilded. Below the upper roof there is another of equal brilliancy, which hangs sloping from the wall, supported by a great number of beams, daubed over with green varnish, and interspersed with gilt figures. This second roof, with the projection of the first, forms a kind of crown to the whole edifice. The palace is a small distance from the south gate of the Tartar city. The entrance to it is through a spacious court, to which there is a descent by a marble staircase, ornamented with two large copper lions, and a balustrade of white marble. This balustrade runs in the form of a horse-shoe, along the banks of a rivulet, that winds across the palace with a serpentine course, the bridges over which are of marble. At the bottom of this first court arises a façade with three doors: that in the middle is for the emperor only; the mandarins and nobles pass through those on each side. These doors conduct to a second court, which is the largest of the palace: it is about 300 feet in length, and 50 in breadth. An immense gallery runs round it, in which are magazines, containing rich effects, which belong to the emperor as his private property; for the public treasure is entrusted to a sovereign tribunal called *Hou-pou*. The first of these magazines is filled with plate and vessels of different metals; the second contains the finest kinds of furs; the third, dresses lined with sable, ermine, miver, and foxes skins, which the emperor sometimes gives in presents to his officers; the fourth is the depository of jewels, pieces of curious marble, and pearls fished up in Tartary; the fifth, consisting of two stories, is full of wardrobes and trunks, which contains the silk stuffs used by the emperor and his family; the rest are filled with bows, arrows, and other pieces of armour taken from the enemy or presented by different princes.

“The royal hall, called *Tai-hatien*, or the Hall of the

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the Grand Union, is in this second court. It is built upon a terrace about 18 feet in height, incrustated with white marble, and ornamented with balustrades of excellent workmanship. Before this hall all the mandarins range themselves, when they go, on certain days, to renew their homage, and perform those ceremonies that are appointed by the laws of the empire. This hall is almost square, and about 130 feet in length. The ceiling is carved, varnished green, and loaded with gilt dragons. The pillars which support the roof within are six feet in circumference towards the base, and are coated with a kind of mastic varnished red; the floor is partly covered with coarse carpets, after the Turkish manner; but the walls have no kind of ornament, neither tapestry, lustres, nor paintings.

“The throne, which is in the middle of the hall, consists of a pretty high alcove, exceedingly neat. It has no inscription but the character *ching*, which the authors of this relation have interpreted by the word *holy*: but it has not always this signification; for it answers better sometimes to the Latin word *eximius*, or the English words *excellent*, *perfect*, *most wise*. Upon the platform opposite to this hall stand large vessels of bronze, in which incense is burnt when any ceremony is performing. There are also chandeliers shaped like birds and painted different colours, as well as the wax-candles that are lighted up in them. This platform is extended towards the north, and has on it two lesser halls; one of them is a rotunda that glitters with varnish, and is lighted by a number of windows. It is here that the emperor changes his dress before or after any ceremony. The other is a saloon, the door of which opens to the north: through this door the emperor must pass, when he goes from his apartment to receive on his throne the homage of the nobility; he is then carried in a chair, by officers dressed in long red robes bordered with silk, and caps ornamented with plumes of feathers. It would be difficult to give an exact description of the interior apartments which properly form the palace of the emperor, and are set apart for the use of his family. Few are permitted to enter them but women and eunuchs.”

The temples and the towers of this city are so numerous, that it is difficult to count them. Provisions of all kinds are exceeding plentiful, they being, as well as the merchandises, brought from other parts by means of canals cut from the rivers, and always crowded with vessels of different sizes, as well as from the adjacent country. An earthquake which happened here in 1731 buried above 100,000 persons in the ruins of the houses which were thrown down. E. Long. 116. 41. N. Lat. 39. 54.

We have already, under the article OBSERVATORY, mentioned the famous observatory in this city, of which we shall give this farther account from the Universal History. “The Chinese had thought nothing in the universe could equal in magnificence this famous place; and one of the most celebrated mathematicians of the royal academy of Paris hath made no scruple to represent it as one of the greatest prodigies of art and ingenuity, of beauty and magnificence; and yet, when

this celebrated structure came to be viewed by more proper and unbiassed judges, it appears to have been of little worth as to its ancient machines, and less as to its situation; and that all that is now valuable in it is owing to the improvements made by Father Verbiest a Flemish Jesuit, who caused a new set of instruments to be made, with extraordinary care, neatness, and precision.

“This fabric stands in a court of a moderate extent, and is built in the form of a square tower, contiguous to the city wall on the inside, and raised but ten or twelve feet above its bulwark. The ascent up to the top is by a very narrow staircase; and on the platform above were placed all the old instruments, which, though but few, took up the whole room, till Father Verbiest introduced his new apparatus, which he disposed in a more convenient order. These are large, well cast, and embellished; and were the neatness of the divisions answerable to the work, and the telescopes fastened to them according to the new method, they would be equal to those of Europe; but the Chinese artificers were, it seems, either too negligent, or incapable of following his directions. As to the old instruments, they were, by order of the emperor Kang-hi, set aside as useless, and laid in the hall near the tower, where they may be seen through a cross-barred window, all covered with rust, and buried in oblivion.

“In this famed observatory there are five mathematicians employed night and day, each in a proper apartment on the top of the tower, to observe all that passes over their heads: one of them is gazing towards the zenith, and the others towards the four points of the compass, that nothing may escape their notice. Their observations extend not only to the motions of the heavenly bodies, but to fires, meteors, winds, rain, thunder, hail storms, and other phenomena of the atmosphere; and these are carefully entered in their journals, and an account of them is brought every morning to the surveyor of the mathematics, and registered in his office.”

PELAGIANS, a Christian sect who appeared about the fifth or end of the fourth century. They maintained the following doctrines: 1. That Adam was by nature mortal, and, whether he had sinned or not, would certainly have died. 2. That the consequences of Adam's sin were confined to his own person. 3. That new-born infants are in the same situation with Adam before the fall. 4. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel. 5. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection. 6. That the grace of God is given according to our merits. 7. That this grace is not granted for the performance of every moral act; the liberty of the will, and information in points of duty, being sufficient, &c. The founder of this sect was

PELAGIUS, a native of Great Britain; but whether of England, Scotland, or Wales, is as uncertain as it is immaterial (A). He was born towards the close of the fourth century, and educated in the monastery

Pekin
Pelagius.Mod. Un.
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(A) Dr Henry thinks he was born in North Wales; that his real name was Morgan, of which Pelagius

Pelagius. of Banchor, in Wales, of which he became a monk, and afterwards abbot. In the early part of his life he went over to France, and thence to Rome, where he had the infolence to promulgate certain opinions somewhat different from those of the infallible church. His morals being irreproachable, he gained many disciples; and the dreadful heresy made so rapid a progress, that, for the salvation of souls, it became necessary for the pope to exert his power. Pelagius, to avoid the danger, in the year 409 passed over to Sicily, attended by his friend and pupil Celestius. In 411 they landed in Africa, continued some time at Hippo, and were present at the famous conference between the Catholics and Donatists which was held at Carthage in 412. From thence they travelled into Egypt; and from Egypt, in 415, to Palestine, where they were graciously received by John bishop of Jerusalem. In the same year Pelagius was cited to appear before a council of seventeen bishops, held at Diospolis. They were satisfied with his creed, and absolved him of heresy. The African bishops, however, being displeased with their proceedings, appealed to the Roman pontiff: he first approved, and afterwards condemned, the opinions of Pelagius, who, with his pupil Celestius, was publicly excommunicated; and all the bishops who refused to subscribe the condemnation of the Pelagian heresy were

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immediately deprived. What became of him after this period is entirely unknown; but it seems very probable that he retired to Banchor, and died abbot of that monastery. He wrote, 1. *Expositionum in epist. Paulinas*, lib. xiv. 2. *Epistola ad Demetriadem de virginitate*. 3. *Explanationis symboli ad Damasum*. 4. *Epistola ad viduam dux*. 5. *De libero arbitrio*. These and many other fragments are scattered among the works of St Jerome. They are also collected by Garnerius, and published in *Append. op. Mercatoris*, p. 373. *Cave*.

PELAGOSA, an island in the Adriatic, which, together with several rocks that appear above water near it, are the remains of an ancient volcano. "I will not assure you (says Fortis) that it was thrown up out of the sea like several other islands in the Archipelago, though there is some ground to suspect this to have been the case; because we find no precise mention of it in the most ancient geographers. It should seem that it ought not to be confused with the Diomedee, from which it is 30 miles distant; yet it is not impossible that they have reckoned it among them. The lava which forms the substance of this island, is perfectly like the ordinary lava of Vesuvius, as far as I could discover in passing near it. If a naturalist should land there, and visit on purpose the highest parts of the island, perhaps we might then know whether it has been thrown up by a submarine

Pelagosa.

*Travels
into Dal-
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is a translation; and that he was born on the 13th of November A. D. 354, the same day with his great antagonist St Augustin. The same learned historian gives us the following account of Pelagius and his great coadjutor Celestius. "He received a learned education in his own country, most probably in the great monastery of Banchor near Chester, to the government of which he was advanced A. D. 404. He was long esteemed and loved by St Jerome and St Augustin, who kept up a friendly correspondence with him by letters before they discovered the heretical pravity of his opinions; for Pelagius, being a cautious and artful man, for some time vented his peculiar notions as the sentiments of others, without discovering that they were his own. At length, however, he threw off the mask, and openly published and defended his doctrines at Rome about the beginning of the fifth century. This involved him in many troubles, and drew upon him the indignation of his former friends St Jerome and St Augustin, who wrote against him with great acrimony. He is acknowledged, even by his adversaries, to have been a man of good sense and great learning, and an acute disputant, though they load him with the most bitter reproaches for his abuse of these talents. His personal blemishes are painted in very strong colours; and he is represented by these good fathers, in the heat of their zeal, as a very ugly fellow, 'broad-shouldered, thick-necked, fat-headed, lame of a leg, and blind of an eye.' Even the most northern parts of this island (Britain) produced some men of learning in this period. Celestius, the disciple and friend of Pelagius, was a Scotsman, who made a prodigious noise in the world by his writings and disputations about the beginning of the fifth century. He defended and propagated the peculiar opinions of his master Pelagius with so much learning, zeal, and success, that those who embraced these opinions were frequently called Celestians. Before he became acquainted with these doctrines he wrote several books, which were universally admired for their orthodoxy, learning, and virtuous tendency. After he had spent his youth in his own country in a studious privacy, he travelled for his further improvement to Rome, where he became acquainted with Rufinus and Pelagius, and was by them infected with their heresies. From that time he became the most indefatigable and undaunted champion of these heresies, and thereby brought upon himself the indignation of the orthodox fathers of these days, who gave him many very bad names in their writings. St Jerome, whose commentaries on the Ephesians he had presumed to criticize, calls him, 'an ignorant, stupid fool, having his belly swelled and distended with Scots pottage; a great, corpulent, barking dog, who was fitter to kick with heels than to bite with his teeth; a Cerberus, who, with his master Pluto (Pelagius), deserved to be knocked on the head, that they might be put to eternal silence.' Such were the flowers of rhetoric which these good fathers employed against the enemies of the orthodox faith! But candour obliges us to observe, that this was perhaps more the vice of the age in which they lived than of the men. Both Pelagius and Celestius were very great travellers; having visited many different countries of Asia and Africa, as well as Europe, with a view to elude the persecutions of their enemies, and to propagate their opinions. It is no inconsiderable evidence of their superior learning and abilities, that their opinions gained great ground in all the provinces both of the eastern and western empire, in spite of the writings of many learned fathers, and the decrees of many councils against them. 'The Pelagian and Celestian heresy (says Photius) not only flourished in great vigour in the West, but was also propagated into the East.'

Pelaliah
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Pelatiah.

rine volcano, as the island near Santerini was in our age; or if we ought to believe it the top of some ancient volcanic mountain, of which the roots and sides have been covered by the waters, which divided Africa from Spain, forming the straits of Gibraltar; an invasion that no one can doubt of who has examined the bottoms and shores of our sea. The Lissan fishermen say, that Pelagosa is subject to frequent and violent earthquakes; and the aspect of the island proves at first sight, that it has suffered many revolutions; for it is rugged, ruinous, and subverted."

PELALIAH, a Levite (Nehem. viii. 7. x. 10.). He was one of the principal Levites that returned from captivity, and was one of those that signed the covenant that Nehemiah renewed with the Lord.

PELALIAH, son of Amazi and father of Jeroham, of the family of Pashur son of Malchiah, of all whom mention has been made: he was of the race of the priests (Nehem. xi. 12.).

PELASGI. See PELASGIOTIS.

PELASGIA (Pliny; the ancient name of *Lesbos*; so called from the Pelasgi, its first inhabitants (Diodorus Siculus). Also the ancient name of *Peloponnesus*, from Pelasgius, a native of the country (Nicolaus Damascenus, Ephorus).

PELASGICUM (Pausanias, Pliny); the north wall of Athens; so called from the builders, the Pelasgi. There was an execration pronounced on any that should build houses under this wall, because the Pelasgi, while dwelling there, entered into a conspiracy against the Athenians (Thucydides).

PELASGIOTIS, a third part of Thessaly, (Strabo); so called from a very ancient people, the Pelasgi, called *Pelagiotæ* (Ptolemy); who formerly, together with the Æolians, occupied Thessaly, and thence that part was called *Pelagium Argos*; besides many other parts of Greece. Their name *Pelagii*, or *Pelargi*, denoting storks, was given them from their wandering roving life (Strabo). The poets extend the appellation to Greeks in general. *Pelagus*, the epithet. Some of the inhabitants of Crete were called *Pelagii* (Homer); who thus also calls the neighbouring people to the Cilians in Troas. The Pelasgi were originally of Arcadia, (Hesiod); but Æschylus makes Argos, near Mycenæ, their country. The Pelasgiotis was situated between Pieria and Macedonia to the north and west, Thessalotis to the south, and Magnesia to the east, (Strabo, Pliny).

PELATÆ, were free-born citizens, among the Athenians, who by poverty were reduced to the necessity of serving for wages. During their servitude they had no vote in the management of public affairs, as having no estate to qualify them; but this restriction was removed whenever they had released themselves from their servile situation, which they were allowed to do when able to support themselves. While they continued servants, they had also a right to change their masters. We find them sometimes distinguished by the name of *Theta*.

PELATIAH, son of Hananiah, and father of Ishi, of the tribe of Simeon. He subdued the Amalekites upon the mountain of Seir (1 Chron. iv. 42.). The time of this action is unknown.

PELATIAH, son of Benaiah, a prince of the people, who lived in the time of Zedekiah king of Judah, and opposed the wholesome advice given by Jeremiah, to

Pele
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Pelethronii.

submit to King Nebuchadnezzar. Ezekiel (xi. 1, 2, 3, 4.) being a captive in Mesopotamia, had a vision, in which he saw five and twenty men at the door of the temple of Jerusalem, among whom were Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, who were the most remarkable. Then the Lord said to him, "Son of man, these are the men that have thoughts of iniquity, and who are forming pernicious designs against this city, saying, Have not the houses been built a long time? Jerusalem is the pot, and we are the flesh. Thus saith the Lord: You have made great havoc in this city, and have filled its streets with dead bodies. These men are the flesh, and the city is the pot. But as for you, I will make you come forth from the middle of this city, and I will make you perish by the hand of your enemies." As he was prophesying in this manner, Pelatiah the son of Benaiah died.

PELE, (Stephanus). There were two towns of this name in Thessaly; the one subject to Eurypylius, the other to Achilles; both extinct. *Peleus* the gentilitious name (*id.*).

PELEG, son of Eber, was born in the year of the world 1757. The scripture says his father gave him the name of Peleg, signifying division, because in his time the earth began to be divided (Gen. xi. 16. x. 25); whether it was that Noah had begun to distribute the earth among his descendants, some years before the building of Babel; or that Peleg came into the world the same year that Babel was begun, and at the division of languages; or that Eber by a spirit of prophecy gave his son the name of *Peleg* some years before the tower of Babel was begun, is not absolutely certain. That which here perplexes the interpreters is, first, that Peleg came into the world not above 100 years after the deluge. But it should seem, that the number of men was not then sufficient for such an undertaking as that of Babel. Secondly, Joktan the brother of Peleg had already thirteen sons at the time of this dispersion, which happened after the confusion of Babel (Gen. x. 26, 27, 28, &c.). Peleg being born in the thirty-fourth year of Eber (Gen. xi. 16.), it is impossible his brother Joktan should have such a number of children at the birth of Peleg. It seems therefore that he was not born at the time of the dispersion. To this may be answered, that Moses has there enumerated the names of the thirteen sons of Joktan (in Gen. x. 26.) by way of anticipation, though they were not born till a good while after the confusion at Babel; but as they possessed a very large country, it was convenient to take notice of them, and to name them among the other descendants of Noah, who divided the provinces of the east among themselves. However this may have been, at the age of thirty years Peleg begat Reu; and he died at the age of 239.

PELETHITES. The Pelethites and Cherethites were famous under the reign of King David. They were the most valiant men in the army of that prince, and had the guard of his person. See Ezekiel xxv. 16. Zephaniah ii. 5. 1 Samuel xxx. 14. 2 Samuel xv. 18. xx. 7. *Patrick's Comm. Pool's Annot. and Delany's Hist. of the Life of David.*

PELETHRONII, a name or epithet given to the Lapithæ, either because they inhabited the town of Pelethronium at the foot of Mount Pelion in Thessaly,

Pelethronium,
Peleus.

faly, or becaufe one of their number bore the name of *Pelethronius*. It is to them, we are told, that mankind are indebted for the invention of the bit with which they tamed their horfes with fo much dexterity.

PELETHRONIUM (Nicander and Scholiaft); a town of Theffaly, fituated in a flowery part of Mount Pelion; and hence the appellation *throna*, fignifying, "flowers." Lucan fays the Centaurs were natives of that place; to whom Virgil affigns Mount Othrys. Moft authors, however, afcribe the breaking of horfes to the Centaurs. Some make the Lapithæ and Centaurs the fame; others a different people; allowed however to be both of Theffaly. Their ftory is greatly involved in fable. See LAPITHUS.

PELEUS, in *Fabulous Hiftory*, a king of Theffaly, fon of Æacus and Endeis, the daughter of Chiron. He married Thetis one of the Nereids, and was the only mortal man who ever married an immortal. He was concerned in the murder of his brother Phocus, and was therefore obliged to leave his father's dominions. He fled to the court of Eurytus the fon of Actor, who reigned at Phthia, or according to the opinion of Ovid, the truth of which is queftioned, to Ceyx king of Trachinia. He was purified of his murder by Eurytus, with the ufual ceremonies, and the king gave him his daughter Antigone in marriage. After this, as Peleus and Eurytus went to the chace of the Calydonian boar, the father-in-law was accidentally killed by an arrow which his fon-in-law had aimed at the beaft. This unfortunate accident obliged him to banifh himfelf from the court of Phthia, and he went to Iolchos, where he was alfo purified of the murder of Eurytus by Acaftus the king of the country. His refidence at Iolchos was fhort: Aftydamia the wife of Acaftus fell in love with him; but when fhe found him infenfible to her paffionate declarations, fhe accused him of attempts upon her virtue. The king her husband partly believed the accusations of his wife; but not willing to violate the laws of hospitality, by putting him infiantly to death, he ordered his officers to conduct him to Mount Pelion, on pretence of hunting, and there to tie him to a tree and to leave him a prey to the wild beafts of the place. The orders of Acaftus were faithfully obeyed: but Jupiter knowing the innocence of his grandfon Peleus, ordered Vulcan to fet him at liberty. As foon as he had been delivered from danger, Peleus afsembled his friends in order to punifh the ill treatment which he had received from Acaftus. He took Iolchos by force, drove the king from his poffeffions, and put to death the wicked Aftydamia. On the death of Antigone, Peleus made love to Thetis, of whofe fuperior charms Jupiter himfelf had been enamoured. His pretentions were rejected; for as he was but a mortal, the goddefs fled from him with the utmoft abhorrence, and the more effectually to evade his inquiries, fhe generally affumed the fhape of a bird, or a tree, or of a tygres. Peleus's paffion was fanned by refusal: he offered a facrifce to the gods; and Proteus informed him, that to obtain Thetis he muft furprife her while fhe was afleep in her grotto, near the fhores of Theffaly. This advice was immediately attended to; and Thetis, unable to efcape from the grasp of Peleus, at laft confented to marry him. Their nuptials were celebrated with the greateft folemnity, all the

gods attending and making them each the moft valuable prefents. The goddefs of Difcord was the only one of the deities who was abfent; and fhe punifhed this fecming neglect by throwing an apple in the midft of the afsembly of the gods, with the infcription of *Detur pulchriori*. The celebrated Achilles was the fruit of this marriage, whofe education was early entrusted to the Centaur Chiron, and afterwards to Phœnix, the fon of Amyntor. Achilles, it is well known, went to the Trojan war, at the head of his father's troops; and Peleus gloried in having a fon who was fuperior to all the Greeks in valour and intrepidity. His death, however, was the fource of great grief to Peleus; but Thetis, to comfort her husband, promifed him immortality, and ordered him to retire into the grottoes of the ifland of Leuce, where he fhould fee and converfe with the manes of his fon. Peleus had a daughter called *Polydora*, by Antigone.

PELEW ISLANDS, a clufter of fmall iflands fituated between the latitudes of 5° and 7° north, and the longitudes 134° and 136° eaft. Various conjectures have been formed refpecting the time of their firft difcovery by Europeans. Mr Keate, the editor of the only voyage in which we have any account of their climate, foil, and produce, together with the manners of their inhabitants, thinks they were firft noticed by the Spaniards from the Philippines, and by them named *Palos* from the number of trees growing in them refembling the masts of fhips. This conjecture has been vehemently oppofed by a critic, who affirms that the whole of Mr Keate's introduction is erroneous, and that the iflands in queftion were firft difcovered by a French Jefuit named *Pere Papin*. The Jefuit, he imagines, was directed to them by one of the inhabitants, who had found his way to the Moluccas, where he was baptized. They are faid to have been again noticed by *P. Centova* in 1724, who faw at Agdane, the capital of the Merian iflands, fome of the inhabitants; and from their account gives a defcription not very favourable of thefe harmlefs iflanders. Centova's defcription is to be found in the 15th volume, and the relation of the difcovery by *P. Papin* in the 11th volume, of *Lettres Edifiantes et Curieufes*, published at Paris 1781.

The lateft and moft authentic account of them, however, is given from the Journals of Captain Wilfon of the *Antelope*, a packet belonging to the Eaft India company, which was wrecked upon one of them in Auguft 1783. This fhip was fitted out in England by the court of directors in the fummer 1782, as was then generally underftood, for a fecret expedition. Whatever may have been her deftination, as fhe was proceeding from Macao in fqually weather, the man who, on the night of the 10th of Auguft, had the look-out, fuddenly called out *Breakers!* But the found of the word had fcarce reached the ears of the officer on deck, before the fhip ftruck and ftruck faft; and in lefs than an hour bulged and filled with water. Having fecured the gunpowder, fmall arms, bread, and fuch other provifions as were liable to be fpoiled by water, Captain Wilfon, after many difficulties, effected a landing. The crew of the *Antelope* confifted of 33 Europeans befides the captain, and 16 Chinefe: and the only poffible means by which they could be delivered from an ifland, which at firft appeared to them uninhabited, was by building a fhip capable of transporting them to the neareft Euro-

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pean settlement in that quarter of the globe. Whilst they were meditating upon this undertaking, the natives appeared on the second day after their arrival; and their intercourse with them was facilitated by means which appear as singular as they were providential. Captain Wilson had a servant recommended to him at Macao, who spoke both the Malay and English languages perfectly well; and they had not been long at Pelew before they had the good fortune to meet with a Malay, who had been thrown by a tempest upon this very spot about a year before, and had made himself acquainted with the language of the country; so that by this extraordinary event each party had an interpreter who could readily explain their wants and desires, and by that means prevent a number of misconceptions which might have arisen from making use of signs and gestures only.

The natives are all of a deep copper colour, going perfectly naked. They are of a middling stature, very straight, muscular, and well formed; but their legs, from a little above their ankles to the middle of their thighs, are tattooed so very thick, as to appear dyed of a far deeper colour than the rest of their skin. Their hair is of a fine black, long, and rolled up behind, in a simple manner, close to the back of their heads, which appeared both neat and becoming; but few of them had beards, it being the general custom to pluck them out by the roots.

They began by stroking the bodies and arms of the English, or rather their waistcoats and coat sleeves, as if they doubted whether the garment and the man were not of the same substance; and as the Malay explained the circumstances to them, our people were greatly surprised at the quickness with which they seemed to comprehend every information he gave them. The next thing they noticed was our people's white hands, and the blue veins of their wrists; the former of which they seemed to consider as artificial, and the other as the English manner of tattooing. After being satisfied in this particular, they expressed a further wish to see their bodies; and, among other things, were greatly surprised at finding hair on their breasts, it being considered by them as a great mark of indelicacy, as it is their custom to eradicate it from every part of the body in both sexes.

They afterwards walked about, testifying great curiosity at every thing they saw, but at the same time expressing a fear that they might be thought too intruding. As our people were conducting them to the tents, one of the natives picked up a bullet, which had been casually dropped on the ground, and immediately expressed his surprise, that a substance so small to the eye should be so very ponderous to the touch; and on their entering the tent, a large Newfoundland dog, and a spaniel, which had been tied up there to prevent their being lost, set up a most violent barking, and the natives a noise but little less loud, which at first it was not easy to account for. They ran in and out of the tent, and seemed to wish that they might be made to bark again. This the Malay soon explained to be the effect of their joy and surprise, as these were the first large animals they had ever seen, there being no quadrupeds of any species on these islands, except a very few grey rats in the woods.

After some time it was agreed on by Captain Wilson

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and his people, that some of the crew should be sent to the king of the place, in order to solicit his friendship, and intreat his permission to build a vessel that might carry them back to their own country. This business was allotted to the captain's brother; and during his absence, Raa Kook, the king's brother, and several of the natives, remained with our people. This amiable chief seemed to place an entire confidence in those he was among; he endeavoured to accommodate himself to their manners; would sit at table as they did, instead of squatting on his hams; and inquired particularly into the principles and causes of every thing he observed about him, lending his personal assistance in all that was going forward, and even desiring the cook to let him aid him in blowing the fire.

In order to conciliate their affections, Captain Wilson had presented Arra Kooker, another of the king's brothers, with a pair of trowsers; but having conceived a greater passion for a white shirt, one was immediately given to him; which he had no sooner put on, than he began to dance and jump about with so much joy, that every body was diverted by his singular gestures, and the contrast which the linen formed with his skin. This prince was about 40, of a short stature, but so plump and fat that he was nearly as broad as he was long. He possessed an abundant share of good humour, and a wonderful turn for mimicry; and had besides a countenance so lively and expressive, that though our people at this time were strangers to almost all he said, yet his face and gestures made them accurately comprehend whatever he was describing.

After three or four days, Abba Thulle the king arrived with a great retinue. He was received with every mark of respect by the ship's company, who were exercised before him, and fired three volleys in different positions. The surprise of the natives, their hooting, hallooing, jumping, and chattering, produced a noise almost equal to the discharge of the muskets; and when one of the men shot a bird, which was done to display the effect of their arms, the surprise it occasioned was wonderful. Some of the natives ran for it, and carried it to the king, who examined it with great attention, but was unable to comprehend how it could be wounded, not having seen any thing pass out of the gun.

Raa Kook expressed great impatience to show the king whatever had impressed his own mind; and taking his brother by the hand, led him to a grindstone which was fixed behind one of the tents. He immediately put it in motion, as he had frequently done before; at the rapidity of which the king was greatly astonished, particularly when he was informed that it would sharpen iron. Captain Wilson ordered a hatchet to be brought and ground, that they might more readily perceive its operation, when Raa Kook eagerly seized the handle, and began turning it, appearing highly delighted to let his brother see how well he understood it. The whole appeared like something supernatural; but the circumstance which most bewildered their ideas was, how the sparks of fire could come, and how a stone so well wetted could become so soon dry.

The king then visited the different tents, and inquired about every thing he saw: all was novelty, and of course interested his attention. When he got to the tent where the Chinese men were, who had been brought with them from Macao, Raa Kook, whose retentive mind never
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lost a single trace of any thing he had been informed of, acquainted the king that these were a people quite different from the English, and that he had learnt there were many other nations besides these interspersed through the world, some of which fought with guns and others with boarding-pikes, an instrument which he held very cheap in comparison with the former.

When the king heard his brother discoursing about a variety of nations, who all spoke differently, and had before him the example of the Chinese, whose language was not the same with the English, he appeared instantly thoughtful and serious, as if struck by conceptions which had never before crossed his mind. He remained a while pensive and bewildered; and this circumstance impressed on every one at the time an idea that there was every reason to imagine that there had never been a communication between those people and any other nation; and indeed it is evident, that if Pere Papin did really visit them in 1710, they had before 1733 lost the remembrance of every trace of European manners. This indeed is not surprising, as they had no other record than knots similar to the quipes of Peru at the landing of the Spaniards.

Raa Kook would now show his brother the kitchen, which was in the hollow of a rock, a little above the cove. It was at the time when the cook was preparing dinner; and though the implements were exceedingly scanty, an iron pot, a tea kettle, a tin sauce-pan, with a poker, a pair of tongs, and a frying-pan, were here of sufficient consequence to excite admiration; nor were the bellows now forgotten by Raa Kook, who taking them up, as he explained their use to the king, seemed ambitious to let his brother see what an adept he was at blowing. The little bald cook, who was always close shaven, and never wore any thing on his head, was likewise pointed out to the king as an object of merriment and curiosity.

Some time after this the king requested five of Captain Wilson's men to attend him in a war he was going to make against the inhabitants of a neighbouring island called *Omalong*, who, as he said, had done him an injury. But before this request was made known, he had long struggled with a delicacy of sentiment which no one would have expected to find in regions so disjoined from the rest of mankind. This was no other than that it might prove a temporary inconvenience to the unfortunate strangers who had sought his protection, and might be considered by them as an ungenerous proceeding. It was, however, no sooner made known, than Captain Wilson instantly complied; and every face, which had before been clouded with doubt and apprehension, became immediately brightened and gay.

In this enterprize little more was done than braving their enemies, stripping some cocoa-nut trees of their fruit, and carrying off a number of yams and other provisions; but in another, which was undertaken against the island of Artingall, they were more successful, and showed signs of the same sanguinary disposition which some demon has infused into the whole human race. Nine prisoners of war who had been taken upon this occasion were cruelly put to death; and notwithstanding the English strongly remonstrated against this proceeding, all the arguments they could use were of no avail. In justification of their conduct, they alleged the necessity of doing it for their own security, declaring

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that they had formerly only detained them as menial servants, but that they always found means to get back to their own country, and return with such a force as frequently made great depredations.

Having given this general account of the character and conduct of these hitherto unknown people, we now proceed to lay before our readers what we have learned of their government, customs, manners, and arts, together with a description of the face of their country. In this the editor of Captain Wilson's voyage must be our guide; and if our narrative do not satisfy the man of science, it is to be observed, that the Antelope was not a ship sent out purposely to explore undiscovered regions, nor were there people on board properly qualified to estimate the manners of a new race of men; they had amongst them no philosophers, botanists, or draughtsmen, experienced in such scientific pursuits as might enable them to examine with judgement every object which presented itself. Distress threw them upon these islands; and while they were there, all their thoughts were occupied on the means of liberating themselves from a situation of all others the most afflicting to the mind, that of being cut off for ever from the society of the rest of the world.

It, however, clearly appears, from their uniform testimony, that at Pelew the king was considered as the first person in the government.

He was looked up to as the father of his people; and though divested of all external decorations of royalty, had every mark of distinction paid to his person. His *rupacks* or chiefs approached him with the greatest respect; and his common subjects, whenever they passed near him, or had occasion to address him, put their hands behind them, and crouched towards the ground. Upon all occurrences of moment, he convened the *rupacks* and officers of state; their councils were always held in the open air, where the king first stated the business upon which he had assembled them, and submitted it to their consideration. Each *rupack* delivered his opinion, but without rising from his seat; and when the matter before them was settled, the king standing up put an end to the council.

When any message was brought him, whether in council or elsewhere, if it came by one of the common people, it was delivered at some distance in a low voice to one of the inferior *rupacks*, who, bending in a humble manner at the king's side, delivered it in the same manner with his face turned aside. His commands appeared to be absolute, though he acted in no important business without the advice of his chiefs; and every day in the afternoon, whether he was at Pelew or with the English, he went to sit in public for the purpose of hearing any requests, or of adjusting any difference or dispute which might have arisen among his subjects."

But these, according to our editor, seldom happened; for as their real wants were but few, and they lay nothing to create artificial ones; every one was chiefly occupied with his own humble pursuits; and as far as the ship's crew, who remained among them about three months, could decide, they appeared to conduct themselves towards each other with the greatest civility and benevolence; never wrangling or entering into quarrelsome contentions, as is customary among those who call themselves a polished and enlightened people. Even when



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when children showed a disposition of this kind, they strongly marked their displeasure, by stifling with rebuke their little animosities.

The character of the king is thus drawn by the editor: "The excellent man who reigned over these sons of nature, showed himself in every part of his conduct firm, noble, generous, and benevolent; there was a dignity in all his deportment, a gentleness in all his manners, and a warmth and sensibility about his heart, that won the love of all who approached him. Nature had bestowed on him a contemplative mind, which he had improved by those reflections that good sense dictated and observation confirmed. The happiness of his people seemed to be always in his thoughts. In order more effectually to stimulate them to useful labour, he had himself learnt all the few arts they possessed, and was looked on in some of them to be the best workman in his dominions. Placed as he was by Providence in its obscurer scenes, he lived beloved by his chiefs, and revered by his people; over whom, whilst he preserved a dignity which distinguished his superior station, he reigned more as the father than the sovereign. The eyes of his subjects beheld their naked prince with as much awe and respect as those are viewed with who govern polished nations, and are decorated with all the dazzling parade and ornaments of royalty; nor was the purple robe or the splendid diadem necessary to point out a character which the masterly hand of nature had rendered so perfect.

Next in power to the king was his brother Raa Kook, who was official general of all his forces. It was his duty to summon the rupacks to attend the king for whatever purpose they were wanted. He was also his presumptive heir; the succession of Pelew not going to the king's children till it had passed through his brothers; so that after the demise of Abba Thulle, the sovereignty would have descended to Raa Kook; on his demise to Arra Kooker; and on the death of this last it would have reverted to Qui Bill, the king's eldest son, when Lee Boo, his second son, of whom we have much to say, would have become the hereditary general.

The office of first minister is described as follows: "The king was always attended by a particular chief or rupack, who did not appear to possess any hereditary office, but only a delegated authority. He was always near the king's person, and the chief who was always first consulted; but whether his office was religious or civil, or both, our people could not learn with any certainty. He was not considered as a warrior, or ever bore arms, and had only one wife, whereas the other rupacks had two. The English were never invited to his house, or introduced into it, although they were conducted to those of almost every other chief."

Of the rupacks it is observed, "That they could only be regarded as chiefs or nobles; they were not all of the same degree, as was plain by a difference in the *bone* (A) they wore: they generally attended the king, and were always ready at his command to accompany him on any expedition with a number of canoes properly manned, and armed with darts and spears, who

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were to remain with him till they had his permission to return home with their dependents. In this part of their government we may trace an outline of the feudal system; but from the few opportunities our people had of investigating points of internal government, it appeared that the titles of *rupacks* were personal badges of rank and distinction; nor did they apprehend they were hereditary honours, unless in the reigning family, who must of necessity be of this class."

As to property, it was understood, "That the people possessed only such as arose from their own work and labour, but no absolute one in the soil, of which the king appeared to be general proprietor. A man's house, furniture, or canoe, was considered as his private property, as was also the land allotted him, as long as he occupied and cultivated it; but whenever he removed with his family to another place, the ground he held reverted to the king, who gave it to whom he pleased, or to those who solicited to cultivate it."

All that part of the island which they had an opportunity of seeing is said to have been well cultivated. It was covered with trees of various kinds and sizes, many of which must have been very large, as they made canoes of their trunks, some of which were capable of carrying twenty-eight or thirty men. Among the timber trees was noticed the ebony, and a tree which when pierced or wounded, yielded a thick white liquor of the consistence of cream. "They had also a species of the manchineel tree, in cutting down of which our people frequently got blistered and swelled; the inhabitants pointed out the cause, saying it was owing to their being sprinkled by the sap. This they reckoned among the unlucky trees, and advised our people against the use of it."

But the most singular tree noticed at Pelew, was one in its size and manner of branching not unlike our cherry tree, but in its leaves resembling the myrtle. Its peculiarity was, that it had no bark, but only an outward coat of about the thickness of a card, which was darker than the inside, though equally close in texture. Its colour was nearly that of mahogany, and the wood was so extremely hard, that few of the tools which the English had could work it. They also found cabbage-trees, the wild bread-fruit, and another tree whose fruit something resembled an almond. But yams and coconuts, being their principal articles of sustenance, claimed their chief attention.

The island Cooroora, of which Pelew is the capital, likewise produced plantains, bananas, Seville oranges, and lemons, but neither of them in any considerable quantity. None of the islands which the English visited had any kind of grain. As to birds, they had plenty of common cocks and hens, which, though not domesticated, kept running about near their houses and plantations; and what appears extremely singular is, that the natives had never made any use of them, till our people told them they were excellent eating. Pigeons they accounted a great dainty; but none but those of a certain dignity were permitted to eat of them. The English left them two geese, which were the only remains of their live stock.

From

(A) This was a mark of rank worn upon the wrist, with which Captain Wilson was invested by the king; but what animal it came from our people could not learn.

From the description of the country it appears to be very mountainous; but some of the valleys are represented as extensive and beautiful, affording many delightful prospects. The soil being very rich produces great abundance of grass, which, as there are no cattle to eat it, grows very high, and was scorched and burnt up by the sun. Our people saw no river at Pelew; their supplies of fresh water being obtained from small streams and ponds, of which there are a great many.

From this account of the scanty produce of these islands, it is evident that no luxury reigned among their inhabitants, whose principal article of food appears to be fish; they had no salt, nor did they make use of sauce or any seasoning in any thing they ate. Their drink was also as simple as their diet: it principally consisted of the milk of the cocoa nut; but upon particular occasions they used a kind of sweet drink and sherbet, which latter had the addition of some juice of orange.

The islands appeared to be populous, though to what extent could not be ascertained. Their houses were raised about three feet from the ground, upon stones which appeared as if hewn from the quarry. The interior part of them was without any division, the whole forming one great room, which rose in a ridge like our barns, the outside being thatched thick and close with bamboos or palm leaves. All their implements, utensils, weapons of war, and canoes, are much of the same kind with those which were found in the South sea islands.

In their marriages they allow a plurality of wives, though not in general more than two. When a woman is pregnant, the utmost attention is paid to her; but upon other occasions no more respect is shown to one sex than the other. "One of our people endeavouring to make himself agreeable to a lady belonging to one of the rupacks, by what we should call a marked assiduity, Arra Kooker, with the greatest civility, gave him to understand that it was not right to do so."

They have places particularly appropriated to sepulture; their graves being made nearly the same as they are in our country churchyards. The corpse is attended only by women, who at the place of interment make a great lamentation. The men, however, assemble round the body before it is carried to the grave, on which occasion they preserve a solemn silence; "their minds, from principles of fortitude or philosophy, being armed to meet the events of mortality with manly submission, divested of the external testimony of human weakness."

On the article of religion our editor observes, "That among all the race of men whom navigation has brought to our knowledge, few appear to be without a sense of something like religion, however it may be mixed with idolatry or superstition. And yet our people, during their continuance with the natives of Pelew, never saw any particular ceremonies, or observed any thing that had the appearance of public worship. But though there was not found on any of the islands they visited any place appropriated to religious rites, it would perhaps be going too far to declare that the people of Pelew had absolutely no idea of religion. Independent of external testimony, there may be such a thing as the religion of the heart, by which the mind may in awful silence be turned to contemplate the God of Nature; and though unblest by those lights which have pointed to the Christian world an unerring path to happiness

and peace, yet they might, by the light of reason only, have discovered the efficacy of virtue, and the temporal advantages arising from moral rectitude.

"Superstition is a word of great latitude, and vaguely defined: though it hath in enlightened ages been called the offspring of ignorance, yet in no time hath it existed without having some connection with religion. Now the people of Pelew had beyond all doubt some portion of it, as appeared by the wish expressed by the king when he saw the ship building, that the English would take out of it some particular wood, which he perceived they had made use of, and which he observed was deemed an ill omen, or unpropitious.

"They had also an idea of an evil spirit, that often counteracted human affairs. A very particular instance of this was seen when Mr Barker, a most valuable member in the English society, fell backwards from the side of the vessel, whilst he was on the stocks: Raa Kook, who happened to be present, observed that it was owing to the unlucky wood our people had suffered to remain in the vessel, that the evil spirit had occasioned this mischief to Mr Barker."

They likewise appeared to entertain a strong idea of divination, as was evident from the ceremonies they practised before they undertook any enterprise of moment. A few occurrences, which are mentioned in the course of the narrative, would also lead us to believe that they could not be altogether unacquainted with the nature of religious worship; for when they were present at the public prayers of the English, they expressed no surprise at what was doing, but seemed desirous to join in them, and constantly preserved the most profound silence. The general even refused to receive a message from the king which arrived during divine service. And upon another occasion, when Captain Wilson told Lee Boo, that good men would live again above, he replied, with great earnestness, "All fame Pelew; bad men stay in earth; good men go into sky; become very beautiful;" holding his hand up, and giving a fluttering motion to his fingers. Some later voyagers, however, have affirmed, that these people, notwithstanding their superstition, have no notion whatever of a Deity; a circumstance to which it is extremely difficult to give full credit.

The most wonderful circumstances in the history of this people, except that last mentioned, are the acuteness of their understanding, their hospitality, and the implicit confidence which they placed in utter strangers. That their manners were pleasing, and their society not disagreeable, is evident from the conduct of Madan Blanchard, one of the seamen, who, when the vessel was built and ready to take her departure with his captain and his companions, was left behind at his own particular request. That they had the fullest confidence in Captain Wilson and his crew, is put beyond a doubt by the behaviour of the king and Raa Kook when their guests were to leave them. Raa Kook solicited his brother's permission to accompany the English, but from prudential motives was refused. The sovereign, however, resolved to entrust his second son Lee Boo to Captain Wilson's care, that he might improve his mind, and learn such things as at his return would benefit his country.

The instructions which he gave the young man, and the fortitude which he showed upon this occasion, would

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would have done honour to the most enlightened mind. Upon delivering him to Captain Wilson, he used these expressions: "I would wish you to inform Lee Boo of all things which he ought to know, and make him an Englishman. The subject of parting with my son I have frequently revolved; I am well aware that the distant countries he must go through, differing much from his own, may expose him to dangers, as well as diseases, that are unknown to us here, in consequence of which he may die; I have prepared my thoughts to this: I know that death is to all men inevitable; and whether my son meets this event at Pelew or elsewhere is immaterial. I am satisfied, from what I have observed of the humanity of your character, that if he is sick you will be kind to him; and should that happen, which your utmost care cannot prevent, let it not hinder you, or your brother, or your son, or any of your countrymen, returning here; I shall receive you, or any of your people, in friendship, and rejoice to see you again." How noble! This is the language of a king, a father, and a philosopher, who would have been delighted to see his son with European accomplishments. But, alas! the subsequent history of this amiable youth must force a tear from the eye of every reader whose heart is not callous to the genuine feelings of nature and humanity. As soon as they arrived at Macao, the house into which he first entered, and the different articles of furniture, fixed him in silent admiration; but what struck his imagination most was the upright walls and flat ceilings of the rooms, being utterly unable to comprehend how they could be so formed. When he was introduced to the ladies of the family, his deportment was so easy and polite, that it could be exceeded by nothing but his abundant good nature; and at his departure, his behaviour left on the mind of every one present the impression, that, however great the surprise might be which the scenes of a new world had awakened in him, it could hardly be exceeded by that which his own amiable manners and native polish would excite in others.

They were now conducted to the house of an English gentleman, who introduced them into a large hall, which was lighted up, with a table in the middle, covered for supper, and a sideboard handsomely decorated. Here a new scene burst at once upon Lee Boo's mind; he was all eye, all admiration. The vessels of glass particularly rivetted his attention; but when he surveyed himself in a large pier glass at the upper end of the hall, he was in raptures with the deception. It was in truth, to him, a scene of magic, a fairy tale.

Soon after the people of the vessel came on shore, some of them went to purchase things they were in want of; in doing which they did not forget Lee Boo, who was a favourite with them all. Among the trinkets they brought him was a string of large glass beads, the first sight of which almost threw him into an ecstasy: he hugged them with a transport which could not have been exceeded by the interested possessor of a string of oriental pearls. His imagination suggested to him that he held in his hand all the wealth the world could afford him. He ran with eagerness to Captain Wilson to show him his riches, and begged he would get him a Chinese vessel to carry them to the king his father, that he might see what the English had done for him; adding, that if the people faithfully executed their

charge, he would at their return present them with one or two beads as a reward for their services.

Having no quadrupeds at Pelew, the sheep, goats, and other cattle, which he met with at Macao, were viewed with wonder; but soon after, seeing a man pass the house on horseback, he was so much astonished, that he wanted every one to go and look at the strange sight. After the matter, however, was explained to him, he was easily persuaded to get upon horseback himself; and when he was informed what a noble, docile, and useful animal it was, he besought the captain to send one to his uncle Raa Kook, as he was sure it would be of great service to him.

Omitting a number of other particulars of this kind, which excited his curiosity and showed the excellent disposition of his heart, we shall follow him to England, the country from which he was never to return. Here he had not been long before he was sent to an academy to be instructed in reading and writing, which he was extremely eager to attain, and most assiduous in learning. His temper was mild and compassionate in the highest degree; but it was at all times governed by discretion and judgement. If he saw the young asking relief, he would rebuke them with what little English he had, telling them it was a shame to beg when they were able to work; but the intreaties of old age he could never withstand, saying, "Must give poor old man, old man no able to work."

He always addressed Mr Wilson by the name of Captain, but never would call Mrs Wilson by any other name than mother, looking on that as a mark of the greatest respect; and such was the gratitude of his heart for the kindness they showed him, that if any of the family were ill, he always appeared unhappy, would creep softly up to the chamber, and sit silent by the bedside for a long time together without moving, peeping gently from time to time between the curtains, to see if they slept or lay still.

He was now proceeding with hasty strides in gaining the English language, writing, and accounts, when he was overtaken by that fatal disease, the smallpox, which the greatest pains had been taken to guard him against; and notwithstanding the utmost care and attention of his physician, he fell a victim to this scourge of the human race.

Upon this trying occasion, his spirit was above complaining, his thoughts being all engrossed by the kindness of his benefactors and friends. He told his attendant, that his father and mother would grieve very much, for they knew he was sick. This he repeated several times, "and begged him to go to Pelew, and tell Abba Thulle that Lee Boo take much drink to make smallpox go away, but he die; that the captain and mother very kind; all English very good men; much sorry he could not speak to the king the number of fine things the English had got." Then he reckoned up the presents which had been given him, desiring that they might be properly distributed among the chiefs, and requesting that particular care might be taken of two glass pedestals, which he begged might be presented to his father.

We have given this short history of Lee Boo, because it exhibits in a strong light the manners of the natives of the Pelew islands, to which we know nothing similar in the history of man from the savage state to that of civilization.

Pelew
Islands.Pelew
Islands,
Pelias.

civilization. They appear to have had no communication with any other people, and were yet neither treacherous, cruel, nor cowardly. They are a striking instance of the weakness of all the philoſophic theories by which mankind are usually traced from their origin through the ſeveral ſtages of ſavagism, barbarism, and civilization, down to the period of refinement, ending in eſtremity.

Since the publication of Captain Wilſon's voyage we have ſome further accounts of theſe iſlands, all conſirming what we were firſt told of the gentleneſs of the people. Two armed ſhips were, by order of the court of directors, fitted out at Bombay, for the purpoſe of ſurveying the iſlands of Pelew, and furniſhing the natives with domeſtic animals, and ſuch other things as might add to the comforts of life. Among the preſents to the king were ſwords and other European implements of war; of which it is at leaſt poſſible that he and his people might have been equally happy had they remained for ever in total ignorance. The foundation of a fort was likewiſe laid on one of the iſlands, and poſſeſſion of it taken in the name of the Engliſh; we truſt with no remote view of enſlaving the people, or of driving them from their native country. It has been likewiſe announced in a late publication, that Captain M'Cluer, who commanded the armed ſhips, was ſo delighted with the manners of the king and his ſubjects, that he has reſolved to paſs the remainder of his days on thoſe iſlands at the early age of 34. The following is the ſquel of the adventure here alluded to. The two veſſels called the Panther and Endeavour, under the command of Captain M'Cluer, were fitted out for a voyage to the Pelew iſlands, to acquaint Abba Thulle the king with the death of his favourite ſon Lee Boo, who went to England with Captain Wilſon in the Antelope in 1783, where he died. On the 24th of Auguſt 1790 Captain M'Cluer ſailed from Bombay, having on board Meſſrs White and Wedgeborough, who had been ſhipwrecked with Captain Wilſon, and were much eſteemed by the king of thoſe iſlands, at which he arrived in January 1791. Abba Thulle, the king, received them with demonſtrations of joy as Engliſhmen, of whom he had preſviously found reaſon to entertain a very favourable opinion. The preſents which the company ſent to Abba Thulle were landed with all convenient ſpeed. Theſe conſiſted of a conſiderable quantity of live ſtock, ſuch as cows, bulls, ewes, rams, goats, pigs, and poultry, together with arms, ammunition, and packages of hardware, comprising a number of articles which could not fail to be of ſingular advantage to the natives. The grateful king was aſtoniſhed at the meaning of all this, and being informed that it was a ſmall acknowledgement for his generous treatment of the crew of the Antelope when wrecked on his coaſt, he expreſſed his regret that it was not in his power to have done more.

With the nature and ſituation of theſe iſlands, as well as the amiable and engaging manners of the natives, Captain M'Cluer was ſo well pleaſed, that he conſidered them as a para-diſe, where he could ſpend with pleaſure the remainder of his days. Soon after theſe tranſactions the Panther ſailed in the month of February from the Pelew iſlands for China, the Endeavour remaining behind till her return, which happened on the 10th of June the ſame year. Having viſited theſe iſlands a third time, after a ſurvey of the coaſt of New Guinea,

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he ſignified to the officers of the Panther his intention of reſigning the command of the expedition, and remaining on the iſlands. To render his new ſituation as comfortable as poſſible, he requeſted from Mr Wedgeborough about 20 muſkets with bayonets, 12 piſtols, 12 pole-axes, 2 wall-pieces, ſuſe and piſtol ammunition, an anvil, bellows, frame-ſaw, ſtanding vice, &c. After a conſultation with the other officers, it was agreed on to ſend him theſe articles, on condition that they ſhould be accounted for by his attorneys, if the Eaſt India Company ſhould not be ſatisfied with the meaſure. This reſolution was carried into effect in the month of February 1793.

Scarcely, however had he been 15 months in his new ſettlement till he became impatient to abandon it, and he ſoon after ſet ſail for Macao. He returned to the Pelew iſlands in the year 1795; for the purpoſe of removing his family; and failing from thence to Bombay, he touched at Bencoolen, where he met with a frigate bound for Bombay, into which he put a part of his family with ſix Pelew women, ſailing himſelf with the other natives towards Bengal, from which laſt place he ſet ſail ſome time after; but neither he nor any of his crew have been ſince heard of.

PELIAS, in fabulous hiſtory, twin-brother of Neleus, was ſon of Neptune by Tyro, daughter of Salmoeneus. His birth was concealed by his mother, who wiſhed her father to be ignorant of her incontinence. He was expoſed in the woods, but his life was preſerved by ſhepherds; and he received the name of *Pelias*, from a ſpot of the colour of *lead* in his face. Some time after Tyro married Cretheus, ſon of *Æolus*, king of Iolchos, and became mother of three children, of whom *Æſon* was the eldeſt. Pelias viſited his mother, and was received in her family; and after the death of Cretheus, he unjuſtly ſeiſed the kingdom, which belonged not to him, but to the children of Tyro by the deceaſed king. To ſtrengthen himſelf in his uſurpation, Pelias conſulted the oracle; and when he was told to beware of one of the defendants of *Æolus*, who ſhould come to his court with one foot ſhod and the other bare, he privately removed the ſon of *Æſon*, after he had openly declared that he was dead. Theſe precautions proved vain. Jaſon, the ſon of *Æſon*, who had been educated by Chiron, returned to Iolchos, when come to years of maturity; and having loſt one of his ſhoes in croſſing the river *Anaurus* or the *Evenus*, Pelias immediately perceived that this was the perſon whom he had ſo much dreaded. His unpopularity prevented him from acting with violence to a ſtranger, whoſe uncommon drefs and commanding aſpect had raiſed admiration in the people. But his aſtoniſhment was greatly excited, when he ſaw Jaſon arrive at his palace, with his friends and his relations, and boldly demand the kingdom which he had uſurped. Pelias, conſcious that his complaints were well founded, endeavoured to divert his attention, and told him that he would voluntarily reſign the crown to him, if he went to Colchis to avenge the death of Phryxus, the ſon of Athamas, whom *Æeres* had cruelly murdered. He further declared, that the expedition would be attended with the greateſt glory, and that nothing but the infirmities of old age had prevented himſelf from vindicating the honour of his country, and the injuries of his family, by puniſhing the aſſaſin. This ſo warm-

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Pelias
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Pella.

ly recommended, was with equal warmth accepted by the young hero, and his intended expedition was made known all over Greece. While Jason was absent in the Argonautic expedition, Pelias murdered Æson and all his family; but, according to the more received opinion of Ovid, Æson was still living when the Argonauts returned, and he was restored to the flower of youth by the magic of Medea. This change in the vigour and the constitution of Æson astonished all the inhabitants of Iolchos; and the daughters of Pelias, who have received the patronymic of Peliades, expressed their desire to see their father's infirmities vanish by the same powerful magic. Medea, who wished to avenge the injuries which her husband Jason had received from Pelias, raised the desires of the Peliades, by cutting an old ram to pieces, and boiling the flesh in a cauldron, and then turning it into a fine young lamb. After they had seen this successful experiment, the Peliades cut their father's body to pieces, after they had drawn all the blood from his veins, on the assurance that Medea would replenish them by her wonderful power. The limbs were immediately put into a cauldron of boiling water; but Medea suffered the flesh to be totally consumed, and refused to give the promised assistance, and the bones of Pelias did not even receive a burial. The Peliades were four in number, Alceste, Pifidice, Pelopea, and Hippothoe, to whom Hyginus adds Medusa. Their mother's name was Anaxibia, the daughter of Bias or Philomache, the daughter of Amphion. After this parricide, the Peliades fled to the court of Admetus, where Acastus, the son-in-law of Pelias, pursued them, and took their protector prisoner. The Peliades died, and were buried in Arcadia.

PELICAN, a genus of birds belonging to the order of anseres. See ORNITHOLOGY *Index*.

PELICAN, in *Chemistry*, is a glass alembic consisting of one piece, with a tubulated capital, from which two opposite and crooked beaks pass out, and enter again at the bottom of the cucurbit. This vessel was contrived by the older chemists for a continued distillation, but has gone into disuse.

PELICANUS, a genus of birds belonging to the order of anseres. See ORNITHOLOGY *Index*.

PELION (Diodorus Siculus, &c.), *Pelios, mons* understood, (Mela, Virgil, Horace, Seneca), a mountain of Thessaly near Ossa, and hanging over the Sinus Pelasgicus or Pegasicus; its top covered with pines, the sides with oaks, (Ovid). Said also to abound in wild ash, (Val. Flaccus). From this mountain was cut the spear of Achilles, called *pelias*, which none but himself could wield, (Homer). Dicearchus, Aristotle's scholar, found this mountain 1250 paces higher than any other of Thessaly, (Pliny). *Pelios*, Cicero; *Peliascus*, (Catullus), the epithet.

PELLA, in *Ancient Geography*, a town situated on the confines of Emathia, a district of Macedonia, (Ptolemy); and therefore Herodotus allots it to Bottiæa, a maritime district on the Sinus Thermaicus. It was the royal residence, situated on an eminence, verging to the south-west, encompassed with unpassable marshes summer and winter: in which, next the town, a citadel like an island rises, placed on a bank or dam, a prodigious work, both supporting the wall and securing it from any hurt by means of the circumfluent water. At a distance, it

seems close to the town, but is separated from it by the Ludias, running by the walls, and joined to it by a bridge, (Livy): distant from the sea 120 stadia, the Ludias being so far navigable, (Strabo). Mela calls the town *Pelle*, though most Greek authors write *Pella*. The birth-place of Philip, who enlarged it; and afterwards of Alexander, (Strabo, Mela). Continued to be the royal residence down to Perces, (Livy). Called *Pella Colonia*, (Pliny); *Colonia Julia Augusta*, (Coin). It afterwards came to decline, with but few and mean inhabitants, (Lucian). It is now called *Τα Παλατιον*, the *Little Palace*, (Hoffenius). *Pelleus*, both the gentilitious name and the epithet, (Lucian, Juvenal, Martial.) — Another PELLA, (Polybius, Pliny); a town of the Decapolis, on the other side the Jordan; abounding in water, like its cognominal town in Macedonia; built by the Macedonians, (Strabo); by Seleucus, (Eusebius); anciently called *Butis*, (Stephanus); *Apamea*, (Strabo); situated 35 miles to the north-east of Gerasa, (Ptolemy). Thicker the Christians, just before the siege of Jerusalem by Titus, were divinely admonished to fly, (Eusebius). It was the utmost boundary of the Peræa, or Transjordan country, to the north, (Josephus).

PELLETIER, BERTRAND, a celebrated chemical philosopher, was born at Bayonne in 1761, and very soon discovered a strong predilection for the sciences, to cherish which he had every thing in his father's house that could be reasonably desired, and here he acquired the elements of that art for which he was afterwards so famous. His subsequent progress he made under Darcey, who admitted him among the pupils attached to the chemical laboratory of France. Five years intense application under such a master, gave him a stock of knowledge very uncommon at his years. As a convincing proof of this, he published, when only 21, a number of valuable observations on arsenic acid, proving, contrary to the opinion of Macquer, that sulphuric acid distilled from the arseniate of potash, disengages the acid of arsenic.

Encouraged by the success which attended his first labours of a chemical nature, he communicated his remarks on the crystallization of sulphur, cinnabar, and the deliquescent salts; the examination of zeolites, particularly the false zeolite of Freyburg, which he discovered to be merely an ore of zinc. He also made observations on the oxygenated muriatic acid, in reference to the absorption of oxygen; on the formation of ethers, chiefly the muriatic and the acetous; and a number of memoirs on the operation of phosphorus made in the large way; its conversion into phosphoric acid, and its combination with sulphur and most metallic substances.

It was by his operations on phosphorus that he burnt himself so severely as nearly to endanger his life. Immediately on his recovery he began the analysis of different varieties of plumbago from France, England, Germany, Spain, and America, and gave both novelty and interest to his work, even after the labours of Scheele on the same subject had made their appearance. The analysis of the carbonate of barytes led him to make experiments on animals, from which he discovered that this earth is a real poison, in whatever way administered. Strontites was also analysed by this celebrated chemist, which was found to contain a new earth.

Pelletier discovered a process for preparing verditer in the large way, equal, it is said, in beauty to that which

Pella,
Pelletier.

Pelletier
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Peloponnesus

which is manufactured in England. He was also among the first who shewed the possibility of refining bell metal, and separating the tin. His first experiments were performed at Paris, after which he went to the foundery at Romilly, to prove their accuracy in the large way. He was soon after this admitted a member of the Academy of Sciences at Paris, and afterwards accompanied Borda and General Daboville to La Ferre, to assist in experiments on a new species of gunpowder. Being obliged to pass great part of the day in the open air during a cold and moist season, in order to render his experiments more decisive, his health, which was naturally delicate, was very much impaired. He partly recovered it, but again fell a victim to his thirst after knowledge, for he was at one time nearly destroyed by inspiring the oxygenated muriatic acid gas, which occasioned a convulsive asthma, which at times appeared to abate, but was found to be incurable. The assistance of art was insufficient to save him, and he died at Paris on the 21st of July 1797, of a pulmonary consumption, in the flower of his age, being only 36.

PELLETS, in *Heraldry*, those roundels that are black; called also *ogresses* and *gunflones*, and by the French *cotteaux de sable*.

PELLICULE, among physicians, denotes a thin film or fragment of a membrane. Among chemists it signifies a thin surface of crystals uniformly spread over a saline liquor evaporated to a certain degree.

PELLISON, or PELLISON FONTANIER, PAUL, one of the finest geniuses of the 17th century, was the son of James Pellison counsellor at Caltres. He was born at Beziers in 1624, and educated in the Protestant religion. He studied with success the Latin, Greek, French, Spanish, and Italian tongues, and applied himself to the reading the best authors in these languages; after which he studied the law at Caltres with reputation. In 1652 he purchased the post of secretary to the king, and five years after became first deputy to M. Fouquet. He suffered by the disgrace of that minister; and in 1661 was confined in the Bastille, from whence he was not discharged till four years after. During his confinement he applied himself to the study of controversy; and in 1670 abjured the Protestant religion. Louis XIV. bestowed upon him an annual pension of 2000 crowns; and he likewise enjoyed several posts. In 1676 he had the abbey of Giment, and some years after the priory of St Orens at Auch. He died in 1693. His principal works are, 1. *The History of the French Academy*. 2. *Reflections on religious Disputes*, &c. in 4 vols. 12mo. 3. *The History of Louis XIV.* 4. *Historical Letters and Miscellanies*, in 3 vols. 12mo.

PELOPIA, a festival observed by the Eleans in honour of Pelops. A ram was sacrificed on the occasion, which both priests and people were prohibited from partaking of, on pain of excommunication from Jupiter's temple: the neck only was allotted to the officer who provided wood for the sacrifice. This officer was called *Evlares*; and white poplar was the only wood made use of at this solemnity.

PELOPONNESUS, (Dionysius), a large peninsula to the south of the rest of Greece; called, as it were *Pelopis nesus*, or *insula*, though properly not an island, but a peninsula; yet wanting but little to be one, viz. the isthmus of Corinth, ending in a point like the leaf of the platane or plane tree. Anciently called *Apia*

and *Pelafgia*; a peninsula second to no other country for nobleness; situated between two seas, the Egean and Ionian, and resembling a platane-leaf, on account of its angular recesses or bays, (Pliny, Strabo, Mela). Strabo adds from Homer, that one of its ancient names was *Argos*, with the epithet *Achaicum*, to distinguish it from Theffaly, called *Pelagium*. Divided into six parts; namely, Argolis, Laconica, Messenia, Elis, Achaia, and Arcadia, (Mela). Now called the *Morea*.

PELOPS, in fabulous history, the son of Tantalus king of Phrygia, went into Elis, where he married Hippodamia the daughter of Oenomaus king of that country; and became so powerful, that all the territory which lies beyond the isthmus, and composes a considerable part of Greece, was called *Peloponnesus*, that is, the *island of Pelops*, from his name and the word *Nesus*.

PELTA, a small, light, manageable buckler, used by the ancients. It was worn by the Amazons. The pelta is said by some to have resembled an ivy leaf in form; by others it is compared to the leaf of an Indian fig tree; and by Serbius to the moon in her first quarter.

PELTARIA, a genus of plants belonging to the tetradynamia class, and in the natural method ranking under the 39th order, *Siliquosae*. See BOTANY Index.

PELUSIUM, in *Ancient Geography*, a strong city of Egypt, without the Delta, distant 20 stadia from the sea; situated amidst marshes; and hence its name and its strength. Called the *key or inlet of Egypt* (Diodorus, Hirtius); which being taken, the rest of Egypt lay quite open and exposed to an enemy. Called *Sin* (Ezekiel). *Pelusiacus* the epithet (Virgil, Diodorus). From its ruins arose Damietta. E. Long. 32°, N. Lat. 31°.

Mr Savary gives us the following account of this place: "The period of its foundation, as well as that of the other ancient cities of Egypt, is lost in the obscurity of time. It flourished long before Herodotus. As it commanded the entrance of the country on the side of Asia, the Pharaohs rendered it a considerable fortress; one of them raised a rampart of 30 leagues in length from the walls of this town to Heliopolis. But we find from the history of nations that the long wall of China, those which the weakness of the Greek emperors led them to build round Constantinople, and many others, built at an immense expence, were but feeble barriers against a warlike people: these examples have taught us, that a state, to be in security against a foreign yoke, must form warriors within itself, and that men must be opposed to men. This rampart which covered Pelusium, did not stop Cambyes, who attacked it with a formidable army. The feeble character of the son of Amasis, unable to prevent the desertion of 200,000 Egyptians, who went to found a colony beyond the cataracts, had not force sufficient to oppose that torrent which broke in upon his country. Cambyes, after a bloody battle, wherein he cut his enemies to pieces, entered Pelusium in triumph. That memorable day, which saw the desertion of one part of the Egyptian militia and the ruin of the other, is the true epoch of the subjugation of that rich country. Since that period, it has passed under the yoke of the Persians, the Macedonians, the Romans, the Greeks, the Arabs, and the Turks. A

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Pelusium.

Pelufium
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Pembroke.

continued slavery of more than 2000 years seems to secure them an eternal bondage.

“Herodotus, who visited Pelufium some years after the conquest of Cambyfes, relates an anecdote which I cannot omit: ‘I furveyed (fays he) the plain where the two armies had fought. It was covered with human bones collected in heaps. Thofe of the Perfians were on one fide, thofe of the Egyptians on the other, the inhabitants of the country having taken care to feparate them after the battle. They made me take notice of a fact which would have appeared very aftonifhing to me without their explanation of it. The skulls of the Perfians, which were flight and fragile, broke on being lightly ftruck with a ftone; thofe of the Egyptians, thicker and more compact, refifted the blows of flint. This difference of folidity they attributed to the cuftom the Perfians have of covering their heads from their infancy with the tiara, and to the Egyptian cuftom of leaving the heads of their children bare and fhaved, expofed to the heat of the fun.’ This explanation appeared fatisfactory to me.’ Mr Savary affures us that the fame cuftoms ftill fubfift in Egypt, of which he frequently had ocular demonftration.

“Pelufium (continues he), after paffing under the dominion of Perfia, was taken by Alexander. The brave Antony, general of cavalry under Gabinus, took it from his fucceffors, and Rome reftored it to Ptolemy Auletes. Pompey, whofe credit had eftablifhed this young prince on the throne of Egypt, after the fatal battle of Pharfallia took refuge at Pelufium. He landed at the entrance of the harbour; and on quitting his wife Cornelia and his fon, he repeated the two following verfes of Sophocles, ‘The free man who feeks an afylum at the court of a king will meet with fclavery and chains.’ He there found death. Scarcely had he landed on the fhore, when Theodore the rhetorician, of the ifle of Chio, Septimius the courtier, and Achilles the eunuch, who commanded his troops, wifhing for a victim to prefent to his conqueror, ftabbed him with their fwords. At the fight of the affaffins Pompey covered his face with his mantle, and died like a Roman. They cut off his head, and embalmed it, to offer it to Cæfar, and left his body naked on the fhore. It was thus that this great man, whofe warlike talents had procured the liberty of the fea for the Romans, and added whole kingdoms to their extended empire, was hafely flain in fetting foot on the territory of a king who owed to him his crown. Philip his freedman, collecting together, under favour of the night, the wreck of a boat, and ftipping off his own cloak to cover the fad remains of his mafter, burnt them according to the cuftom. An old foldier, who had ferved under Pompey’s colours, came to mingle his tears with thofe of Philip, and to affift him in performing the laft offices to the manes of his general.—Pelufium was often taken and pillaged during the wars of the Romans, the Greeks, and the Arabs. But in fpite of fo many difafters, fhe preferved to the time of the Crufades her riches and her commerce. The Chriftian princes having taken it by ftorm, facked it. It never again rofe from its ruins; and the inhabitants went to Damietta.” See DAMIETTA.

PELVIS, in *Anatomy*. See ANATOMY *Index*.

PEMBROKE, MARY, COUNTESS OF. See HERBERT.

PEMBROKE, in Pembrokefhire, in England, is the

principal town in the county. It is fituated upon a creek of Milford-Haven, and in the moft pleafant part of Wales, being about 256 miles diftant from London. It is the county-town, and has two handfome bridges over two fmall rivers which run into a creek, forming the weft fide of a promontory. It is well inhabited, has feveral good houfes, and but one church. There is alfo a cuftomhoufe in it. There are feveral merchants in it, who, favoured by its fituation, employ near 200 fail on their own account; fo that, next to Caermarthen, it is the largeft and richeft town in South Wales. It has one long ftraight ftreet, upon a narrow part of a rock; and the two rivers feem to be two arms of Milford-Haven, which ebbs and flows clofe up to the town. It was in former times fortified with walls, and a magnificent caftle feated on a rock at the weft end of the town. In this rock, under the chapel, is a natural cavern called *Wogan*, remarked for having a very fine echo: this is fuppofed to have been a ftore-room for the garrifon, as there is a ftaircafe leading into it from the caftle: it has alfo a wide mouth towards the river. This ftructure being burnt a few years after it was erected, it was rebuilt. It is remarkable for being the birth-place of Henry VII. and for the brave defence made by the garrifon for Charles I.

PEMBROKESHIRE, a county of Wales, bounded on all fides by the Irifh fea, except on the eaft, where it joins to Caermarthenfhire, and on the north-eaft to Cardiganfhire. It lies the neareft to Ireland of any county in Wales; and extends in length from north to fouth 35 miles, and from eaft to weft 29, and is about 140 in circumference. It is divided into feven hundreds; contains about 420,000 acres, one city, eight market-towns, two forefts, 145 parifhes, about 11,800 houfes, and 56,000 inhabitants. It lies in the province of Canterbury, and diocefe of St David’s. It fends three members to parliament, viz. one for the fhire, one for Haverfordweft, and one for the town of Pembroke.

The air of Pembrokefhire, confidering its fituation, is good; but it is in general better the farther from the fea. As there are but few mountains, the foil is generally fruitful, efpecially on the fea-coafts; nor are its mountains altogether unprofitable, but produce pafture fufficient to maintain great numbers of fheep and goats. Its other commodities are corn, cattle, pit-coal, marl, fifh, and fowl. Among thefe laft are falcons, called here *peregrines*. Amongft the birds common here are migratory fea-birds, that breed in the ifle of Ramfey, and the adjoining rocks called *The Bifhop and his Clerks*. About the beginning of April fuch flocks of fea-birds, of feveral kinds, refort to thefe rocks, as appear incredible to thofe who have not feen them.

The inhabitants of this county make a very pleafant durable fire of culm, which is the duft of coal made up into balls with a third part of mud. The county is well watered by the rivers Clethy, Dougledy, Cledhew, and Teive; which laft parts it from Cardiganfhire. There is a divifion of the county ftyled *Rhos* in the Welch, by which is meant a large green plain. This is inhabited by the defcendants of the Flemings, placed there by Henry I. to curb the Welch, who were never able to expel them, though they often attempted it. On the coafts of this county, as well as on thofe of Glamorganfhire and the Severn fea, is found a kind of alga or laver, which is gathered in fpring; and of which the

Pembroke-
fhire.

Pen. the inhabitants make a sort of food, called in Welch *llavan*, and in English *black-butter*. Having washed it clean, they lay it to sweat between two flat stones, then fired it small, and knead it well, like dough for bread, and then make it up into great balls or rolls, which is by some eaten raw, and by others fried with oatmeal and butter. It is accounted excellent against many ditempers.

PEN, a town of Somersetshire, in England, on the north-east side of Wineaunton, where Kenwald a West Saxon king so totally defeated the Britons, that they were never after able to make head against the Saxons; and where, many ages after this, Edmund Ironside gained a memorable victory over the Danes, who had before, i. e. in 1001, defeated the Saxons in that same place.

PEN, a little instrument, usually formed of a quill, serving to write withal.

Pens are also sometimes made of silver, brass, or iron.

Dutch PENS, are made of quills that have passed through hot ashes, to take off the grosser fat and moisture, and render them more transparent.

Fountain PEN, is a pen of silver, brass, &c. contrived to contain a considerable quantity of ink, and let it flow out by gentle degrees, so as to supply the writer a long time without being under the necessity of taking fresh ink.

Plate
CCCCVII.
Fig. 1.

The fountain pen is composed of several pieces. The middle piece, fig. 1. carries the pen, which is screwed into the inside of a little pipe, which again is soldered to another pipe of the same bigness as the lid, fig. 2.; in which lid is soldered a male screw, for screwing on the cover, as also for stopping a little hole at the place and hindering the ink from passing through it. At the other end of the piece, fig. 1. is a little pipe, on the outside of which the top-cover, fig. 3. may be screwed. In the cover there goes a port-crayon, which is to be screwed into the last-mentioned pipe, in order to stop the end of the pipe, into which the ink is to be poured by a funnel. To use the pen, the cover fig. 2. must be taken off, and the pen a little shaken, to make the ink run more freely.

There are, it is well known, some instruments used by practical mathematicians, which are called *pens*, and which are distinguished according to the use to which they are principally applied; as for example, the drawing pen, &c. an instrument too common to require a particular description in this place. But it may be proper to take some notice of the geometric pen, as it is not so well known, nor the principles on which it depends so obvious.

The *geometric PEN* is an instrument in which, by a circular motion, a right line, a circle, an ellipse, and other mathematical figures, may be described. It was first invented and explained by John Baptist Suardi, in a work intitled *Nuovo Instrumento per la Descrizione di diverse Curve Antiche e Moderne*, &c. Several writers had observed the curves arising from the compound motion of two circles, one moving round the other; but Suardi first realized the principle, and first reduced it to practice. It has been lately introduced with success into the steam-engine by Watt and Bolton. The number of curves this instrument can describe is truly amazing; the author enumerates not less than 1273, which

(he says) can be described by it in the simple form. We shall give a short description of it from Adam's Geometrical and Graphical Essays.

Pen,
Penance.

Plate
CCCCVII.
Fig. 1.

Fig. 1. represents the geometric pen; A, B, C, the stand by which it is supported; the legs A, B, C, are contrived to fold one within the other for the convenience of packing. A strong axis D is fitted to the top of the frame; to the lower part of this axis any of the wheels (as *i*) may be adapted; when screwed to it they are immovable. EG is an arm contrived to turn round upon the main axis D; two sliding boxes are fitted to this arm; to these boxes any of the wheels belonging to the geometric pen may be fixed, and then slid so that the wheels may take into each other and the immovable wheel *i*; it is evident, that by making the arm EG revolve round the axis D, these wheels will be made to revolve also, and that the number of their revolutions will depend on the proportion between the teeth. Fg is an arm carrying the pencil; this arm slides backwards and forwards in the box *c d*, in order that the distance of the pencil from the centre of the wheel *h* may be easily varied; the box *c d* is fitted to the axis of the wheel *h*, and turns round with it, carrying the arm fg along with it: it is evident, therefore, that the revolutions will be fewer or greater in proportion to the difference between the numbers of the teeth in the wheels *h* and *i*; this bar and socket are easily removed for changing the wheels. When two wheels only are used, the bar fg moves in the same direction with the bar EG; but if another wheel is introduced between them, they move in contrary directions.

"The number of teeth in the wheels, and consequently the relative velocity of the epicycle or arm fg, may be varied in infinitum. The numbers we have used are 8, 16, 24, 32, 40, 48, 56, 64, 72, 80, 88, 96.

"The construction and application of this instrument is so evident from the figure, that nothing more need be pointed out than the combinations by which various figures may be produced. We shall take two as examples:

"The radius of EG (fig. 2.) must be to that of fg as 10 to 5 nearly; their velocities, or the number of teeth in the wheels, to be equal; the motion to be in the same direction.

"If the length of fg be varied, the looped figure delineated at fig. 3. will be produced. A circle may be described by equal wheels, and any radius but the bars must move in contrary directions.

"To describe by this circular motion a straight line and an ellipse. For a straight line, equal radii, the velocity as 1 to 2, the motion in a contrary direction; the same data will give a variety of ellipses, only the radii must be unequal; the ellipses may be described in any direction." See fig. 4.

PEN, or *Penstock*. See PENSTOCK.

Sea-PEN. See PENNATULA, HELMINTHOLOGY Index.

PENANCE, a punishment, either voluntary or imposed by authority, for the faults a person has committed. Penance is one of the seven sacraments of the Romish church. Besides fasting, alms, abstinence, and the like, which are the general conditions of penance, there are others of a more particular kind; as the repeating a certain number of ave-marys, pater-nosters, and

Fig. 2.

Fig. 3.

Fig. 4.

and

Penates,
Pencil.

and credos, wearing a hair-shirt, and giving one's self a certain number of stripes. In Italy and Spain it is usual to see Christians almost naked, loaded with chains and a cross, and lashing themselves at every step.

PENATES, in Roman antiquity, a kind of tutelar deities, either of countries or particular houses; in which last sense they differed in nothing from the lares. See LARES.

The penates were properly the tutelar gods of the Trojans, and were only adopted by the Romans, who gave them the title of *penates*.

PENCIL, an instrument used by painters for laying on their colours. Pencils are of various kinds, and made of various materials; the largest sorts are made of boars bristles, the thick ends of which are bound to a stick, bigger or less according to the uses they are designed for; these, when large, are called *brushes*. The finer sorts of pencils are made of camels, badgers, and squirrels hair, and of the down of swans; these are tied at the upper end with a piece of strong thread, and enclosed in the barrel of a quill.

All good pencils, on being drawn between the lips, come to a fine point.

PENCIL, is also an instrument used in drawing, writing, &c. made of long pieces of black lead or red chalk, placed in a groove cut in a slip of cedar; on which other pieces of cedar being glued, the whole is planed round, and one of the ends being cut to a point, it is fit for use.

Black lead in fine powder, stirred into melted sulphur, unites with it so uniformly, and in such quantity, in virtue perhaps of its abounding with sulphur, that though the compound remains fluid enough to be poured into moulds, it looks nearly like the coarser sorts of black lead itself. Probably the way which Prince Rupert is said to have had, mentioned in the third volume of Dr Birch's History of the Royal Society, of making black lead run like a metal in a mould, so as to serve for black lead again, consisted in mixing with it sulphur or sulphureous bodies.

On this principle the German black lead pencils are said to be made; and many of those which are hawked about by certain persons among us are prepared in the same manner: their melting or softening, when held to a candle, or applied to a red hot iron, and yielding a bluish flame, with a strong smell like that of burning brimstone, betrays their composition; for black lead itself yields no smell or fume, and suffers no apparent alteration in that heat. Pencils made with such additions are of a very bad kind; they are hard, brittle, and do not cast or make a mark freely either on paper or wood, rather cutting or scratching them than leaving a coloured stroke.

The true English pencils (which Vogel in his mineral system, and some other foreign writers, imagine to be prepared also by melting the black lead with some additional substances, and casting it into a mould) are formed of black lead alone sawed into slips, which are fitted into a groove made in a piece of wood, and another slip of wood glued over them: the softest wood, as cedar, is made choice of, that the pencil may be the easier cut; and a part at one end, too short to be conveniently used after the rest has been worn and cut away, is left unfilled with the black lead, that there may be no waste of so valuable a commodity. These pencils

are greatly preferable to the others, though seldom so perfect as could be wished, being accompanied with some degree of the same inconveniences, and being very unequal in their quality, on account of different sorts of the mineral being fraudulently joined together in one pencil, the fore part being commonly pretty good, and the rest of an inferior kind. Some, to avoid these imperfections, take the finer pieces of black lead itself, which they saw into slips, and fix for use in port crayons: this is doubtless the surest way of obtaining black lead crayons, whose goodness can be depended on.

PENDANT, an ornament hanging at the ear, frequently composed of diamonds, pearls, and other jewels.

PENDANTS, in *Heraldry*, parts hanging down from the label, to the number of three, four, five, or six at most, resembling the drops in the Doric freeze. When they are more than three, they must be specified in blazoning.

PENDANTS of a Ship, are those streamers, or long colours, which are split and divided into two parts, ending in points, and hung at the head of masts, or at the yard-arm ends.

PENDENE-Vow, in Cornwall, in England, on the north coast, by Morvath. There is here an unfathomable cave under the earth, into which the sea flows at high water. The cliffs between this and St Ives shine as if they had store of copper, of which indeed there is abundance within land.

PENDENNIS, in Cornwall, at the mouth of Falmouth haven, is a peninsula of a mile and a half in compass. On this Henry VIII. erected a castle, opposite to that of St Maw's, which he likewise built. It was fortified by Queen Elizabeth, and served then for the governor's house. It is one of the largest castles in Britain, and is built on a high rock. It is stronger by land than St Maw's, being regularly fortified, and having good outworks.

PENDULOUS, a term applied to any thing that bends or hangs downwards.

PENDULUM, a vibrating body suspended from a fixed point. For the history of this invention, see the article CLOCK.

The theory of the pendulum depends on that of the inclined plane. Hence, in order to understand the nature of the pendulum, it will be necessary to premise some of the properties of this plane; referring, however to *Inclined PLANE*, and to the article MECHANICS, for the demonstration.

I. Let AC (fig. 1.) be an inclined plane, AB its perpendicular height, and D any heavy body: then the force which impels the body D to descend along the inclined plane AC, is to the absolute force of gravity as the height of the plane AB is to its length AC; and the motion of the body will be uniformly accelerated.

II. The velocity acquired in any given time by a body descending on an inclined plane AC, is to the velocity acquired in the same time by a body falling freely and perpendicularly, as the height of the plane AB to its length AC. The final velocities will be the same; the spaces described will be in the same ratio; and the times of description are as the spaces described.

III. If a body descend along several contiguous planes,

Pendant
||
Pendulum.

Plate
CCCCVIII.
Fig. 1.

Pendulum. planes, AB, BC, CD, (fig. 2.) the final velocity, namely, that at the point D, will be equal to the final velocity in descending through the perpendicular AE, the perpendicular heights being equal. Hence, if these planes be supposed indefinitely short and numerous, they may be conceived to form a curve, and therefore the final velocity acquired by a body in descending through any curve AF, will be equal to the final velocity acquired in descending through the planes AB, BC, CD, or to that in descending through AE, the perpendicular heights being equal.

IV. If from the upper or lower extremity of the vertical diameter of a circle a cord be drawn, the time of descent along this cord will be equal to the time of descent through the vertical diameter; and therefore the times of descent through all cords in the same circle, drawn from the extremity of the vertical diameter, will be equal.

V. The times of descent of two bodies through two planes equally elevated will be in the subduplicate ratio of the lengths of the planes. If, instead of one plane, each be composed of several contiguous planes similarly placed, the times of descent along these planes will be in the same ratio. Hence, also, the times of describing similar arches of circles similarly placed will be in the subduplicate ratio of the lengths of the arches.

VI. The same things hold good with regard to bodies projected upward, whether they ascend upon inclined planes or along the arches of circles.

The point or axis of suspension of a pendulum is that point about which it performs its vibrations, or from which it is suspended.

The centre of oscillation is a point in which, if all the matter in a pendulum were collected, any force applied at this centre would generate the same angular velocity in a given time as the same force when applied at the centre of gravity.

The length of a pendulum is equal to the distance between the axis of suspension and centre of oscillation.

Fig. 3.

Let PN (fig. 3.) represent a pendulum suspended from the point P; if the lower part N of the pendulum be raised to A, and let fall, it will by its own gravity descend through the circular arch AN, and will have acquired the same velocity at the point N that a body would acquire in falling perpendicularly from C to F, and will endeavour to go off with that velocity in the tangent ND; but being prevented by the rod or cord, will move through the arch NB to B, where, losing all its velocity, it will by its gravity descend through the arch BN, and, having acquired the same velocity as before, will ascend to A. In this manner it will continue its motion forward and backward along the arch ANB, which is called an *oscillatory* or *vibratory* motion; and each fixing is called a *vibration*.

PROP. I. If a pendulum vibrates in very small circular arches, the times of vibration may be considered as equal, whatever be the proportion of the arches.

Fig. 4.

Let PN (fig. 4.) be a pendulum; the time of describing the arch AB will be equal to the time of describing CD; these arches being supposed very small.

Join AN, CN; then since the times of descent along all cords in the same circles, drawn from one extremity of the vertical diameter, are equal; therefore the cords AN, CN, and consequently their doubles, will be describ-

ed in the same time; but the arches AN, CN being supposed very small, will therefore be nearly equal to their cords: hence the times of vibrations in these arches will be nearly equal.

PROP. II. Pendulums which are of the same length vibrate in the same time, whatever be the proportion of their weights.

This follows from the property of gravity, which is always proportional to the quantity of matter, or to its inertia. When the vibrations of pendulums are compared, it is always understood that the pendulums describe either similar finite arcs, or arcs of evanescent magnitude, unless the contrary is mentioned.

PROP. III. If a pendulum vibrates in the small arc of a circle, the time of one vibration is to the time of a body's falling perpendicularly through half the length of the pendulum, as the circumference of a circle is to its diameter.

Let PE (fig. 5.) be the pendulum which describes the arch ANC in the time of one vibration; let PN be perpendicular to the horizon, and draw the cords AC, AN; take the arc Ee infinitely small, and draw EFG, efg perpendicular to PN, or parallel to AC; describe the semicircle BGN, and draw er, gs perpendicular to EG: now let t = time of descending through the diameter 2PN, or through the cord AN: Then the velocities gained by falling through 2PN, and by the pendulum's descending through the arch AE, will be as $\sqrt{2PN}$ and \sqrt{BF} ; and the space described in the time t, after the fall through 2PN, is 4PN. But the times are as the spaces divided by the velocities.

Fig. 5.

Therefore $\frac{4PN}{\sqrt{2PN}}$ or $2\sqrt{2PN} : t :: \frac{Ee}{\sqrt{BF}}$: time of describing Ee = $\frac{t \times Ee}{2\sqrt{2PN} \times \sqrt{BF}}$. But in the similar triangles PEF, Eer, and KGF, Ggs,

$$\text{As } PE = PN : EF :: Ee : er = \frac{EF}{PN} \times Ee;$$

$$\text{And } KG = KD : FG :: Gg : Gs = \frac{FG}{KD} \times Gg.$$

$$\text{But } er = Gs; \text{ therefore } \frac{EF}{PN} \times Ee = \frac{FG}{KD} \times Gg.$$

$$\text{Hence } Ee = \frac{PN \times FG}{KD \times EF} \times Gg.$$

And by substituting this value of Ee in the former equation, we have the time of describing Ee = $\frac{t \times PN \times FG \times Gg}{2KD \times EF \times \sqrt{BF} \times 2PN}$: But by the nature of the

circle $FG = \sqrt{BF} \times FN$, and $EF = \sqrt{PN + PF} + FN$. Hence, by substitution, we obtain the time of describing

$$Ee = \frac{t \times PN \times \sqrt{BF} \times FN \times Gg}{2KD \times \sqrt{PN + PF} \times FN \times \sqrt{BF} \times 2PN} = \frac{t \times \sqrt{PN} \times Gg}{2KD \times \sqrt{PN + PF} \times \sqrt{2}} = \frac{t \times \sqrt{2PN} \times Gg}{4KD \times \sqrt{PN + PF}} = \frac{t \times \sqrt{2PN}}{2BN \times \sqrt{2PN - NF}} \times Gg. \text{ But } NF, \text{ in its mean}$$

quantity for all the arches Gg, is nearly equal to NK; for if the semicircle described on the diameter BN, which corresponds to the whole arch AN, be divided into

into

Pendulum. into an indefinite number of equal arches, Gg , &c. the sum of all the lines NF , will be equal to as many times NK , as there are arches in the semicircle equal to Gg ;

therefore the time of describing $Ee = \frac{t \times \sqrt{2PN}}{2BN \times \sqrt{2PN - NK}} \times Gg$. Whence the time of describing the arch $AED = \frac{t \times \sqrt{2PN}}{2BN \times \sqrt{2PN - NK}} \times BGN$; and the time of describing the whole arch ADC , or the time of one vibration, is $= \frac{t \times \sqrt{2PN}}{2BN \times \sqrt{2PN - NK}} \times 2BGN$. But

when the arch ANC is very small, NK vanishes, and then the time of vibration in a very small arc is

$$= \frac{t \times \sqrt{2PN}}{2BN \times \sqrt{2PN}} \times 2BGN = \frac{2}{3} t \times \frac{2BGN}{BN}$$

Now if t be the time of descent through $2PN$; then since the spaces described are as the squares of the times, $\frac{1}{2}t$ will be the time of descent through $\frac{1}{2}PN$: therefore the diameter BN is to the circumference $2BGN$, as the time of falling through half the length of the pendulum is to the time of one vibration.

PROP. IV. The length of a pendulum vibrating seconds is to twice the space through which a body falls in one second, as the square of the diameter of a circle is to the square of its circumference.

Let $d =$ diameter of a circle $= 1$, $c =$ circumference $= 3.14159$, &c. t to the time of one vibration, and p the length of the corresponding pendulum; then by the

last proposition $c : d :: 1'' : \frac{d}{c} =$ time of falling through

half the length of the pendulum. Let $s =$ space described by a body falling perpendicularly in the first second: then since the spaces described are in the subduplicate ratio of the times of description, therefore

$$1'' : \frac{d}{c} :: \sqrt{s} : \sqrt{\frac{1}{2}p}. \text{ Hence } c^2 : d^2 :: 2s : p.$$

It has been found by experiment, that in latitude $51\frac{1}{2}^\circ$ a body falls about 16.11 feet in the first second: hence the length of a pendulum vibrating seconds in

$$\text{that latitude is } = \frac{32.22}{3.14159^2} = 3 \text{ feet } 3.174 \text{ inches.}$$

PROP. V. The times of the vibrations of two pendulums in similar arcs of circles are in a subduplicate ratio of the lengths of the pendulums.

Let PN, PO (fig. 6.) be two pendulums vibrating in the similar arcs AB, CD ; the time of a vibration of the pendulum PN is to the time of a vibration of the pendulum PO in a subduplicate ratio of PN to PO .

Since the arcs AN, CO are similar and similarly placed, the time of descent through AN will be to the time of descent through CO in the subduplicate ratio of AN to CO : but the times of descent through the arcs AN and CO are equal to half the times of vibration of the pendulums PN, PO respectively. Hence the time of vibration of the pendulum PN in the arc AB is to the time of vibration of the pendulum PO in the similar arc CD in the subduplicate ratio of AN to CO : and since the radii PN, PO are proportional to the similar arcs AN, CO , therefore the time of vibration of the pendulum PN will be to

the time of vibration of the pendulum PO in a subduplicate ratio of PN to PO .

If the length of a pendulum vibrating seconds be 39.174 inches, then the length of a pendulum vibrating half seconds will be 9.793 inches. For $1'' : \frac{1}{2}'' :: \sqrt{39.174} : \sqrt{x}$; and $1 : \frac{1}{4} :: 39.174 : x$. Hence $x = \frac{39.174}{4} = 9.793$.

PROP. VI. The lengths of pendulums vibrating in the same time, in different places, will be as the forces of gravity.

For the velocity generated in any given time is directly as the force of gravity, and inversely as the quantity of matter. Now the matter being supposed the same in both pendulums, the velocity is as the force of gravity; and the space passed through in a given time will be as the velocity; that is, as the gravity.

Cor. Since the lengths of pendulums vibrating in the same time in small arcs are as the gravitating forces, and as gravity increases with the latitude on account of the spheroidal figure of the earth and its rotation about its axis; hence the length of a pendulum vibrating in a given time will be variable with the latitude, and the same pendulum will vibrate slower the nearer it is carried to the equator.

PROP. VII. The time of vibrations of pendulums of the same length, acted upon by different forces of gravity, are reciprocally as the square roots of the forces.

For when the matter is given, the velocity is as the force and time; and the space described by any given force is as the force and square of the time. Hence the lengths of pendulums are as the forces and the squares of the times of falling through them. But these times are in a given ratio to the times of vibration; whence the lengths of pendulums are as the forces and the squares of the times of vibration. Therefore, when the lengths are given, the forces will be reciprocally as the square of the times, and the times of vibration reciprocally as the square roots of the forces.

Cor. Let $p =$ length of pendulum, $g =$ force of gravity, and $t =$ time of vibration. Then since $p = g \times t^2$. Hence $g = p \times \frac{1}{t^2}$; and $t = \sqrt{p \times \frac{1}{g}}$.

That is, the forces in different places are directly as the lengths of the pendulums, and inversely as the square roots of the times of vibration; and the times of vibration are directly as the square roots of the lengths of the pendulums, and inversely as the square roots of the gravitating forces.

PROP. VIII. A pendulum which vibrates in the arch of a cycloid describes the greatest and least vibrations in the same time.

This property is demonstrated only on a supposition that the whole mass of the pendulum is concentrated in a point: but this cannot take place in any really vibrating body; and when the pendulum is of finite magnitude, there is no point given in position which determines the length of the pendulum; on the contrary the centre of oscillation will not occupy the same place in the given body, when describing different parts of the tract it moves through, but will continually be moved in respect of the pendulum itself during its vibration. It may, however, be observed, that Huyghens, aware that

Fig. 6.

Pendulum a pendulum ball suspended at the end of a thread vibrating between cycloids, would not describe a cycloid with its center of oscillation, gave a very beautiful and simple method of suspension, which secured its vibrations in that curve. Harrison, whose authority is next, insists on the advantage of wide vibrations, and in his own clocks, he always used cycloidal checks. This circumstance has prevented any general determination of the time of vibration in a cycloidal arc, except in the imaginary case referred to.

There are many other obstacles which concur in rendering the application of this curve to the vibration of pendulums designed for the measures of time the source of errors far greater than those which by its peculiar property it is intended to obviate; and it is now wholly disused in practice.

Although the times of vibration of a pendulum in different arches be nearly equal, yet from what has been said, it will appear, that if the ratio of the least of these arches to the greatest be considerable, the vibrations will be formed in different times; and the difference, though small, will become sensible in the course of one or more days. In clocks used for astronomical purposes, it will therefore be necessary to observe the arc of vibration; which if different from that described by the pendulum when the clock keeps time, there a correction must be applied to the time shown by the clock. This correction, expressed in seconds of time, will be equal to the half of three times the difference of the square of the given arc, and of that of the arc described by the pendulum when the clock keeps time, these arcs being expressed in degrees; and so much will the clock gain or lose according as the first of these arches is less or greater than the second.

Thus, if a clock keep time when the pendulum vibrates in the arch of 3° , it will lose $10\frac{1}{2}$ seconds daily in an arch of 4 degrees.

For $4^2 - 3^2 \times \frac{1}{2} = 7 \times \frac{1}{2} = 10\frac{1}{2}$ seconds.

The length of a pendulum rod increases with heat; and the quantity of expansion answering to any given degree of heat is experimentally found by means of a pyrometer †; but the degree of heat at any given time is shown by a thermometer: hence that instrument should be placed within the clock case at a height nearly equal to that of the middle of the pendulum; and its height, for this purpose, should be examined at least once a day. Now by a table constructed to exhibit the daily quantity of acceleration or retardation of the clock answering to every probable height of the thermometer, the corresponding correction may be obtained. It is also necessary to observe, that the mean height of the thermometer during the interval ought to be used. In Six's thermometer this height may be easily obtained; but in thermometers of the common construction it will be more difficult to find this mean.

It had been found, by repeated experiments, that a brass rod equal in length to a second pendulum will expand or contract $\frac{1}{10000}$ part of an inch by a change of temperature of one degree in Fahrenheit's thermometer; and since the times of vibration are in a subduplicate ratio of the lengths of the pendulum, hence an expansion or contraction of $\frac{1}{10000}$ part of an inch will answer nearly to one second daily: therefore a change of one degree in the thermometer will occasion a difference in the rate of the clock equal to one second daily.

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Whence, if the clock be so adjusted as to keep time daily when the thermometer is at 55° , it will lose 10 seconds when the thermometer is at 65° , and gain as much when it is at 45° .

Hence the daily variation of the rate of the clock from summer to winter will be very considerable. It is true indeed that most pendulums have a nut or regulator at the lower end, by which the bob may be raised or lowered a determinate quantity; and therefore, while the height of the thermometer is the same, the rate of the clock will be uniform. But since the state of the weather is ever variable, and as it is impossible to be raising or lowering the bob of the pendulum at every change of the thermometer, therefore the correction formerly mentioned is to be applied. This correction, however, is in some measure liable to a small degree of uncertainty; and in order to avoid it altogether, several contrivances have been proposed by constructing a pendulum of different materials, and so disposing them that their effects may be in opposite directions, and thereby counterbalance each other; and by this means the pendulum will continue of the same length.

Mercurial PENDULUM. The first of these inventions is that by the celebrated Mr George Graham. In this, the rod of the pendulum is a hollow tube, into which a sufficient quantity of mercury is introduced. Mr Graham first used a glass tube, and the clock to which it was applied was placed in the most exposed part of the house. It was kept constantly going, without having the hands or pendulum altered, from the 9th of June

1722 to the 14th of October 1725, and its rate was determined by transits of fixed stars. Another clock made with extraordinary care, having a pendulum about 60 pounds weight, and not vibrating above one degree and a half from the perpendicular, was placed beside the former, in order the more readily to compare them with each other, and that they might both be equally exposed. The result of all the observations was this, that the irregularity of the clock with the quicksilver pendulum exceeded not, when greatest, a sixth part of that of the other clock with the common pendulum, but for the greatest part of the year not above an eighth or ninth part; and even this quantity would have been lessened, had the column of mercury been a little shorter: for it differed a little the contrary way from the other clock, going faster with heat and slower with cold. To confirm this experiment more, about the beginning of July 1723 Mr Graham took off the heavy pendulum from the other clock, and made another with mercury, but with this difference, that instead of a glass tube he used a brass one, and varnished the inside to secure it from being injured by the mercury. This pendulum he used afterwards, and found it about the same degree of exactness as the other.

The *Gridiron PENDULUM* is an ingenious contrivance for the same purpose. Instead of one rod, this pendulum is composed of any convenient number of rods, as five, seven, or nine; being so connected, that the effect of one set of them counteracts that of the other set; and therefore, being properly adjusted to each other, the centres of suspension and oscillation will always be equidistant. Fig. 7. represents a gridiron pendulum composed of nine rods, steel and brass alternately. The two outer rods AB, CD, which are of steel, are fastened to the cross pieces AC, BD by

P

means

† See Pyrometer, CHEMISTRY Index.

Pendulum.

Mercurial Pendulum.

Philos. Transf. 1726. No. 392.

Gridiron Pendulum.

Fig. 7.

Pendulum means of pins. The next two rods, EF, GH, are of brass, and are fastened to the lower bar BD, and to the second upper bar EG. The two following rods are of steel, and are fastened to the cross bars EG and IK. The two rods adjacent to the central rod being of brass, are fastened to the cross pieces IK and LM; and the central rod, to which the ball of the pendulum is attached, is suspended from the cross piece LM, and passes freely through a perforation in each of the cross bars IK, BD. From this disposition of the rods, it is evident that, by the expansion of the extreme rods, the cross piece BD, and the two rods attached to it, will descend; but since these rods are expanded by the same heat, the cross piece EG will consequently be raised, and therefore also the two next rods; but because these rods are also expanded, the cross bar IK will descend; and by the expansion of the two next rods, the piece LM will be raised a quantity sufficient to counteract the expansion of the central rod. Whence it is obvious, that the effect of the steel rods is to increase the length of the pendulum in hot weather, and to diminish it in cold weather, and that the brass rods have a contrary effect upon the pendulum. The effect of the brass rods must, however, be equivalent not only to that of the steel rods, but also to the part above the frame and spring, which connects it with the cock, and to that part between the lower part of the frame and the centre of the ball.

M. Thout. Another excellent contrivance for the same purpose is described in a French author on clock-making. It was used in the north of England by an ingenious artist about 40 years ago. This invention is as follows: A bar of the same metal with the rod of the pendulum, and of the same dimensions, is placed against the back part of the clock case: from the top of this a part projects, to which the upper part of the pendulum is connected by two fine pliable chains or silken strings, which just below pass between two plates of brass, whose lower edges will always terminate the length of the pendulum at the upper end. These plates are supported on a pedestal fixed to the back of the case. The bar rests upon an immovable base at the lower part of the case; and is inserted into a groove, by which means it is always retained in the same position. From this construction, it is evident that the extension or contraction of this bar, and of the rod of the pendulum, will be equal, and in contrary directions. For suppose the rod of the pendulum to be expanded any given quantity by heat; then, as the lower end of the bar rests upon a fixed point, the bar will be expanded upwards, and raise the upper end of the pendulum just as much as its length was increased; and hence its length below the plates will be the same as before.

Of this pendulum, somewhat improved by Mr Crosthwaite watch and clock maker, Dublin, we have the following description in the Transactions of the Royal Irish Academy, 1788.—“A and B (fig. 8.) are two rods of steel forged out of the same bar, at the same time, of the same temper, and in every respect similar. On the top of B is formed a gibbet C; this rod is firmly supported by a steel bracket D, fixed on a large piece of marble E, firmly set into the wall F, and having liberty to move freely upwards between cross staples of brass, 1, 2, 3, 4, which touch only in a point in front and rear (the staples having been carefully

Fig. 8.

formed for that purpose); to the other rod is firmly fixed by its centre the lens G, of 24 pounds weight, although it should in strictness be a little below it. This pendulum is suspended by a short steel spring on the gibbet at C; all which is entirely independent of the clock. To the back of the clock plate I are firmly screwed two cheeks nearly cycloidal at K, exactly in a line with the centre of the verge L. The maintaining power is applied by a cylindrical steel stud, in the usual way of regulators, at M. Now, it is very evident, that any expansion or contraction that takes place in either of these exactly similar rods, is instantly counteracted by the other; whereas in all *compensation* pendulums composed of different materials, however just calculation may seem to be, that can never be the case, as not only different metals, but also different bars of the same metal, that are not manufactured at the same time, and exactly in the same manner, are found by a good pyrometer to differ materially in their degrees of expansion and contraction, a very small change affecting one and not the other.”

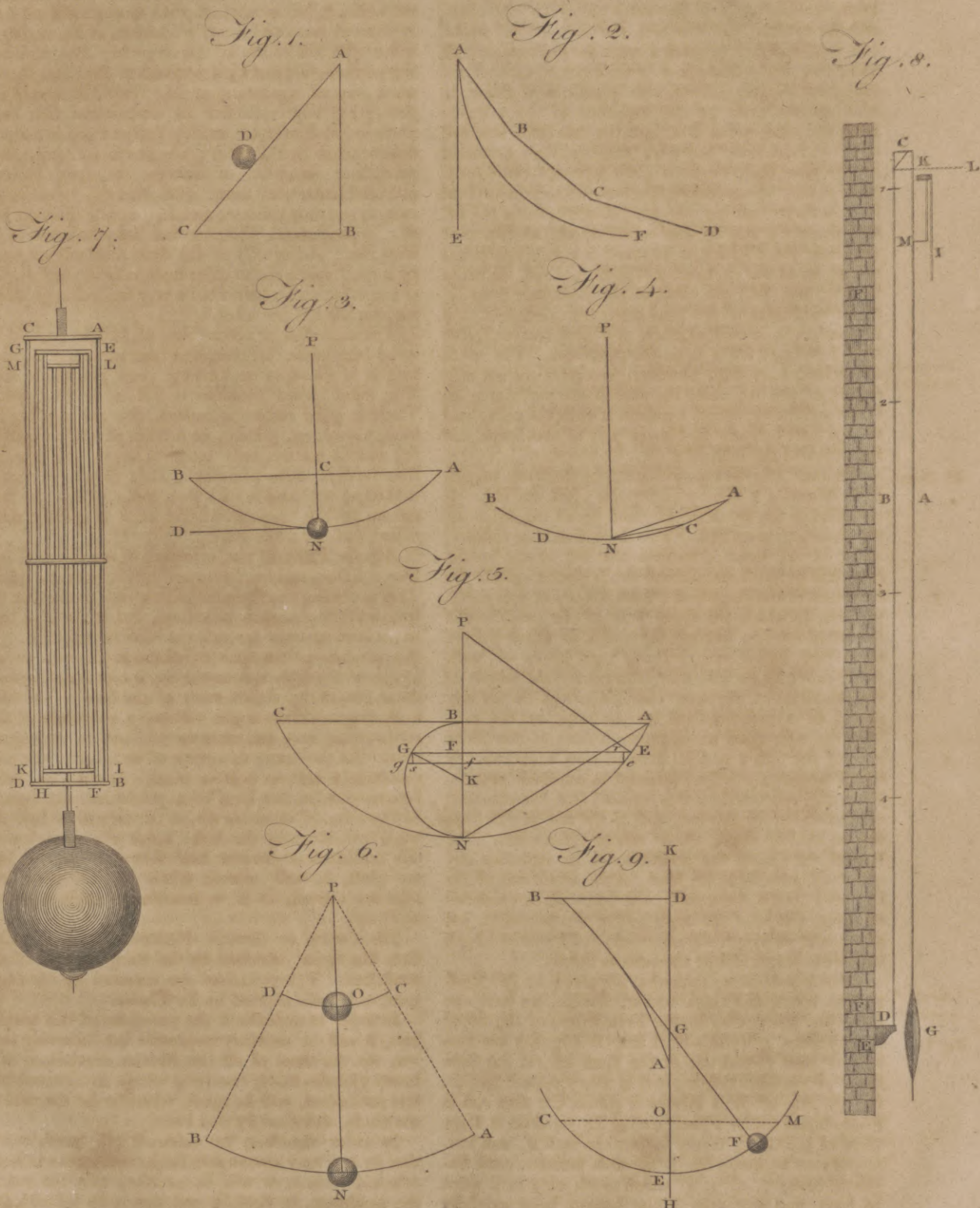
The expansion or contraction of straight grained fir wood lengthwise, by change of temperature, is so small, that it is found to make very good pendulum rods. The wood called *sapadillo* is said to be still better. There is good reason to believe, that the previous baking, varnishing, gilding, or soaking of these woods in any melted matter, only tends to impair the property that renders them valuable. They should be simply rubbed on the outside with wax and a cloth. In pendulums of this construction the error is greatly diminished, but not taken away.

Angular PENDULUM, is formed of two pieces of legs like a sector, and is suspended by the angular point. This pendulum was invented with a view to diminish the length of the common pendulum, but at the same time to preserve or even increase the time of vibration. In this pendulum, the time of vibration depends on the length of the legs, and on the angle contained between them conjointly, the duration of the time of vibration increasing with the angle. Hence a pendulum of this construction may be made to oscillate in any given time. At the lower extremity of each leg of the pendulum is a ball or bob as usual. It may be easily shown, that in this kind of a pendulum, the squares of the times of vibration are as the secants of half the angle contained by the legs: hence if a pendulum of this construction vibrates half seconds when its legs are close, it will vibrate whole seconds when the legs are opened, so as to contain an angle equal to $151^{\circ} 2\frac{1}{2}'$.

The Conical or Circular PENDULUM, is so called from the figure described by the string or ball of the pendulum. This pendulum was invented by Mr Huygens, and is also claimed by Dr Hooke.

In order to understand the principles of this pendulum, it will be necessary to premise the following lemma, viz. the times of all the circular revolutions of a heavy globular body, revolving within an inverted hollow paraboloid, will be equal, whatever be the radii of the circle, described by that body.

In order therefore, to construct the pendulum so that its ball may always describe its revolutions in a paraboloid surface, it will be necessary that the rod of the pendulum be flexible, and that it be suspended in such



A. Bell Pin. W. P. Sculptor. fecit.

Fig. 9. **Pendulum.** such a manner as to form the evolute of the given parabola. Hence, let KH (fig. 9.) be an axis perpendicular to the horizon, having a pinion at K moved by the last wheel in the train of the clock; and a hardened steel point at H moving in an agate pivot, to render the motion as free as possible. Now, let it be required that the pendulum shall perform each revolution in a second, then the paraboloid surface it moves in must be such whose *latus rectum* is double the length of the common half second pendulum. Let O be the focus of the parabola MEC, and MC the *latus rectum*; and make $AE=MO=\frac{1}{2}MC$ the length of a common half second pendulum. At the point A of the verge, let a thin plate AB be fixed at one end, and at the other end B let it be fastened to a bar or arm BD perpendicular to DH, and to which it is fixed at the point D. The figure of the plate AB is that of the evolute of the given parabola MEC.

The equation of this evolute, being also that of the semicubical parabola, is $\frac{27}{16}p x^2 = y^3$.—Let $\frac{27}{16}p = P$; then $P x^2 = y^3$, and in the focus $P = 2y$. In this case $2x^2 = y^3 = \frac{1}{2}P^2$: hence $x^2 = \frac{1}{4}P^2$, and $x = P\sqrt{\frac{1}{8}} = \frac{27}{16}p\sqrt{\frac{1}{8}}$ the distance of the focus from the vertex A.—By assuming the value of x , the ordinates of the curve may be found; and hence it may be easily drawn.

The string of the pendulum must be of such a length that when one end is fixed at B, it may lie over the plate AB, and then hang perpendicular from it, so that the centre of the bob may be at E when at rest. Now, the verge KH being put into motion, the ball of the pendulum will begin to gyrate, and thereby conceive a centrifugal force which will carry it out from the axis to some point F, where it will circulate seconds or half seconds, according as the line AE is 9.8 inches, or $2\frac{1}{4}$ inches, and AB answerable to it.

One advantage possessed by a clock having a pendulum of this construction is, that the second hand moves in a regular and uniform manner, without being subject to those jerks or starts as in common clocks; and the pendulum is entirely silent.

Theory has pointed out several other pendulums, known by the name of *Elliptic, Horizontal, Rotulary, &c.* pendulums. These, however, have not as yet attained that degree of perfection as to supplant the common pendulum.

Observing that both the gridiron and mercurial pendulums are subject to many inconveniences and errors, Mr Kater has attempted to construct one possessing such properties in respect of cheapness and accuracy as he thinks might justly give it the preference to any other. As wood possesses a less degree of expansibility by means of heat than any other substance; on this account, if it could be rendered quite impervious to moisture, it would be the best of all substances for the rod of a pendulum; and as it also appears that zinc, above all other metals, possesses the greatest degree of expansibility by means of heat, he considered it the best substance which could be employed for a compensation. His next object was to institute a set of delicate experiments, in order to ascertain the precise degree of the expansibility of wood by the application of heat, and he discovered by the use of a pyrometer, that a rod of very

dry, well seasoned white wood, four feet long, three-fourths of an inch broad, and one-fourth of an inch thick, when exposed in an oven to the temperature of 235° , had contracted. Being again put into the oven, where it was permitted to remain for a long time, till it became a little discoloured, with a view to dissipate the whole of the moisture, it was placed in the pyrometer, and allowed to remain till it reached the temperature of the room, or 49° , when it was found to have contracted 0.0205 of an inch with 186° of Fahrenheit, from which we obtain by proportion 0.0049 of an inch for the expansion of one foot with 180° difference of temperature. Thus,

$$\frac{0.0205 \times 180}{186} = \frac{0.0198}{4} = 0.0049.$$

But for a general description of this pendulum, and a full account of the manner in which it is constructed, we must refer our readers to the inventor's own paper, Nichol. Jour. vol. xx. p. 214.

Besides the use of the pendulum in measuring time, it has also been suggested as a proper standard for measures of length. See MEASURE.

PENEA, a genus of plants belonging to the tetrandria class, and in the natural method ranking with those of which the order is doubtful. See BOTANY Index.

PENELOPE, in *Fabulous History*, the daughter of Icarus, married Ulysses, by whom she had Telemachus. During the absence of Ulysses, who was gone to the siege of Troy, and who staid 20 years from his dominions, several princes charmed with Penelope's beauty, told her that Ulysses was dead, offered to marry her, and pressed her to declare in their favour. She promised compliance on condition they would give her time to finish a piece of tapestry she was weaving; but at the same time she undid in the night what she had done in the day, and by this artifice eluded their importunity till Ulysses's return.

PENELOPE, a genus of birds of the order of *gallinae*. See ORNITHOLOGY Index.

PENESTICA, (Antonine), a town of the Helvetii, situated between the Lacus Laufonius and Salodurum; called *Petenisca* by Peutinger. Thought now to be *Biel*, (Cluverius); the capital of a small territory in Switzerland.

PENEUS, (Strabo); a river running through the middle of Thessaly, from west to east, into the Sinus Thermaicus, between Olympus and Ossa, near Tempe of Thessaly, rising in Mount Pindus, (Ovid, Val. Flaccus).

PENETRALE, a sacred room or chapel in private houses, which was set apart for the worship of the household gods among the ancient Romans. In temples also there were *penetralia*, or apartments of distinguished sanctity, where the images of the gods were kept, and certain solemn ceremonies performed.

PENGUIN, or PINGUIN. See PENGUIN, ORNITHOLOGY Index.

PENICILLUS, among surgeons, is used for a tent to be put into wounds or ulcers.

PENIEL, or PENUEL, a city beyond Jordan, near the ford or brook Jabbok. This was the occasion of its name. Jacob, upon his return from Mesopotamia, (Gen. xxxii. 24, &c.) made a stop at the brook Jabbok: and very early the next morning, after he had sent all

Peninnah
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Penitence.

the people before, he remained alone, and behold an angel came, and wrestled with him till the day began to appear. Then the angel said to Jacob, Let me go, for the morning begins to appear. Jacob answered, I shall not let you go from me till you have given me your blessing. The angel blessed him then in the same place, which Jacob thence called Peniel, saying, I have seen God face to face, yet continue alive.

In following ages the Israelites built a city in this place, which was given to the tribe of Gad. Gideon, returning from the pursuit of the Midianites, overthrew the tower of Peniel, (Judges viii. 17), and put all the inhabitants of the city to death, for having refused sustenance to him and his people, and having answered him in a very insulting manner. Jeroboam the son of Nebat rebuilt the city of Peniel, (1 King xii. 25.). Josephus says, that this prince there built himself a palace.

PENINNAH, the second wife of Elkanah, the father of Samuel. Peninnah had several children, (1 Sam. i. 2, 3, &c.), but Hannah, who afterwards was mother of Samuel, was for a great while barren: Peninnah, instead of giving the glory to God, the author of fruitfulness, was elevated with pride, and insulted her rival Hannah. But the Lord having visited Hannah, Peninnah was thereupon humbled: and some interpreters think, that God took away her children from her, or at least that she had no more after this time, according to the words of the song of Hannah, (1 Sam. ii. 5.), "The barren hath born seven, and she that hath many children is waxed feeble."

PENINSULA, in *Geography*, a portion or extent of land joining to the continent by a narrow neck or isthmus, the rest being encompassed with water.

PENIS, in *Anatomy*. See ANATOMY *Index*.

PENITENCE, is sometimes used for a state of repentance, and sometimes for the act of repenting. See REPENTANCE. It is also used for a discipline, or punishment attending repentance; more usually called *penance*. It also gives title to several religious orders, consisting either of converted debauchees, and reformed prostitutes, or of persons who devote themselves to the office of reclaiming them. Of this latter kind is the

Order of PENITENCE of St Magdalen, established about the year 1272 by one Bernard, a citizen of Marseilles, who devoted himself to the work of converting the courtezans of that city. Bernard was seconded by several others; who, forming a kind of society, were at length erected into a religious order by Pope Nicholas III. under the rule of St Augustine. F. Gesnay says, that they also made a religious order of the penitents, or women they converted, giving them the same rules and observances which they themselves kept.

Congregation of PENITENCE of St Magdalen at Paris, owed its rise to the preaching of F. Tisseran, a Franciscan, who converted a vast number of courtezans about the year 1492. Louis duke of Orleans gave them his house for a monastery; or rather, as appears by their constitutions, Charles VIII. gave them the hotel called *Bochaigne*, whence they were removed to St George's chapel, in 1572. By virtue of a brief of Pope Alexander, Simon bishop of Paris, in 1497, drew up for them a body of statutes, and gave them the rule of St Augustine. It was necessary, before a woman could be admitted, that she had first committed the sin of the flesh. None were admitted who were above 35 years of age.

Till the beginning of the last century, none but penitents were admitted; but since its reformation by Mary Alvequin, in 1616, none have been admitted but maids, who, however, still retain the ancient name penitents.

PENITENTS, an appellation given to certain fraternities of penitents distinguished by the different shape and colour of their habits. These are secular societies, who have their rules, statutes, and churches, and make public processions under their particular crosses or banners. Of these there are more than a hundred, the most considerable of which are as follow: the white penitents, of which there are several different sorts at Rome, the most ancient of which was constituted in 1264; the brethren of this fraternity every year give portions to a certain number of young girls, in order to their being married: their habit is a kind of white sackcloth, and on the shoulder is a circle, in the middle of which is a red and white cross. Black penitents, the most considerable of which are the brethren of mercy, instituted in 1488 by some Florentines, in order to assist criminals during their imprisonment, and at the time of their death: on the day of execution, they walk in procession before them, singing the seven penitential psalms and the litanies; and after they are dead, they take them down from the gibbet and bury them; their habit is black sackcloth. There are others whose business it is to bury such persons as are found dead in the streets: these wear a death's head on one side of their habit. There are also blue, gray, red, green, and violet penitents; all of whom are remarkable for little else besides the different colours of their habits.

Mabillon tells us, that at Turin there are a set of penitents kept in pay to walk through the streets in procession, and cut their shoulders with whips, &c.

PENITENTS, or *Converts of the Name of Jesus*, a congregation of religious at Seville in Spain, consisting of women who had led a licentious life, founded in 1550. This monastery is divided into three quarters: one for professed religious; another for novices; a third for those who are under correction. When these last give signs of a real repentance, they are removed into the quarter of the novices, where, if they do not behave themselves well, they are remanded to their correction. They observe the rule of St Augustine.

PENITENTS of *Orvieto*, are an order of nuns, instituted by Antony Simoncelli, a gentleman of Orvieto in Italy. The monastery he built was at first designed for the reception of poor girls, abandoned by their parents, and in danger of losing their virtue. In 1662 it was erected into a monastery, for the reception of such as, having abandoned themselves to impurity, were willing to take up, and consecrate themselves to God by solemn vows. Their rule is that of the Carmelites.

These religious have this in peculiar, that they undergo no noviciate. All required is, that they continue a few months in the monastery in a secular habit; after which they are admitted to the vows.

PENITENTIAL, an ecclesiastical book, retained among the Romanists; in which is prescribed what relates to the imposition of penance and the reconciliation of penitents. See Penance.

There are various penitentials, as the Roman penitential, that of the venerable Bede, that of Pope Gregory III. &c.

PENITENTIARY, in the ancient Christian church,

Penitents
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Penitentiary.

Peniten-
tiary
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Penn.

a name given to certain presbyters or priests, appointed in every church to receive the private confessions of the people, in order to facilitate public discipline, by acquainting them what sins were to be expiated by public penance, and to appoint private penance for such private crimes as were not proper to be publicly censured.

PENITENTIARY, at the court of Rome, is an office in which are examined and delivered out the secret bulls, graces, or dispensations relating to cases of conscience, confessions, &c.

PENITENTIARY, is also an officer, in some cathedrals, vested with power from the bishop to absolve, in cases reserved to him. The pope has at present his grand penitentiary, who is a cardinal, and the chief of the other penitentiary priests established in the church of Rome, who consult him in all difficult cases. He presides in the penitentiary, dispatches dispensations, absolutions, &c. and has under him a regent and 24 procurators, or advocates of the sacred penitentiary.

PENMAN-MAWR, a mountain in Caernarvonshire, 1400 feet high. It hangs perpendicularly over the sea, at so vast a height, that few spectators are able to look down the dreadful steep. On the side which is next the sea, there is a road cut out of the side of the rock, about six or seven feet wide, which winds up a steep ascent, and used to be defended on one side only by a slight wall, in some parts about a yard high, and in others by only a bank, that scarce rose a foot above the road. The sea was seen dashing its waves 40 fathoms below, with the mountain rising as much above the traveller's head. This dangerous road was a few years ago secured by a wall breast-high, to the building of which the city of Dublin largely contributed, it being in the high road to Holyhead.

PENN, WILLIAM, an eminent writer among the Quakers, and the planter and legislator of Pennsylvania, was the son of Sir William Penn, and was born at London in 1644. In 1660, he was entered a gentleman of Christ-Church, in Oxford; but having before received an impression from the preaching of one Thomas Loe a Quaker, withdrew with some other students from the national worship, and held private meetings, where they preached and prayed amongst themselves. This giving great offence to the heads of the college, Mr Penn, though but 16 years of age, was fined for non-conformity; and continuing his religious exercises, was at length expelled his college. Upon his return home, he was, on the same account, treated with great severity by his father, who at last turned him out of doors; but his resentment afterwards abating, he sent him to France in company with some persons of quality; where he continued a considerable time, and returned not only well skilled in the French language, but a polite and accomplished gentleman. About the year 1666, his father committed to his care a considerable estate in Ireland. Being found in one of the Quakers meetings in Cork, he, with many others, was thrown into prison; but on his writing to the earl of Orrery, was soon discharged. However, his father being informed he still adhered to his opinions, sent for him to England and finding him inflexible to all his arguments, turned him out of doors a second time. About the year 1668, he became a public preacher among the Quakers; and that year was committed close prisoner to the Tower, where he wrote several treatises. Being discharged after seven

months imprisonment, he went to Ireland, where he also preached amongst the Quakers. Returning to England, he was in 1670 committed to Newgate, for preaching in Gracechurch-street meeting-house, London; but being tried at the sessions-house of the Old Bailey, he was acquitted. In September the same year, his father died; and being perfectly reconciled to him, left him both his paternal blessing and a good estate. But his persecutions were not yet at an end; for in 1671 he was committed to Newgate for preaching at a meeting in Wheeler street, London; and during his imprisonment, which continued six months, he also wrote several treatises. After his discharge, he went into Holland and Germany; and in the beginning of the year 1672, married and settled with his family at Rickmanworth in Hertfordshire. The same year he published several pieces; and particularly one against Reeve and Muggleton. In 1677, he again travelled into Holland and Germany in order to propagate his opinions; and had frequent conversations with the princess Elizabeth, daughter to the queen of Bohemia, and sister to the princess Sophia, mother to King Geo. I. In 1681, King Charles II. in consideration of the services of Mr Penn's father, and several debts due to him from the crown at the time of his decease, granted Mr Penn and his heirs the province lying on the west side of the river Delaware in North America, which from thence obtained the name of *Pennsylvania*. Upon this Mr Penn published a brief account of that province, with the king's patent; and proposing an easy purchase of lands, and good terms of settlement for such as were inclined to remove thither, many went over. These having made and improved their plantations to good advantage, the governor, in order to secure the planters from the native Indians, appointed commissioners to purchase the land he had received from the king of the native Indians, and concluded a peace with them. The city of Philadelphia was planned and built; and he himself drew up the fundamental constitutions of Pennsylvania in 24 articles. In 1681, he was elected a member of the Royal Society; and the next year he embarked for Pennsylvania, where he continued about two years, and returned to England in August 1684. Upon the accession of King James to the throne, he was taken into a great degree of favour with his majesty, which exposed him to the imputation of being a Papist; but from which he fully vindicated himself. However, upon the Revolution, he was examined before the council in 1688, and obliged to give security for his appearance on the first day of next term, which was afterwards continued. He was several times discharged and examined; and at length warrants being issued out against him, he was obliged to conceal himself for two or three years. Being at last permitted to appear before the king and council, he represented his innocence so effectually that he was acquitted. In August 1699, he, with his wife and family, embarked for Pennsylvania; whence he returned in 1701, in order to vindicate his proprietary right, which had been attacked during his absence. Upon Queen Anne's accession to the crown, he was in great favour with her, and was often at court. But, in 1707, he was involved in a lawsuit with the executors of a person who had been formerly his steward; and, though many thought him aggrieved, the court of chancery did not think proper to relieve him; upon which account he was obliged to live

Penn.

within

Penn,
Pennant.

within the rules of the Fleet for several months, till the matter in dispute was accommodated. He died in 1718.

At one period of his life, Penn lodged in a house in Norfolk-street in the Strand. In the entrance to it he had a peeping-hole, through which he could see any person that came to him. A creditor one day sent in his name, and having been made to wait more than a reasonable time, he knocked for the servant, whom he asked, "Will not thy master see me?" "Friend (answered the servant) he has seen thee, but he does not like thee."

Mr Penn's friendly and pacific manner of treating the Indians produced in them an extraordinary love for him and his people; so that they have maintained a perfect amity with the English in Pennsylvania ever since. He was the greatest bulwark of the Quakers; in whose defence he wrote numberless pieces. Besides the above works, he wrote a great number of others; the most esteemed of which are, 1. His Primitive Christianity revived. 2. His defence of a paper, intitled *Gospel Truths, against the Exceptions of the Bishop of Cork*. 3. His Persuasive to Moderation. 4. His Good Advice to the Church of England, Roman Catholic, and Protestant Dissenter. 5. The Sandy Foundation shaken. 6. No Cross, no Crown. 7. The great Case of Liberty of Conscience debated. 8. The Christian Quaker and his Testimony stated and vindicated. 9. A Discourse of the general Rule of Faith and Practice, and Judge of Controversy. 10. England's Present Interest considered. 11. An Address to Protestants. 12. His Reflections and Maxims. 13. His Advice to his Children. 14. His Rise and Progress of the People called *Quakers*. 15. A Treatise on Oaths. Most of these have passed several editions, some of them many. The letters between William Penn and Dr Tillotson, and William Penn and William Popple, Esq. together with Penn's letters to the princess Elizabeth of the Rhine, and the countess of Hornes, as also one to his wife on his going to Pennsylvania, are inserted in his works, which were first collected and published in 2 vols. folio; and the parts since selected and abridged into 1 vol. folio, are very much and deservedly admired for the good sense they contain.

PENNANT, THOMAS, Esq. a celebrated naturalist, was born in Flintshire, about the year 1726. His family had their residence in that country for several hundred years; and he informs us himself, that he acquired the rudiments of his education at Wrexham, from whence he was sent to Fulham. Not long after this he went to the university of Oxford, where his progress in classical knowledge was very considerable; after which he turned his attention to the study of jurisprudence; but it is no where said that he ever followed the law as a profession.

We are informed that his taste for natural history, for his knowledge of which he afterwards became so conspicuous, was first excited by the perusal of Willoughby's Ornithology, a copy of which had been sent him in a present. He began his travels at home, which was certainly the most proper step, to acquire a knowledge of the manners, curiosities, and productions of his native country, before he attempted to delineate those of any other nation. He then visited the continent, where he acquired additional knowledge respecting his most favourite studies, and became acquainted with some of the most celebrated literary characters which that period

produced. When he returned home he married and had two children; but he was 37 years of age before he gained possession of the family estate, after which he took up his residence at Downing.

On the death of his wife he set out again for the continent, where he became acquainted with Voltaire, Buffon, Pallas, and other eminent characters. Being an author as early as the year 1750 (then only 24 years of age), he had acquired a considerable degree of reputation in that capacity, by the time he became acquainted with the forementioned philosophers. His reputation as a naturalist was established by his *British Zoology* in four vols. 4to, and still farther increased by his epistolary correspondence with so great a man as Linnæus. He undertook a tour to Cornwall at an early period of life, and also felt an irresistible propensity to survey the works of nature in the northern parts of the kingdom. For this purpose he set out for Scotland in 1771, and published an amusing account of his tour in three vols. 4to, which was destined to receive such a share of public favour as to pass through several editions. His Welch tour was published in 1778, and his journey from Chester to London in 1782, in one volume 4to. About 1784 came out his *Arctic Zoology*, a work which was very much esteemed, both in his own, and in many other countries. He also gave the world a natural history of the parishes of Holywell and Downing, within the latter of which he had resided for more than 50 years. Not long before his death appeared his *View of Hindostan*, in two vols. 4to, to undertake which it seems he had solicitations from private friends, as well as the wishes of persons entirely unknown to him, which were expressed in the public prints. This was unquestionably a very bold attempt in a man who was turned of 70, a period at which the faculties of the mind must certainly be impaired, especially when exerted with vigour for such a number of years before. Notwithstanding his great age, however, the work is executed in an able manner, bearing a strong resemblance to the introduction of his *Arctic Zoology*.

He also published a letter on the earthquake which was felt at Downing in Flintshire, in the year 1753; another which was inserted in the *Philosophical Transactions* in 1756; his *Synopsis of Quadrupeds* in 1771; a pamphlet on the militia; a paper on the turkey, and a miscellaneous volume.

Almost every species of literary honour was conferred upon him; for he was complimented with the degree of L. L. D. by the university in which he was educated; he was also fellow of the Royal Society, and a member of the Society of Antiquaries; a fellow of the Royal Society of Upsal in Sweden; a member of the American Philosophical Society; an honorary member of the Anglo-Linnæan Society, &c. &c.

He was enabled to exhibit the greatest hospitality at his table, in consequence of the ample fortune which was left him at his father's decease, and he gave the profits arising from the sale of several publications to charitable endowments. By his generous patronage a number of engravers met with great encouragement, and he contributed not a little to the promotion of the fine arts. About the age of 50 he married for the second time, a Miss Mostyn, sister of his neighbour, the late Sir Roger Mostyn of Flintshire. The concluding part of his life was cheerful, and it may be affirmed that he scarcely felt

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Penny.

felt the advances of old age. He died at his seat at Downing in 1798, and in the 72d year of his age.

He inherited from nature a strong and vigorous constitution; his countenance was open and intelligent; his disposition active and cheerful; and his vivacity, both in writing and conversation, made him perpetually entertaining. His heart was kind and benevolent, and in the relations of domestic life his conduct was highly worthy of imitation. The distresses in which his poor neighbours were at any time involved gave him unfeigned uneasiness, and he endeavoured to relieve them by every means in his power. He was possessed of candour, and free from common prejudices, a truth fully evinced in all his publications. The people of Scotland were proud to confess, that he was the first English traveller who had fairly represented their country in its favourable, as well as in its less pleasing appearances. His style is lively, and fitted to convey the ideas which he intended to express, but it is not always correct. In zoology his arrangement is judicious, and his descriptions characteristic. If we discover several traces of vanity in those works which he published near the close of life, it ought to be remembered that it is the vanity of an old man, which is seldom disagreeable; and it is also the vanity of one who in the meridian of life gave the world such fruits of his labours as will be justly admired in all succeeding ages, while a taste for polite and valuable literature is cherished among men.

PENNATULA, or SEA-PEN, a genus of animals belonging to the order zoophyta. See HELMINTHOLOGY *Index*.

PENNI, GIOVANNI FRANCISCO, born at Florence in 1488, was the disciple of Raphael, who observing his genius and integrity, intrusted his domestic concerns entirely to his management; by which means he got the appellation of *il fattore*, or the "steward," which he retained ever after. The genius of Penni was universal; but his greatest pleasure was in painting landscapes and buildings: he was an excellent designer, and coloured extremely well in oil, distemper, and fresco. He painted portraits in an exquisite style; and had such happy natural talents, that Raphael left him heir to his fortune in partnership with Julio Romano his fellow-disciple. After Raphael's death, Penni painted many pictures at Rome, particularly in the palace of Chigi, so exactly in the style of his master, that they might not undeservedly have been imputed to him: he finished, in conjunction with Julio and Pierino del Vaga, the celebrated designs of the battles of Constantine, and others, which Raphael had left imperfect; but differing with them about a copy of the transfiguration, which the pope intended for the king of France, they separated. Penni went to Naples; but the air of that country disagreeing with his constitution, he died soon after in 1528. He had a brother called *Lucca Penni*, who worked at Genoa and other parts of Italy in conjunction with Pierino del Vaga, who married his sister; he went thence to England, where he worked for Henry VIII. and for several merchants; was employed by Francis I. at Fontainebleau; but at last quitted the pencil, and devoted himself to engraving.

PENNY, or PENY, in commerce, an ancient English coin, which had formerly considerable currency; but is now generally dwindled into an imaginary money, or

money of account. Camden derives the word from the Latin *pecunia*, "money."

The Ancient English penny, penig, or pening, was the first silver coin struck in England; nay, and the only one current among our Saxon ancestors: as is agreed by Camden, Spelman, Dr Hicks, &c.

The penny was equal in weight to our three-pence; five of them made one shilling, or scilling Saxon; 30 a mark or mancuse, equal to 7s. 6d.

Till the time of King Edw. I. the penny was struck with a cross, so deeply indented in it, that it might be easily broke, and parted, on occasion, into two parts, thence called *half-pennies*; or into four, thence called *fourthings* or *farthings*.—But that prince coined it without indenture, in lieu of which, he first struck round halfpence and farthings.

He also reduced the weight of the penny to a standard; ordering that it should weigh 32 grains of wheat, taken out of the middle of the ear.—This penny was called the *penny sterling*.—Twenty of these pence were to weigh an ounce; whence the penny became a weight as well as a coin. See STERLING and PENNY-Weight.

The penny sterling was long disused as a coin; and was scarce known, but as a money of account, containing the twelfth part of a shilling; but of late years it has been introduced into the British current coin.

PENNY, in ancient statutes, &c. is used for all silver money. And hence the *ward-penny*, *aver-penny*, *hundred-penny*, *tithing-penny*, and *brothal-penny*.

PENNY-Weight, a Troy weight, containing twenty-four grains; each grain weighing a grain of wheat gathered out of the middle of the ear, well dried. The name took its rise hence, that this was anciently the weight of one of our ancient silver pennies. See PENNY.

Twenty of these penny-weights make an ounce Troy.

PENRITH, an ancient town of the county of Cumberland in England, seated under a hill called *Penrith-Fell*, near the rivers Eamont and Lowther. It is a great thoroughfare for travellers; but has little other trade, except tanning, and a small manufacture of checks. Formerly it had a castle, but it is now in ruins. In the churchyard is a monument of great antiquity, consisting of two stone pillars 11 feet 6 inches high, and 5 in circumference in the lower part, which is rounded; the upper is square, and tapers to a point; in the square part is some fretwork, and the relievo of a cross; and on the interior side of one is the faint representation of some animal. But these stones are mortised at their lower part into a round one: they are about 15 feet asunder, and the space between them is inclosed on each side with two very large but thin semicircular stones; so that there is left between pillar and pillar a walk of two feet in breadth. Two of these lesser stones are plain, the others have certain figures, at present scarcely intelligible. Not far from these pillars is another called the *giant's thumb*, five feet eight inches high, with an expanded head, perforated on both sides; from the middle the stone rises again into a lesser head, rounded at top; but no part has a tendency to the figure of a cross, being in no part mutilated. The pillars are said to have been set up in memory of Sir Owen Cæfarius, a famous war-

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Penrose.

rior buried here, who killed so many wild bears, which much infested this county, that the figures of bears, cut out in stone, on each side of his grave, were set there in remembrance of the execution he made among those beasts; and it is likewise said his body extended from one pillar to the other. In the market-place there is a town-house of wood, beautified with bears climbing up a ragged staff. There is a memorandum on the north side of the vestry without, that, in 1598, 2266 persons died here of the plague. There is a charity school in this place for 20 boys, and another for 30 girls, maintained by 55l. a-year, by the sacrament-money and parish-stock. In 1715 the Scotch Highlanders entered this town, and quartered in it for a night, in their way to Preston, without doing much harm; but in the last rebellion, in 1745, they were, it is said, very rapacious and cruel. Its handsome spacious church has been lately rebuilt, and the roof supported by pillars, whose shafts are of one entire reddish stone, dug out of a neighbouring quarry. On the east part of the parish, upon the north bank of the river Eamont, there are two caves or grottoes, dug out of the solid rock, and sufficient to contain 100 men. The passage to them is very narrow and dangerous; and it is possible that its perilous access may have given it the name of *Isis Parlis*; though the vulgar tell strange stories of one Isis, a giant, who lived there in former times, and, like Cacus of old, used to seize men and cattle, and draw them into his den to devour them. But it is highly probable, that these subterraneous chambers were made for a secure retreat in time of sudden danger; and the iron gates, which were taken away not long ago, seem to confirm that supposition. W. Long. 3. 16. N. Lat. 54. 35.

PENROSE, THOMAS, was the son of the reverend Mr Penrose, rector of Newbury, Berks, a man of high character and abilities, descended from an ancient Cornish family, beloved and respected by all who knew him. Mr Penrose, jun. being intended for the church, pursued his studies with success, at Christ-church, Oxon, until the summer of 1762, when his eager turn to the naval and military line overpowering his attachment to his real interest, he left his college, and embarked in the unfortunate expedition against Nova Colonia, in South America, under the command of Captain Macnamara. The issue was fatal. The Clive (the largest vessel) was burnt; and though the Ambuscade escaped (on board of which Mr Penrose, acting as lieutenant of marines, was wounded), yet the hardships which he afterwards sustained in a prize sloop, in which he was stationed, utterly ruined his constitution. Returning to England with ample testimonials of his gallantry and good behaviour, he finished, at Hertford College, Oxon, his course of studies; and having taken orders, accepted the curacy of Newbury, the income of which, by the voluntary subscription of the inhabitants, was considerably augmented. After he had continued in that station about nine years, it seemed as if the clouds of disappointment, which had hitherto overshadowed his prospects, and tinged his poetical essays with gloom, were clearing away; for he was then presented by a friend, who knew his worth and honoured his abilities, to a living worth near 500l. per annum. It came, however, too late; for the state of Mr Penrose's health was now such as left little hope, except in the assistance of the waters of Bristol. Thither he went; and there he died in 1779, aged

36 years. In 1768 he married Miss Mary Stocock of Newbury, by whom he had one child, Thomas, who was educated at Winton College.

Penrose
Penfacola.

Mr Penrose was respected for his extensive erudition, admired for his eloquence, and equally beloved and esteemed for his social qualities. By the poor, towards whom he was liberal to his utmost ability, he was venerated to the highest degree. In oratory and composition his talents were great. His pencil was ready as his pen, and on subjects of humour had uncommon merit. To his poetical abilities the public, by their reception of his *Flights of Fancy*, &c. have given a favourable testimony.

PENRYN, a town of Cornwall, in England, seated on a hill at the entrance of Falmouth-haven by Pendennis castle. It consists of about 300 houses; and the streets are broad and well paved. There are so many gardens and orchards in it, that it resembles very much a town in a wood. It is well watered with rivulets, and has an arm of the sea on each side of it, with a good customhouse and quay, and other neat buildings. It drives a considerable trade in pilchards, and in the Newfoundland fishery. It was anciently governed by a portreeve; but James I. made it a corporation, consisting of a mayor, 11 aldermen, 12 common-council-men, with a recorder, steward, &c. an office of record every three weeks, with a prison, and power to try felons in their jurisdiction. And he granted, that the mayor and two aldermen should be justices of the peace, and that they should have a guildhall. There was once a monastery in this place, which was a cell to Kirton; and there are still to be seen a tower, and part of the garden walls, the ruins of a collegiate church. It has neither church nor chapel, but belongs to the parish of Gluvias, a quarter of a mile off. It has sent members to parliament ever since the first year of Queen Mary; and James II. granted it a new charter, whereby their election was vested in the magistracy only; but it was never made use of, all the inhabitants that pay scot and tot, who are not much above 100, being the electors. Mr Rymer gives a very remarkable account how Penryn was once saved by a company of strolling players. He says, that towards the latter end of the 16th century the Spaniards were landing to burn the town just as the players were setting Samson upon the Philistines; which performance was accompanied with such drumming and shouting, that the Spaniards thought some ambush was laid for them, and scampered back to their ships. Queen Elizabeth founded a free-school in this place. W. Long. 5. 35. N. Lat. 50. 23.

PENSACOLA, a settlement in North America, situated at the mouth of a river on the gulf of Mexico. It was established by the French, and ceded to Great Britain in 1763. Its first discoverer was Sebastian Cabot in 1497.

The year 1781, so eventful to Britain in many respects, was also remarkable for the reduction of Pensacola by the Spaniards under Don Bernardo Galvez. Great preparations for this expedition had been making at the Havannah; but it was for some time retarded by a dreadful hurricane which attacked the Spanish fleet, and by which four ships of the line, besides others of inferior note, were lost, together with the people on board, to the amount of more than 2000. By this disaster the remainder were obliged to put back to the Havannah to repair;

Pensacola. repair; but as soon as the fleet was again judged capable of putting to sea, an embarkation was made of near 8000 men, with Don Bernardo at their head, together with five ships of the line, who arrived at Pensacola on the 9th of March 1781. This force was soon augmented by ten ships of the line and six frigates; while General Campbell, the British governor, could oppose such a formidable armament with few more than 1000 men, consisting of some regulars and seamen, with the inhabitants. The entrance of the harbour, which was the principal object of defence, was guarded by two small armed vessels, but they were insufficient to second the batteries that had been erected for its protection; and these, without the assistance of some ships of force, were incapable of resisting a vigorous attack. Notwithstanding this prodigious odds, however, the Spaniards met with the most determined opposition. Every inch of ground was disputed with the greatest resolution. The harbour was not forced without the greatest difficulty, nor could the vessels be taken that defended it; the companies belonging to them, after setting them on fire, retired on shore.

The Spaniards, now in possession of the harbour, invested the place in form, and made their approaches in a cautious and regular manner; while, on the other hand, the besieged were no less active and vigilant in their own defence. Sallies were made occasionally with great success, at the same time that an uninterrupted fire was kept up in such a manner as not only greatly to annoy, but even to strike the besiegers with astonishment. This incensed the Spanish general the more, as he knew that the garrison could expect no relief, and therefore that all their efforts could only prolong the date of their surrender. The resistance was the more mortifying, as he was perfectly conscious of the bravery of his troops; and he had artillery fit, as his officers expressed themselves, "to be employed against Gibraltar." With all these advantages, however, so resolute was the defence of the garrison, that after the siege had continued for two months, very little hope could be entertained of its speedy termination. As they despaired therefore of making any effectual impression by means of their cannon, they erected a battery of mortars, with which they bombarded a redoubt that commanded the main avenue to the place; and in this they were favoured by an unexpected accident. On the 8th of May a shell burst open the door of the powder magazine under the redoubt, by which it was blown up, with the loss of near 100 men killed and wounded. Fortunately for the garrison, however, two flank-works still remained entire, from both which so heavy a fire was kept up, that though an assault was immediately given, the assailants were repulsed with great slaughter. This afforded leisure to the garrison to carry off the wounded men, with some of the artillery, and to spike up the rest. As the enemy, however, soon recovered themselves, and prepared for a general storm, it was thought proper to abandon the flank-works, and retire into the body of the place. The possession of these outworks, however, gave the enemy such advantages, that the place was no longer tenable. Their situation, on a rising ground, enabled them to command the battery opposite to their chief approach with small arms, and to single out the men at their guns. A capitulation therefore became absolutely necessary, which was obtained on honourable terms.

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The town, with the whole province of West Florida, was confirmed to the Spaniards by the treaty of 1783. Pensance, Pennsylvania. W. Long. 87. 20. N. Lat. 30. 22.

PENSANCE, a town of Cornwall, in England, at the bottom of Mountsbay, about ten miles from the Land's End. It was burnt in 1595 by the Spaniards, who, with four galleys, surprised this part of the coast, and set fire to several villages and farms: but it was soon after rebuilt, made one of the coinage towns, and has now a considerable trade. It lies in the parish of Mader, noted for its restorative spring, very effectual in the cure of lameness as well as the cholick, &c. It is well built and populous, and has many ships belonging to it. The shore abounds so with lead, tin, and copper ore, that the veins thereof appear on the utmost extent of land at low-water mark.

PENSILES HORTI, *Hanging Gardens*, in antiquity. See BABYLON, N^o 5.

PENSILVANIA, late one of the principal British colonies in North America, had its name from the famous Quaker William Penn, son of Sir William, commander of the English fleet in Oliver Cromwell's time, and in the beginning of Charles II.'s reign, who obtained a grant of it in the year 1679; is bounded on the east by Delaware bay and river, and the Atlantic ocean; on the north by the country of the Iroquois, or five nations; and on the south and west by Maryland. Its extent from north to south is about 200 miles; but its breadth varies greatly, from 15, and even less, to near 200.

The air in Pensilvania is sweet and clear. The fall, or autumn, begins about the 20th of October, and lasts till the beginning of December, when the winter sets in, which continues till March, and is sometimes extremely cold and severe; but the air is then generally dry and healthy. The river Delaware, though very broad, is often frozen over. From March to June, that is, in the spring, the weather is more inconstant than in the other seasons. In the months of July, August, and September, the heats would be almost intolerable, if they were not mitigated by frequent cool breezes. The wind during the summer is generally south-west; but in the winter blows for the most part from the north-west, over the snowy frozen mountains and lakes of Canada, which occasions the excessive cold during that season. On the whole, the climate of this state differs not materially from that of Connecticut, except that on the west side of the mountains the weather is much more regular. The inhabitants never feel those quick transitions from cold to heat, by a change of the wind from north to south, as those so frequently experience who live eastward of the mountains and near the sea. The hot southward winds get chilled by passing over the long chain of Allegany mountains.

Longevity, when tolerably ascertained, is doubtless the truest mark of the healthiness of any country; but this state, which has not been settled above 100 years, is not sufficiently old to determine from facts the state of longevity. Among the people called Quakers, who are the oldest settlers, there are instances of longevity, occasioned by their living in the old cultivated counties, and the temperance imposed on them by their religion. There are fewer long-lived people among the Germans than among other nations, occasioned by their excess of labour and low diet. They live chiefly upon vegetables

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Pennsylvania and watery food, that affords too little nourishment to repair the waste of their strength by hard labour. Nearly one half of the children born in Philadelphia die under two years of age, and chiefly with a disease in the stomach and bowels. Very few die at this age in the country.

As to the face of this country, towards the coast, like the adjacent colonies, it is flat, but rises gradually to the Apalachian mountains on the west. As much as nearly one third of this state may be called mountainous; particularly the counties of Bedford, Huntingdon, Cumberland, part of Franklin, Dauphin, and part of Bucks and Northampton, through which pass, under various names, the numerous ridges and spurs, which collectively form what we choose to call, for the sake of clearness, *the great range of Allegany mountains*. There is a remarkable difference between the country on the east and west side of the range of mountains we have just been describing. Between these mountains and the lower falls of the rivers which run into the Atlantic, not only in this, but in all the southern states, are several ranges of stones, sand, earths, and minerals, which lie in the utmost confusion. Beds of stone, of vast extent, particularly of limestone, have their several layers broken in pieces, and the fragments thrown confusedly in every direction. Between these lower falls and the ocean is a very extensive collection of sand, clay, mud, and shells, partly thrown up by the waves of the sea, partly brought down by floods from the upper country, and partly produced by the decay of vegetable substances. The country westward of the Allegany mountains, in these respects, is totally different. It is very irregular, broken, and variegated, but there are no mountains; and when viewed from the most western ridge of the Allegany, it appears to be a vast extended plain. All the various strata of stone appear to have lain undisturbed in the situation wherein they were first formed. The layers of clay, sand, and coal, are nearly horizontal. Scarcely a single instance is to be found to the contrary. Every appearance, in short, tends to confirm the opinion, that the original crust, in which the stone was formed, has never been broken up on the west side of the mountains, as it evidently has been eastward of them.

The chief rivers are three, Delaware, Susquehanna, and Skookil. The Delaware, rising in the country of the Iroquois, takes its course southward; and after dividing this province from that of New Jersey, falls into the Atlantic ocean between the promontories or capes May and Henlopen, forming at its mouth a large bay, called from the river *Delaware Bay*. This river is navigable above 200 miles. The Susquehanna rises also in the country of the Iroquois, and running south through the middle of the province, falls into the bay of Chesapeake, being navigable a great way for large ships. The Skookil has its source in the same country as the other two, and also runs south, almost parallel to them; till at length, turning to the eastward, it falls into the Delaware at the city of Philadelphia. It is navigable for boats above 100 miles. These rivers, with the numerous creeks and harbours in Delaware bay, capable of containing the largest fleets, are extremely favourable to the trade of this province.

As to the soil, produce, and traffic of Pennsylvania, we refer the reader to the articles **NEW-YORK** and the

JERSEYS, since what is there said on those heads is equally applicable to this province; and if there is any difference, it is on the side of this province. They have some rice here, but in no great quantities; and some tobacco, but it is not equal to that of Virginia. From the premiums offered by the society of arts in London, it appears that the soil and climate of this province are looked upon as proper for the cultivation of some species of vines. The trade carried on from hence and the other colonies to the French and Dutch islands and Surinam, was greatly to the disadvantage of Britain, and very destructive to the sugar-colonies: for they take molasses, rum, and other spirits, with a great many European goods, from these foreigners; carrying them horses, provisions, and lumber in return; without which the French could not carry on their sugar-manufactures to that advantage they do.

New York, the Jerseys, and Pennsylvania, were discovered, with the rest of the continent of North America, in the reign of Henry VII. by Sebastian Cabot, for the crown of England; but Sir Walter Raleigh was the first adventurer that attempted to plant colonies on these shores, in the reign of Queen Elizabeth; and, in honour of that princess, gave all the eastern coast of North America the name of *Virginia*. Mr Hudson, an Englishman, sailing to that part of the coast which lies between Virginia and New England, in the beginning of the reign of James I. and being about to make a settlement at the mouth of Hudson's river, the Dutch gave him a sum of money to dispose of his interest in this country to them. In the year 1608 they began to plant it; and, by virtue of this purchase, laid claim to all those countries which are now denominated *New York*, *New Jersey*, and *Pennsylvania*; but there remaining some part of this coast which was not planted by the Hollanders, the Swedes sent a fleet of ships thither, and took possession of it for that crown; but the Dutch having a superior force in the neighbourhood, compelled the Swedes to submit to their dominion, allowing them, however, to enjoy the plantations they had settled. The English not admitting that either the Dutch or Swedes had any right to countries first discovered and planted by a subject of England, and part of them at that time possessed by the subjects of Great Britain, under charter from Queen Elizabeth and King James I.; King Charles II. during the first Dutch war in 1664, granted the countries of New York, the Jerseys, and Pennsylvania, of which the Dutch had usurped the possession, to his brother James duke of York; and Sir Robert Carr being sent over with a squadron of men of war and land forces, and summoning the Dutch governor of the city of New Amsterdam, now New York, to surrender, he thought fit to obey the summons, and yield that capital to the English: the rest of the places in the possession of the Dutch and Swedes followed his example; and these countries were confirmed to the English by the Dutch at the next treaty of peace between the two nations. The duke of York afterwards parcelled them out to under proprietors; selling, in particular, to William Penn the elder, in 1683, the town of Newcastle, *alias* Delaware, and a district of 12 miles round the same; to whom, his heirs and assigns, by another deed of the same date, he made over all that tract of land from 12 miles south of Newcastle to the Whore-hills, otherwise called *Cape Henlopen*, now divided into the two

counties

Pennsylvania. counties of Kent and Suffex, which, with Newcastle district, are commonly known by the name of the *Three Lower Counties upon Delaware River*. All the rest of the under-proprietors, some time after, surrendered their charters to the crown; whereby New York and the Jerseys became royal governments; but Penn retained that part of the country which had been sold to him by the duke of York, together with what had been granted to him before in 1680-1, which now constitutes the province of Pennsylvania. As soon as Penn had got his patent, he began to plant the country. Those who went over from England were generally Dissenters and Quakers, whose religion is established by law here, but with a toleration of all other Protestant sects. The Dutch and Swedes, who were settled here before Mr Penn became proprietor, choosing still to reside in this country, as they did in New York and the Jerseys, obtained the same privileges as the rest of his majesty's subjects; and their descendants are now in a manner the same people with the English, speaking their language, and being governed by their laws and customs. Mr Penn, however, not satisfied with the title granted him by King Charles II. and his brother, bought the lands also of the Indians for a valuable consideration, or what they esteemed such (though 20 miles were purchased, at first, for less than an acre about Philadelphia would pay now), paying them in cloth, tools, and utensils, to their entire satisfaction; for they had not hands to cultivate the hundredth part of their lands, and if they could have raised a product, there was nobody to buy: the purchase, therefore, was all clear gain to them; and, by the coming of the English, their paltry trade became so profitable, that they soon found their condition much altered for the better; and are now as well clothed and fed as the European peasantry in many places.

Pennsylvania is one of the most flourishing colonies in North America, having never had any quarrel with the natives. Whenever they desire to extend their settlements, they purchase new lands of the sachems, never taking any by force; but the Indians now set a very high price upon their lands, in comparison of what they did at first, and will hardly part with them at any rate. In an estimate of the proprietary estate of the province, published above 40 years ago, we find, that the proprietaries, who alone can purchase lands here from the natives, had bought seven millions of acres for no more than 750l. sterling, which the proprietaries afterwards sold at the rate of 15l. for every 100 acres. The Indian council at Onandago, however, disapproved of their deputies parting with so much land; and, in the year 1755, obliged the proprietaries to reconvey great part of the same to the Indians.

A dispute subsisted a long time between the proprietaries of this province and Lord Baltimore, proprietary of Maryland, about the right to certain lands; which was at last amicably adjusted, though greatly in favour of the Penns.

About the year 1704 there happened some alteration in the constitution of the province. The establishment that took place, and subsisted till the American war broke out, consisted of a governor, council, and assembly, each with much the same power and privileges as in the neighbouring colony of New York. The lieutenant-governor and council were appointed by the pro-

prietors Thomas and Richard Penn, with his majesty's approbation; but if the laws enacted here were not repealed within six months after they had been presented to the king for his approbation or disallowance, they were not repealable by the crown after that time.

By the present constitution of Pennsylvania, which was established in September 1776, all legislative powers are lodged in a single body of men, which is styled, *The general assembly of representatives of the freemen of Pennsylvania*. The qualification required to render a person eligible to this assembly is, two years residence in the city or county for which he is chosen. The qualifications of the electors are, full age, and one year's residence in the state, with payment of public taxes during that time. But the sons of freeholders are intitled to vote for representatives, without any qualification except full age. No man can be elected as a member of the assembly more than four years in seven. The representatives are chosen annually on the second Tuesday in October, and they meet on the fourth Monday of the same month. The supreme executive power is lodged in a president, and a council consisting of a member from each county. The president is elected annually by the joint ballot of the assembly and council, and from the members of council. A vice-president is chosen at the same time. The counsellors are chosen by the freemen every third year; and having served three years, they are ineligible for the four succeeding years. The appointments of one-third only of the members expire every year; by which rotation no more than one-third can be new members.

Manufactures of different kinds are numerous in this state, and rapidly on the increase. There are 16 furnaces and 37 forges, the latter of which it is supposed, will prepare annually 6290 tons of iron. Here also they make every implement of husbandry and kitchen utensils. Pennsylvania contains 52 mills for the manufacturing of paper, the annual product of which has been valued at 25,000 dollars. About 300,000 hats of wool and fur are annually made; and the mills for making gunpowder are 25 in number. Glauber's salts and sal ammoniac have also begun to be manufactured of late to a considerable extent; and there are water-works near the falls of Trenton which grind grain, roll and slit iron, and pound gypsum or plaster of Paris. The number of militia is estimated at upwards of 90,000. For people of almost every religious persuasion there are about 384 places of public worship. The expence of the government of this state amounts to about 32,280l. sterling annually.

With respect to population, Morse informs us, that in 1787 the inhabitants in Pennsylvania were reckoned at 360,000. It is probable they are now more numerous, perhaps 400,000. If we fix them at this, the population for every square mile will be only nine; by which it appears that Pennsylvania is only one-fifth as populous as Connecticut. But Connecticut was settled nearly half a century before Pennsylvania; so that in order to do justice to Pennsylvania in the comparison, we must anticipate her probable population 50 years hence. By a census taken in 1790, the population amounted to 434,000. These inhabitants consist of emigrants from England, Ireland, Germany, and Scotland. The Friends and Episcopals are chiefly of English extraction, and compose about one third of the inhabitants. They live

Pennsylvania. principally in the city of Philadelphia, and in the counties of Chester, Philadelphia, Bucks, and Montgomery. The Irish are mostly Presbyterians. Their ancestors came from the north of Ireland, which was originally settled from Scotland; hence they have been sometimes called Scotch Irish, to denote their double descent. But they are commonly and more properly called Irish, or the descendants of people from the north of Ireland. They inhabit the western and frontier counties, and are numerous. The Germans compose one quarter at least, if not a third, of the inhabitants of Pennsylvania. They inhabit the north parts of the city of Philadelphia, and the counties of Philadelphia, Montgomery, Bucks, Dauphin, Lancaster, York, and Northampton; mostly in the four last. They consist of Lutherans (who are the most numerous sect), Calvinists, Moravians, Mennonists, Tunkers (corruptly called Dunkers), and Swingfelters, who are a species of Quakers. These are all distinguished for their temperance, industry, and economy. The Germans have usually 15 of 69 members in the assembly; and some of them have arisen to the first honours in the state, and now fill a number of the higher offices. Yet the lower class are very ignorant and superstitious. It is not uncommon to see them going to market with a little bag of salt tied to their horses manes, for the purpose, they say, of keeping off the witches.

The Baptists (except the Mennonist and Tunker Baptists, who are Germans) are chiefly the descendants of emigrants from Wales, and are not numerous. A proportionate assemblage of the national prejudices, the manners, customs, religions, and political sentiments of all these, will form the Pennsylvania character. As the leading traits in this character, thus constituted, we may venture to mention industry, frugality bordering in some instances on parsimony, enterprise, a taste and ability for improvements in mechanics, in manufactures, in agriculture, in commerce, and in the liberal sciences; temperance, plainness, and simplicity in dress and manners; pride and humility in their extremes; inoffensiveness and intrigue; in regard to religion, variety and harmony; liberality, and its opposites, superstition and bigotry; and in politics an unhappy jargon. Such appear to be the distinguishing traits in the collective Pennsylvanian character.

Of the great variety of religious denominations in Pennsylvania, the Friends or Quakers are the most numerous. They were the first settlers of Pennsylvania in 1682 under William Penn, and have ever since flourished in the free enjoyment of their religion. They neither give titles nor use compliments in their conversation or writings, believing that *whatsoever is more than yea, yea, and nay, nay, cometh of evil*. They conscientiously avoid, as unlawful, kneeling, bowing, or uncovering the head to any person. They discard all superfluities in dress or equipage; all games, sports, and plays, as unbecoming the Christian. *Swear not at all, is an article of their creed literally observed in its utmost extent*. They believe it unlawful to fight in any case whatever; and think that if their enemy *smite them on the one cheek, they ought to turn to him the other also*. They are generally honest, punctual, and even punctilious in their dealings; provident for the necessities of their poor; friends to humanity, and of course enemies

to slavery; strict in their discipline; careful in the observance even of the punctilios in dress, speech, and manners, which their religion enjoins; faithful in the education of their children; industrious in their several occupations. In short, whatever peculiarities and mistakes those of other denominations have supposed they have fallen into, in point of religious doctrines, they have proved themselves to be good citizens. Next to the Quakers, the Presbyterians are the most numerous. There are upwards of 60 ministers of the Lutheran and Calvinist religion, who are of German extraction, now in this state; all of whom have one or more congregations under their care; and many of them preach in splendid and expensive churches; and yet the first Lutheran minister, who arrived in Pennsylvania about 40 years ago, was alive in 1787, and probably is still, as was also the second Calvinistical minister. The Lutherans do not differ in any thing essential from the Episcopalians, nor do the Calvinists from the Presbyterians.

The Moravians are of German extraction. Of this religion there are about 1300 souls in Pennsylvania, viz. between 500 and 600 in Bethlehem, 450 in Nazareth, and upwards of 300 at Litiz in Lancaster county. They call themselves the *United Brethren of the Protestant Episcopal Church*. They are called *Moravians*, because the first settlers in the English dominions were chiefly migrants from Moravia. See *HERNHUTTERS*, and *UNITAS Fratrum*; and for the Mennonites, see *MENNONITES*. They were introduced into America by Count Zinzendorf, and settled at Bethlehem, which is their principal settlement in America, as early as 1741. For the Tunkers, see *TUNKERS*.

There are a great many literary, humane, and other useful societies in Pennsylvania; more, it is said, than in any of the United Provinces. There are several universities and colleges at Philadelphia and other places: See *PHILADELPHIA*. Lancaster, Carlisle, and Pittsburgh, are the chief towns after Philadelphia.

Pennsylvania is divided into seven counties; four of which are called the *Upper*, and three the *Lower*. Of the upper, viz. Buckingham, Philadelphia, Chester, and Lancaster, the three first are the lands included in King Charles II.'s grant, and designed *Pennsylvania*; the lower, viz. those of Newcastle, Kent, and Suffex, were called *Nova Belgia* before the duke of York fold them, as we observed above, to Mr Penn. The upper counties end at Marcus Hook, four miles below Chester town, where the lower begin, and run along the coast near 100 miles. Each of these counties had a sheriff, with a quarterly and monthly session, and assizes twice a year.

In the Philosophical Transactions for 1757, there is an account of a spring in Pennsylvania, which rises from a copper mine, and yields 800 hogsheads in twenty-four hours. The water is of a pale green colour, of an acid, sweet, austere, inky, and nauseous taste. The saline matter which it holds in solution is probably sulphate of copper; for a piece of polished iron immersed in it is soon covered with a crust of metallic copper. It contains also, it is said, copperas or sulphate of iron.

Among the other curiosities of this province may be reckoned another spring, about 14 feet deep, and about 100 square in the neighbourhood of Reading. A full mill

Pennsylvania,
 Pension.

 mill stream flows from it. The waters are clear, and full of fishes. From appearances it is probable that this spring is the opening or outlet of a very considerable river, which, a mile and a half or two miles above this place, sinks into the earth, and is conveyed to this outlet in a subterranean channel. In the northern parts of Pennsylvania there is a creek, called *Oil creek*, which empties into the Alleghany river. It issues from a spring, on the top of which floats an oil similar to that called Barbadoes tar, and from which one man may gather several gallons in a day. The troops sent to guard the western posts halted at this spring, collected some of the oil, and bathed their joints with it. This gave them great relief from the rheumatic complaints with which they were affected. The waters, of which the troops drank freely, operated as a gentle purge.

There are three remarkable grottoes or caves in this state; one near Carlisle in Cumberland county; one in the township of Durham, in Bucks county; and the other at Swetara in Lancaster county. Of the two former there are no particular descriptions. The latter is on the east bank of Swetara river, about two miles above its confluence with the Susquehannah. Its entrance is spacious, and descends so much as that the surface of the river is rather higher than the bottom of the cave. The vault of this cave is of a solid limestone rock, perhaps 20 feet thick. It contains several apartments, some of them very high and spacious. The water is incessantly percolating through the roof, and falls in drops to the bottom of the cave. These drops petrify as they fall, and have gradually formed solid pillars, which appear as supports to the roof. Thirty years ago there were ten such pillars, each six inches in diameter, and six feet high; all so ranged that the place they enclosed resembled a sanctuary in a Roman church. No royal throne ever exhibited more grandeur than this *lusus naturee*. The resemblances of several monuments are found indented in the walls on the sides of the cave, which appear like the tombs of departed heroes. Suspended from the roof is *the bell* (which is nothing more than a stone projected in an unusual form), so called from the sound that it occasions when struck, which is similar to that of a bell. Some of the stalactites are of a colour like sugar-candy, and others resemble loaf sugar; but their beauty is much defaced by the country people. The water, which percolates through the roof, so much of it as is not petrified in its course, runs down the declivity, and is both pleasant and wholesome to drink. There are several holes in the bottom of the cave, descending perpendicularly, perhaps into an abyss below, which renders it dangerous to walk without a light. At the end of the cave is a pretty brook, which, after a short course loses itself among the rocks. Beyond this brook is an outlet from the cave by a very narrow aperture. Through this the vapours continually pass outwards with a strong current of air, and ascend, resembling at night the smoke of a furnace. Part of these vapours and fogs appear on ascending to be condensed at the head of this great alembic, and the more volatile parts to be carried off, through the aperture communicating with the exterior air before mentioned, by the force of the air in its passage.

PENSION, a sum of money paid annually for services or considerations already past. The yearly pay-

ment of each member to the houses of the inns of courts are likewise named *pensions*; and the yearly assembly of the society of Gray's Inn, to consult on the affairs of the house, is also called a *pension*.

PENSIONARY, or PENSIONER, a person who has an appointment or yearly sum, payable during life, by way of acknowledgement, charged on the estate of a prince, company, or particular person.

Grand PENSIONARY, an appellation formerly given to the first minister of the states of Holland. The grand pensionary was chairman in the assemblies of the states of that province; he proposed the matters to be consulted on; collected the votes; formed and pronounced the resolutions of the states; opened letters; conferred with foreign ministers, &c. His business was also to inspect the finances, to maintain the authority of the states, and to see that the laws were observed; and he was perpetual deputy of the states general of the United Provinces. His commission was, however, only given him for five years; after which it was deliberated whether or not it should be renewed; but there was no instance of its being revoked; therefore death only put an end to the functions of this important minister.

PENSIONARY was also the first minister of the regency of each city in Holland. His office was to give his advice in affairs relating to the government, either of the state in general, or of the city in particular; and in assemblies of the states of the province, he was speaker in behalf of his city. The function, however, of these pensionaries was not everywhere alike; in some cities they only gave their advice, and were never found in assemblies of the magistrates, except when expressly called hither: in others they attended constantly; and in others they made the propositions on the part of the burgomasters, drew up their conclusions, &c. They were called *pensionaries*, because they received an appointment or pension.

PENSIONER, in general, denotes a person who receives a pension, yearly salary, or allowance. Hence,

The Band of Gentlemen PENSIONERS, the noblest sort of guard to the king's person, consists of 40 gentlemen, who receive a yearly pension of 100*l*.

This honourable band was first instituted by King Henry VIII. and their office is to attend the king's person, with their battle-axes, to and from his chapel royal, and to receive him in the presence chamber, or coming out of his privy lodgings; they are also to attend at all great solemnities, as coronations, St George's feast, public audiences of ambassadors, at the sovereign's going to parliament, &c.

They are each obliged to keep three double horses and a servant, and so are properly a troop of horse. They wait half at a time quarterly; but on Christmas-day, Easter-day, Whitfunday, &c. and on extraordinary occasions, they are all obliged to give their attendance. They have likewise the honour to carry up the sovereign's dinner on the coronation-day and St George's feast; at which times the king or queen usually confer the honour of knighthood on two such gentlemen of the band as their captain presents.

Their arms are gilt battle-axes; and their weapons, on horseback, in time of war, are cuirassiers arms, with sword and pistols. Their standard in time of war is, argent, a cross gules. Their captain is always a noble-

man.

Pensioner
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Penta-
graph.

man, who has under him a lieutenant, a standard-bearer, a clerk of the check, secretary, paymaster, and harbinger.

PENSIONER, in the university of Cambridge and in that of Dublin, has a very peculiar meaning; for those students, either under-graduates or bachelors of arts, are called *pensioners* who live wholly at their own expence, and who receive no emolument whatever from the college of which they are members. They are divided into two kinds, the *greater* and the *less*; the former of which are generally called *fellow-commoners*, because they eat with the fellows of their college; the latter are always called *pensioners*, and eat with the scholars, who are those students of the college, either under-graduates or bachelors who are upon the foundation, who receive emoluments from the society, and who are capable of being elected fellows. See SERVITOR and SIZAR.

PENSTOCK, a sluice or flood-gate, serving to retain or let go at pleasure the water of a mill-pond, or the like.

PENTACHORD (compounded of *πεντε* five, and *χορδή* string), an ancient musical instrument with five strings. The invention of the pentachord is referred to the Scythians; the strings were of bullocks leather, and they were struck with a plectrum made of goats horn.

PENTACROSTIC, in *Poetry*, a set of verses so disposed, as that there are always five acrostics of the same name, in five divisions of each verse. See ACROSTIC.

PENTADACTYLON, FIVE FINGERS, in *Botany*, a name given by some authors to the *ricinus* or *palmæ Christi*, from the figure of its leaf.

PENTADACTYLOS PISCIS, the *five-fingered fish*, the trivial name of a fish common in all the seas of the East Indies, and called by the Dutch there *viif vinger visch*.

PENTAGON, in *Geometry*, a figure of five sides and five angles. See GEOMETRY.

In fortification, pentagon denotes a fort with five bastions.

PENTAGRAPH, PANTOGRAPH, or PANTOGRAPHER, an instrument designed for drawing figures in what proportion you please, without any skill in the art.

The instrument is otherwise called a *parallelogram*. The following is the description of this instrument by Mr Adams.

"It is an instrument (says Mr Adams) as useful to the experienced draftsman, as to those who have made but little progress in the art. It saves a great deal of time, either in reducing, enlarging, or copying of the same size, giving the outlines of any drawing, however crooked or complex, with the utmost exactness; nor is it confined to any particular kind, but may with equal facility be used for copying figures, plans, sea-charts, maps, profiles, landscapes, &c.

"Description and use of the Pantographer.—I have not been able to ascertain who was the inventor of this useful instrument. The earliest account I find is that of the Jesuit Scheiner, about the year 1631, in a small tract entitled *Pantographice, sive ars nova delineandi*. The principles are self-evident to every geometrician; the mechanical construction was first improved and

brought to its present state of perfection by *my father*, about the year 1750. It is one, among many other scientific improvements and inventions completed by him, that others have ingloriously, and many years after, assumed to themselves.

"The pantographer is usually made of wood, or brass, and consists of four flat rules, two of them long, and two short. The two longest are joined at the end A, by a double pivot, which is fixed to one of the rules, and works in two small holes placed at the end of the other. Under the joint is an ivory castor, to support this end of the instrument. The two smaller rules are fixed by pivots at E and H, near the middle of the larger rules, and are also joined together at their other end, G.

By the construction of this instrument, the four rules always form a parallelogram. There is a sliding box on the longer arm, and another on the shorter arm. These boxes may be fixed at any part of the rules by means of their milled nuts; each of these boxes is furnished with a cylindric tube, to carry either the tracing point or crayon or fulcrum.

The fulcrum or support K, is a leaden weight inclosed in a mahogany box, on this the instrument moves when in use; there are two moveable rollers, to support and facilitate the motions of the pantographer, their situation may be varied as occasion requires.

The graduations are placed on two of the rules, on each of them are two scales, the fiducial edges of the boxes are to be set to these, according to the work to be performed by the instrument.

"The crayon, the tracer, and fulcrum, must in all cases be in a right line, so that when they are set, if a string be stretched over them, and they do not coincide with it, there is an error either in the setting or graduations.

"The long tube which carries the pencil or crayon, moves easily up or down another tube; there is a string affixed to the long or inner tube, passing afterwards through the holes in the three small knobs to the tracing point, where it may, if necessary, be fastened. By pulling this string, the pencil is lifted up occasionally, and thus prevented from making false or improper marks upon the copy.

"To use this instrument when the copy is to be of the same size as the original.—Place the instrument upon a large table, and set the sliding boxes B and D, to the divisions marked 12. Put the crayon into the box B, place the box D upon the fulcrum or leaden foot; the tracing point at C. Then lay a piece of paper under the crayon, and the original drawing under the tracer, and move the tracing point over the principal strokes of the original, and the crayon will form the required copy.

"To reduce a drawing, &c. to half the size of the original.—Set the boxes B and D, to the divisions marked one-half, place the fulcrum at B, the crayon at D, and the tracer at C.

"To reduce a drawing, &c. to less than one-half the original.—Suppose one-third, one-fourth, one-fifth, &c. Place the fulcrum at B, crayon at D, and tracer at C, and slide the boxes B and D, to the divisions marked one-third, one-fourth, one-fifth, &c. on the longer scales. It may be proper to observe here, that if the copy be

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Plate
CCCCIX.

Geomet.
and Gra-
phic Essays,
p. 374.

Pentagraph
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less than one-half the original, or when it is required greater than the original, the longer scales are to be used.

“For greater than one-half the original drawing.—Suppose it be required to make a drawing, two-thirds, three-fourths, four-fifths, &c. Set the boxes B and D, to corresponding divisions, as two-thirds, three-fourths, four-fifths, &c. on the shorter scales, place the fulcrum at D, the crayon at B, and tracer at C.

“When the original drawing is to be enlarged.—Suppose one-eighth, one-sixth, &c. set the boxes B and D, to one-eighth, one-sixth, &c. on the longer scales, place the fulcrum at D, the crayon at C, and tracer at B.

“Where the copy is required of a size differing from the fractional parts laid down on the instrument.—For this purpose there are two scales laid down, containing 100 unequal parts, one scale numbered from 10 to 80, the other from 50 to 100.

“If the copy is to be under one-half the original size, place the boxes B and D, to any two corresponding divisions under 50, the fulcrum at B, and crayon at D.

“If the copy is to be larger than one-half the original, place the boxes B and D, to corresponding divisions between 50 and 100; the fulcrum at B, and crayon at D.

“To change the situation of the pantographer.—Copy first as much as the pantographer will take in; then make three points on the original, and as many corresponding points on the copy. Then remove the fulcrum to another situation, but so, that when the tracing point is applied to the three points marked on the original, the crayon may exactly coincide with the other three points on the copy, and proceed as before; and so on for every change in the situation of your instrument, and by this means a pantographer of two feet and a half in length will copy a drawing of any size whatsoever.

PENTAMETER, in ancient poetry, a kind of verse, consisting of five feet, or metres, whence the name. The two first feet may be either dactyls or spondees at pleasure; the third is always a spondee; and the two last anapestes: such is the following verse of Ovid.

1 2 3 4 5
Carmini|bus vi|ves tem|pus in om|ne meis.

A pentameter verse subjoined to an hexameter, constitutes what is called *elegiac*. See ELEGIAC.

PENTANDRIA (from *πεντε* five, and *ανη* a man or husband); the name of the fifth class in Linnæus's sexual method, consisting of plants which have hermaphrodite flowers, with five stamina or male organs. See BOTANY Index.

PENTAPETALOUS, an appellation given to flowers which consist of five petals or leaves.

PENTAPETES, a genus of plants belonging to the monadelphia class, and in the natural method ranking under the 37th order, *Columniferae*. See BOTANY Index.

PENTAPOLIS. This name is given to the five cities, Sodom, Gomorrah, Adamah, Zeboim, and Zoar (Wisdom x. 6.). They were all five condemned to utter destruction, but Lot interceded for the preservation of Zoar, otherwise called *Bala*. Sodom, Gomor-

rah, Adamah, and Zeboim, were all consumed by fire from heaven, and in the place where they stood was made the lake Asphaltites, or the lake of Sodom.

PENTAPOLIS (Ptolemy), a district of Cyrenaica; situated on the Mediterranean; denominated from its five cities; namely, Berenice, Arsinoe, Ptolemais, Cyrene, and Apollonia.

PENTAPOLIS of the Philistines, (Josephus); taking name from five principal cities, Gaza, Gath, Ascalon, Azotus, and Ekron.

PENTATEUCH. This word, which is derived from the Greek *Πεντατευχος*, from *πεντε* five, and *τευχος* an instrument or volume, signifies the collection of the five instruments or books of Moses, which are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy: each of which books we have given an account of under their several names.

There are some modern critics who have disputed Moses's right to the pentateuch. They observe that the author speaks always in the third person. “Now the man Moses was very meek above all the men which were upon the face of the earth. The Lord spake unto Moses, saying, &c. Moses said to Pharaoh, &c.” Thus they think he would never have spoken of himself; but would at least sometimes have mentioned himself in the first person. Besides this, say they, the author of the pentateuch sometimes abridges his narration like a writer who collected from some ancient memoirs. Sometimes he interrupts the thread of his discourse; for example, he makes Lamech the bigamist to say (Gen. iv. 23.), “Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt,” without informing us before-hand to whom this is related. These observations, for example (Gen. xii. 6.), “And the Canaanite was then in the land,” cannot be reconciled to the age of Moses, since the Canaanites continued to be the masters of Palestine all the time of Moses. The passage out of the book of the wars of the Lord, quoted in the book of Numbers (xxi. 14.), seems to have been clapped in afterwards, as also the first verses of Deuteronomy. The account of the death of Moses, which is at the end of the same book, cannot certainly belong to this legislator; and the same judgement may be made of other passages, wherein it is said, that the places mentioned lay beyond Jordan; that the bed of Og was at Ramah to this day; that the havoth of Jair, or the cities of Jair, were known to the author, though probably they had not that name till after Moses's time (Numb. xxxii. 41. Deut. iii. 14.).

It is observed also in the text of the Pentateuch, that there are some places that are defective; for example, in Exodus (xii. 8.), we see Moses speaking to Pharaoh, where the author omits the beginning of his discourse. The Samaritan inserts in the same place what is wanting in the Hebrew. In other places, the same Samaritan copy adds what is deficient in the Hebrew text; and what it contains more than the Hebrew seems so well connected with the rest of the discourse, that it would be difficult to separate them. Lastly, they believe that they observe certain strokes in the pentateuch which can hardly agree with Moses, who was born and bred in Egypt; as what he says of the earthly paradise, of the rivers that watered it, and ran through it; of the cities of Babylon, Erech, Resen, and Calneh; of the

Pentapolis.
Pentateuch.

Pentathion
||
Penthorum

gold of Pifon, of the bdellium, of the stone of Sohem, or onyx-stone, which was to be found in that country. These particulars, observed with such curiosity, seem to prove, that the author of the pentateuch lived beyond the Euphrates. Add what he says concerning the ark of Noah, of its construction, of the place where it rested, of the wood wherewith it was built, of the bitumen of Babylon, &c. But in answer to all these objections, we may observe in general, from an eminent writer * of our own country, that these books are by the most ancient writers ascribed to Moses; and it is confirmed by the authority of heathen writers themselves, that they are of his writing: besides this, we have the unanimous testimony of the whole Jewish nation, ever since Moses's time, from the first writing of them. Divers texts of the pentateuch imply that it was written by Moses; and the book of Joshua, and other parts of scripture, import as much; and though some passages have been thought to imply the contrary, yet this is but a late opinion, and has been sufficiently confuted by several learned men. The Samaritans receive no other scriptures but the pentateuch, rejecting all the other books which are still in the Jewish canon.

* Jenkin's
Reason-
ableness of
Christianity.

PENTATHLON, in antiquity, a general name for the five exercises performed at the Grecian games, viz. wrestling, boxing, leaping, running, and playing at the discus.

PENTECOST, a solemn festival of the Jews; so called, because it was celebrated on the 50th day after the 16th of Nisan, which was the second day of the passover. The Hebrews called it *the feast of weeks*, because it was kept seven weeks after the passover. They then offered the first fruits of the wheat harvest, which was then completed: besides which they presented at the temple seven lambs of that year, one calf, and two rams, for a burnt offering; two lambs for a peace offering; and a goat for a sin offering (Levit. xxiii. 15, 16. Exod. xxxiv. 22. and Deut. xvi. 9, 10.). The feast of the pentecost was instituted among the Israelites, first to oblige them to repair to the temple of the Lord, there to acknowledge his absolute dominion over the whole country, and to offer him the first-fruits of their harvest; and, secondly, that they might call to mind, and give thanks to God, for the law which he had given them from Mount Sinai, on the 50th day after their coming out of Egypt.

The modern Jews celebrate the pentecost for two days. They deck the synagogue and their own houses with garlands of flowers. They hear a sermon or oration in praise of the law, which they suppose to have been delivered on this day. The Jews of Germany make a very thick cake, consisting of seven layers of paste, which they call *Sinai*. The seven layers represent the seven heavens, which they think God was obliged to ascend from the top of this mountain. See *Leo of Modena* and *Buxtorf's synag. Jud.*

It was on the feast of pentecost that the Holy Ghost miraculously descended on the apostles of our Lord, who were assembled together after his ascension in a house at Jerusalem (Acts ii.).

PENTHESILEA, queen of the Amazons, succeeded Orythia, and gave proofs of her courage at the siege of Troy, where she was killed by Achilles. Pliny says that she inverted the battle-axe.

PENTHORUM, in *Botany*, a genus of the penta-

gynia order, belonging to the pentandria class of plants. The calyx is quinquefid; there are either five petals or none; the capsule is five-pointed and quinquelocular. Pentland || Pepin.

PENTLAND or PICTLAND FRITH, is a narrow strait of six miles between the mainland of Scotland and the Orkney isles. This strait is the great thoroughfare of shipping between the eastern and western seas, the terror of mariners, and has been the grave of thousands. The navigation of this frith was formerly extremely dangerous by the island of Stroma, and two rocks called the *Skerries*, lying near the middle of it; but it is now greatly improved, and comparatively safe, in consequence of a lighthouse erected on the Skerries.

PENULA, among the ancient Romans, was a coarse garment or cloak worn in cold or rainy weather. It was shorter than the lacerna, and therefore more proper for travellers. It was generally brown, and succeeded the toga after the state became monarchical. Augustus abolished the custom of wearing the penula over the toga, considering it as too effeminate for Romans; and the ædiles had orders to suffer none to appear in the circus or forum with the lacerna or penula. Writers are not agreed as to the precise difference between these two articles of dress; but we are told that they were chiefly worn by the lower orders of people. See *LACERNA*.

PENULTIMA, or *PENULTIMATE Syllable*, in *Grammar*, denotes the last syllable but one of a word; and hence the antepenultimate syllable is the last but two, or that immediately before the penultima.

PENUMBRA, in *Astronomy*, a partial shade observed between the perfect shadow and the full light in an eclipse. It arises from the magnitude of the sun's body: for were he only a luminous point, the shadow would be all perfect; but, by reason of the diameter of the sun, it happens, that a place which is not illuminated by the whole body of the sun, does yet receive rays from a part thereof.

PEON, in the language of Hindostan, means a foot soldier, armed with sword and target. In common use it is a footman, so armed, employed to run before a palanquin. *Piaaah* is the proper word; from which *peon* is a corruption.

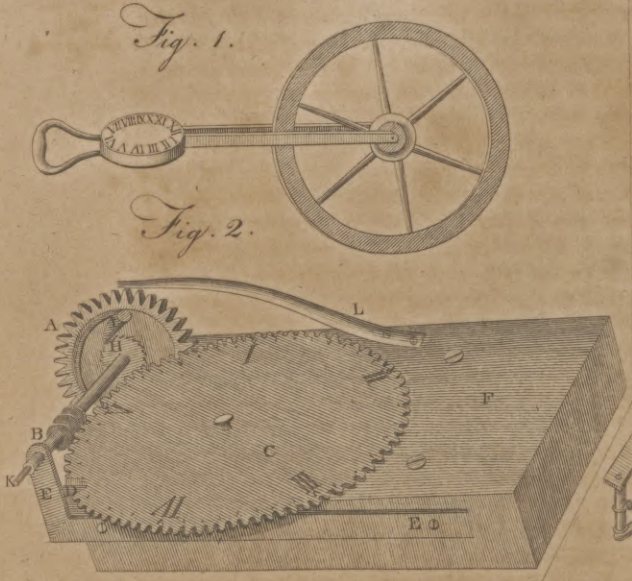
PEOR, a famous mountain beyond Jordan, which Eusebius places between Heshbon and Livias. The mountains Nebo, Pisgah, and Peor, were near one another, and probably made but the same chain of mountains. It is very likely that Peor took its name from some deity of the same name, which was worshipped there; for Peor, Phegor, or Baal-peor, was known in this country. See *Numb. xxv. 3. Deut. iv. 3. Psal. cv. 28.*

PEOR, was a city of the tribe of Judah, which is not read in the Hebrew, nor in the Vulgate, but only in the Greek of the Septuagint (*Josh. xv. 60.*). Eusebius says it was near Bethlehem, and Jerome adds, that in his time it was called *Paora*.

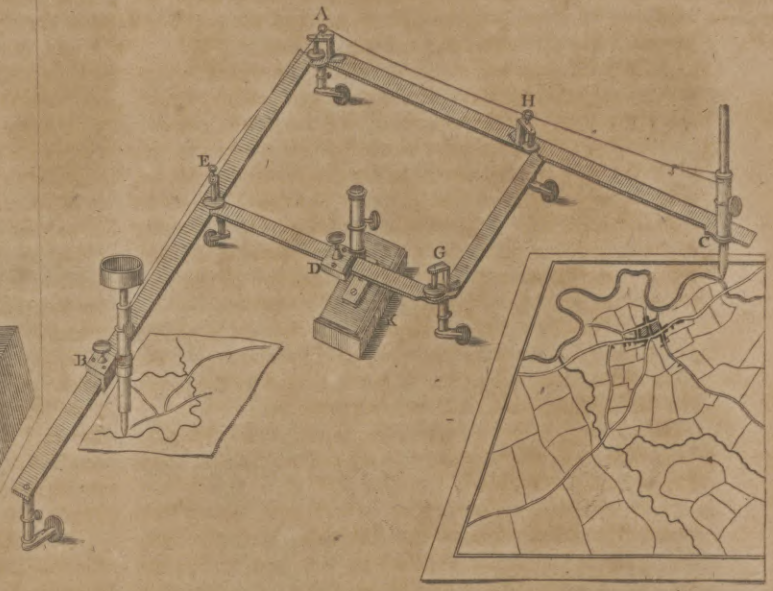
PEPIN DE HERISTAL, or LE GROS, mayor of the palace under Clovis III. Childebert, and Dagobert. The power of these mayors in France was so great, that they left the sovereign only the empty title, and in the end seized on the throne itself.

PEPIN le Bref, or *le Petit*, grandson to Pepin the Gros, and first king of the second race of French monarchs,

PERAMBULATOR.



PENTAGRAPH.



PERSEPOLIS.



A. Bell. Pinx. H. G. Sculpsit.

Peplis
||
Pepper-
Water.

narchs, was mayor of the palace to Childeric III. a weak prince: he contrived to confine him and his son Thierrî in different monasteries; and then, with the assistance of Pope Stephen III. he usurped the sovereign power. He died in 768, aged 54.

PEPLIS, a genus of plants belonging to the hexandria class, and in the natural method ranking under the 17th order, *Calycanthemæ*. See *BOTANY Index*.

PEPLUS, a long robe worn by the women in ancient times, reaching down to the feet, without sleeves, and so very fine, that the shape of the body might be seen through it. The Athenians used much ceremony in making the peplus, and dressing the statue of Minerva with it. Homer makes frequent mention of the peplus of that goddess.

PEPPER, PIPER, in *Natural History*, an aromatic berry of a hot quality, chiefly used in seasoning. We have three kinds of pepper at present used in the shops, the black, the white, and the long pepper.

Black pepper is the fruit of the piper, and is brought from the Dutch settlements in the East Indies. See *PIPER*, *BOTANY Index*.

The common white pepper is factitious, being prepared from the black in the following manner: they steep this in sea-water, exposed to the heat of the sun for several days, till the rind or outer bark loosens; they then take it out, and, when it is half dry, rub it till the rind falls off; then they dry the white fruit, and the remains of the rind blow away like chaff. A great deal of the heat of the pepper is taken off by this process, so that the white kind is more fit for many purposes than the black. However, there is a sort of native white pepper produced on a species of the same plant; which is much better than the factitious, and indeed little inferior to the black.

The long pepper is a dried fruit, of an inch or an inch and a half in length, and about the thickness of a large goose quill: it is of a brownish gray colour, cylindrical in figure, and said to be produced on a plant of the same genus.

Pepper is principally used by us in food, to assist digestion: but the people in the East Indies esteem it as a stomachic, and drink a strong infusion of it in water by way of giving them an appetite: they have also a way of making a fiery spirit of fermented fresh pepper with water, which they use for the same purposes. They have also a way of preserving the common and long pepper in vinegar, and eating them afterwards at meals.

Jamaica PEPPER, or *Pimento*. See *LAURUS*, *BOTANY Index*.

PEPPER-Mint. See *MENTHA*, *BOTANY* and *MATERIA MEDICA Index*.

PEPPER-Pot. See *CAPSICUM*, *BOTANY Index*.

PEPPER-Water, a liquor prepared in the following manner, for microscopical observations: Put common black pepper, grossly powdered, into an open vessel so as to cover the bottom of it half an inch thick, and put to it rain or river water, till it covers it an inch; shake or stir the whole well together at the first mixing, but never disturb it afterwards: let the vessel be exposed to the air uncovered; and in a few days there will be seen a pellicle or thin skin swimming on the surface of the liquor, looking of several colours.

This is a congeries of multitudes of small animals;

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and being examined by the microscope, will be seen all in motion: the animals, at first sight, are so small as not to be distinguishable, unless to the greatest magnifiers; but they grow daily till they arrive at their full size. Their numbers are also continually increasing, till the whole surface of the liquor is full of them, to a considerable depth. When disturbed, they will sometimes all dart down to the bottom; but they soon after come up to the surface again. The skin appears soonest in warm weather, and the animals grow the quickest: but in the severest cold it will succeed, unless the water freezes.

About the quantity of a pin's head of this scum, taken up on the nib of a new pen, or the tip of a hair-pencil, is to be laid on a plate of clear glass; and if applied first to the third magnifier, then to the second, and finally to the first, will show the different animalcules it contains, of several kinds and shapes as well as sizes.

PEPPERMINT-TREE. See *EUCALYPTUS*, *BOTANY Index*.

PIERA, one of the suburbs of Constantinople, where ambassadors and Christians usually reside. See *CONSTANTINOPLE*.

PERAMBULATOR, in surveying, an instrument for measuring distances, called also *odometer*, *pedometer*, *way-wiser*, and *surveying-wheel*.

It consists of a wheel AA, fig. 1, two feet seven inches and a half in diameter; consequently half a pole, or eight feet three inches, in circumference. On one end of the axis is a nut, three quarters of an inch in diameter, and divided into eight teeth; which, upon moving the wheel round, fall into the eight teeth of another nut c, fixed on one end of an iron-rod Q, and thus turn the rod once round in the time the wheel makes one revolution. This rod, lying along a groove in the side of the carriage of the instrument, under the dotted line, has at its other end a square hole, into which is fitted the end b of a small cylinder P. This cylinder is disposed under the dial-plate of a movement, at the end of the carriage B, in such a manner as to be moveable about its axis: its end a is cut into a perpetual screw, which falling into the 32 teeth of a wheel perpendicular thereto, upon driving the instrument forward, that wheel makes a revolution each 16th pole. On the axis of this wheel is a pinion with six teeth, which falling into the teeth of another wheel of 60 teeth, carries it round every 160th pole, or half a mile.

This last wheel, carrying a hand or index round with it over the divisions of a dial-plate, whose outer limb is divided into 160 parts, corresponding to the 160 poles, points out the number of poles passed over. Again, on the axis of this last wheel is a pinion, containing 20 teeth, which falling into the teeth of a third wheel which hath 40 teeth, drives it once round in 320 poles, or a mile. On the axis of this wheel is a pinion of 12 teeth, which, falling into the teeth of a fourth wheel having 72 teeth, drives it once round in 12 miles.

This fourth wheel, carrying another index over the inner limb of the dial-plate, divided into 12 for miles, and each mile subdivided into halves, quarters, and furlongs, serves to register the revolutions of the other hand, and to keep account of the half miles and miles passed over as far as 12 miles.

The use of this instrument is obvious from its construction. Its proper office is in the surveying of roads

R

and

Pepper-
mint-tree
||
Perambula-
tor.

Plate
CCCCIX.
fig. 1.

Perambulator.

and large distances, where a great deal of expedition, and not much accuracy, is required. It is evident, that driving it along and observing the hands, has the same effect as dragging the chain and taking account of the chains and links.

Its advantages are its hardness and expedition; its contrivance is such, that it may be fitted to the wheel of a coach, in which state it performs its office, and measures the road without any trouble at all.

The following is a description of an instrument invented by Mr Edgeworth for the same purpose.

"This odometer," says Mr Edgeworth, "is more simple than any which I have seen, is less liable to be out of order, and may be easily attached to the axle-tree bed of a post-chaise, gig, or any other carriage.

"One turn and a half of a screw is formed round the nave of one of the hinder wheels by a slip of iron three quarters of an inch broad and one-eighth of an inch thick; this is wound round the nave, and fastened to it by screws passing through five or six cocks, which are turned up at right angles on the slip of iron. The helix so formed on the nave of the carriage wheel acts as a worm or screw upon the teeth of the wheel A, fig. 2. upon the arbor of which another screw of brass B is formed, which acts upon the brass wheel C. This wheel C serves also as a dial-plate, and is divided into miles, halves, quarters, and furlongs; the figures indicating the miles are nearly three quarters of an inch long, so as to be quite distinct; they are pointed out by the index D, which is placed as represented in the plate, in such a manner as to be easily seen from the carriage.

"These two brass wheels are mounted by the irons EE upon a block of wood F, eight inches long, two inches thick; and five inches broad. This block may be screwed upon the axle-tree-bed by two strong square-headed wood screws. If the carriage permits, this block should be fixed obliquely on the axle-tree-bed, so that the dial-plate may be raised up toward the eye of the person looking out from the carriage.

"H is a ratchet wheel attached to the arbor of the wheel A, which, by means of the click I, allows the wheel to be set with a key or handle fitted to the squared end of the arbor at K. L is a long spring screwed on the block; it presses on the wheel A, to prevent it from shaking by the motion of the carriage. A small triangular spring is put under the middle of the dial-plate wheel for the same purpose.

"If the wheel of the carriage is exactly five feet three inches in circumference, the brass-toothed wheel which it turns should have twenty teeth, and that which serves as a dial-plate should have eighty; it will then count five miles. If the carriage wheel is either larger or smaller, a mile should be carefully measured on a smooth road, and the number of turns which the carriage wheel makes in going this mile may easily be counted by tying a piece of fine packthread to one of the spokes, and letting the wheel, as it moves slowly forward, wind up the packthread on its nave. When the wheel has proceeded a half or a quarter of a mile, unwind the string and count the number of turns which it has made.

"By the addition of another wheel of eighty-one teeth placed under the dial-plate wheel and moved by the screw C, with a proper hand fitted to it, and proper figures on the dial plate, this machine would count four hundred miles."*

* Nich.
Jour. 15.
81.

It has been supposed that the ancient Romans were acquainted with an instrument of this kind. The foundation of this opinion is an expression of Julius Capitolinus in his life of the emperor Pertinax. The words are, "*Et alia (vehicula), iter metientia, et horas monstrantia.*" "Carriages for measuring the length of the road, and marking the time of the journey."

PERCA, the PERCH; a genus of fishes belonging to the order of thoracici. See ICHTHYOLOGY Index.

PERCEPTION, is a word which is so well understood, that it is difficult for the lexicographer to give any explanation of it. It has been called the first and most simple act of the mind by which it is conscious of its own ideas. This definition, however, is improper, as it confounds perception with consciousness; although the objects of the former faculty are things without us, those of the latter the energies of our own minds. Perception is that power or faculty by which, through the medium of the senses, we have the cognizance of objects distinct and apart from ourselves, and learn that we are but a small part in the system of nature. By what process the senses give us this information, we have endeavoured to show elsewhere, (see METAPHYSICS, Part I. chap. i.); and we should not again introduce the subject, but to notice a singular opinion of a very able writer, whose work has been given to the public since our article alluded to had issued from the press.

Dr Sayers has endeavoured to prove that no man can perceive two objects, or be conscious of two ideas at the same instant. If this be true, not only our theory of time (see METAPHYSICS, Part II. chap. vii.) is grossly absurd, but even memory itself seems to be an imaginary faculty. If a man be not conscious of his present existence, at the very instant when he thinks of a past event, or reviews a series of past transactions, it is difficult, to us indeed impossible, to conceive what idea he can have of time, or what he can mean when he says that he remembers a thing. But let us examine the reasoning by which the ingenious author endeavours to establish his opinion.

"If we reflect (says he) upon the surprising velocity with which ideas pass through the mind, and the remarkable rapidity with which the mind turns itself, or is directed from one object of contemplation to another, this might alone give us some suspicion that we may probably be mistaken in supposing ideas to be synchronously perceived. Other arguments, may be adduced to strengthen this suspicion. It will be granted, I believe, that the mind, whether immaterial or the result of organization, has certainly a wholeness or unity belonging to it, and that it is either not composed of parts, or that no one of the parts from which it originates is itself mind: in this case, it is difficult to conceive how two ideas should be impressed upon the mind at the same instant: for this would be supposing that part of the mind could receive one idea, and part another, at the same time; but if the parts do not perceive singly, this is evidently impossible. If, on the other hand, this self-division of the mind does not take place, then if two ideas are nevertheless to be perceived at the same instant, it would seem that those ideas must be so blended with each other, that neither of them could appear distinct. If we examine the manner in which a complex idea is perceived, we shall find very clearly, that the whole of such an idea is never present to the mind at once. In thinking of a centaur, for instance,

Perca
||
Perception.Disquisitions
Physical
and Literary.

Perception stance, can we at the same moment be thinking of the parts of a man and the parts of a horse? Can we not almost detect the gliding of the mind from the one to the other? In contemplating the complex idea of gold, are the ideas of its colour, ductility, hardness, and weight, all present to the mind at the same instant? I think, if we accurately attended to it, we shall find a perceptible time has elapsed before this complex idea has been perfectly formed in our mind: but if all the parts of a complex idea cannot be recalled at the same instant, is it not reasonable to infer that these parts are also singly impressed, and not all originally perceived at the same instant?"

This reasoning is plausible, but perhaps not convincing. Surely we have all been conscious of bodily pain or pleasure with our eyes open, and been offended by disagreeable smells at the very instant that we looked at objects beautifully coloured. That our ideas pass through the mind with great velocity, and that the mind can rapidly turn itself from one subject of contemplation to another, are truths which cannot be controverted; but instead of leading us to suppose that two or more objects cannot be synchronously perceived, or two or more ideas synchronously apprehended, they appear to furnish a complete proof of the reverse of all this. For we beg leave to ask how we come to know that ideas pass with velocity through the mind, if we be not all the while conscious of something that is permanent? If we can contemplate but one idea at once, it is plainly impossible that two or more can be compared together; and therefore we cannot possibly say that any particular train has passed through the mind with a degree of velocity greater or less than that which we have usually experienced; nay, we cannot say that we have ever experienced a train of ideas at all, or even been conscious of a single idea, besides the immediate object of present apprehension. That the mind is an individual, we most readily grant; but that it should therefore be incapable of having *two* ideas synchronously excited in it, is a proposition for which the author has brought no evidence. That it is difficult to conceive *how* this is done, we acknowledge; but not that it is more difficult than to conceive how a *single* idea is excited in the mind; for of the mode in which mind and matter mutually operate on each other, we can form no conception. We know that objects make an impression on the organs of sense; that this impression is by the nerves communicated to the brain, and that the agitation of the brain excites sensation in the mind: but in *what way* it excites sensation we know not; and therefore have no reason to suppose that two or more different agitations may not excite two or more synchronous sensations, as well as one agitation excites one sensation. That the agitation given to the brain operates on the mind, is known by experience; but experience gives us no information respecting the *mode* of that operation. If the mind be, as our author and we suppose, one individual, it cannot, as mind, be either divisible or extended; and therefore it is certain that the operation in question cannot be, in the proper sense of the word, impression. Hence we have no right to infer, if two objects be perceived at once, either that the idea of the one must be impressed on a part of the mind different from that which receives the impression of the other, or that the two impressions must be so blended with each other, that neither of them could appear distinct; for this would be to reason from one

mode of operation to another; with which, upon acknowledged principles, it can have nothing in common.

By far the greater part of our ideas are relics of *visible* sensations; and of every thing which we can actually see at once, we at once contemplate the idea. That we could at once perceive a centaur, if such a being were presented to us, cannot surely be doubted by any one who has ever looked at a man on horseback; and therefore that we can at the same moment contemplate the whole idea of a centaur, is a fact of which consciousness will not permit us to doubt.—If, indeed, we choose to analyze this complex idea into its component parts, it is self-evident that the mind must glide from the one to the other, because the very analysis consists in the separation of the parts, of which, if after that process we think of them, we must think in succession: but that we may have at the same instant, either an actual or ideal view of all the parts of the centaur united, is a proposition so evident as to admit of no other proof than an appeal to experience. In contemplating what the author calls the complex idea of gold, it cannot be denied that the ideas of its colour, ductility, hardness, and weight, are never all present to the mind at the same instant: but the reason is obvious. These are not all *ideas*, in the proper sense of the word, but some of them are ideas, and some notions, acquired by very different processes and very different faculties. Colour is an idea of sensation, immediately suggested through the organ of sight; ductility is a relative notion, acquired by repeated experiments; and gold might be made the object of every sense, without suggesting any such notion. The writer of this article never saw an experiment made on the ductility of gold, and has therefore a very obscure and indistinct notion of that property of the metal; but he is conscious, that he can perceive, at the same instant, the yellow colour and circular figure of a guinea, and have a very distinct, though relative notion, of its hardness.

We conclude, therefore, that the mind is capable of two or more synchronous perceptions, or synchronous ideas; that, during every train which passes through it, it is conscious of its own permanent existence; and that if it were limited to the apprehension of but one idea at once, it could have no remembrance of the past, or anticipation of the future, but would appear to itself, could it make any comparison, to pass away like a flash of lightning.

PERCH, in land-measuring, a rod or pole of 16½ feet in length, of which 40 in length and 4 in breadth make an acre of ground. But, by the customs of several counties, there is a difference in this measure. In Staffordshire it is 24 feet; and in the forest of Sherwood 25 feet: the foot being there 18 inches long; and in Herefordshire a perch of ditching is 21 feet, the perch of walling 16½ feet, and a pole of denuded ground is 12 feet, &c.

PERCH, a fish. See PERCA, ICHTHOLOGY *Index*.

PERCHE, a territory of Orleannois in France, 35 miles long, and 30 broad; bounded on the north by Normandy; on the south, by Maine and Dunois; on the east, by Beauce; and on the west, by Maine. It takes its name from a forest, and is pretty fertile. The inhabitants carry on a pretty good trade; and the principal town is Belleme.

Percolation
||
Perfume.

PERCOLATION, a chemical operation which is the same with **FILTRATION**.

PERCUSSION, in *Mechanics*, the impression a body makes in falling or striking upon another; or the shock of two bodies in motion. See **DYNAMICS** and **MECHANICS**.

PERDICIUM, a genus of plants, belonging to the *singenesia* class; and in the natural method ranking under the 49th order, *Compositæ*. See **BOTANY Index**.

PERDIX, the partridge. See **TETRAO**, **ORNITHOLOGY Index**.

PEREASLAW, a strong populous town of Poland, in the palatinate of Kiovia, situated on the river **Tribecz**; in *E. Long.* 32. 44. *N. Lat.* 49. 46.

PERENNIALS, or **PERENNIAL FLOWERS**, in *Botany*, a term applied to those plants whose roots abide many years, whether they retain their leaves in winter or not. Those which retain their leaves are called *evergreens*; but such as cast their leaves are named *deciduous* or *perdisols*.

PERFECT, something to which nothing is wanting, or that has all the requisites of its nature and kind.

PERFECT Cadence, in *Musick*. See **CADENCE**.

PERFECT Tense, in *Grammar*. See **PRETERITE**.

PERFECTION, the state or quality of a thing **PERFECT**.

Perfection is divided, according to **Chauvinus**, into physical, moral, and metaphysical.

Physical or natural perfection, is that whereby a thing has all its powers and faculties, and those too in full vigour; and all its parts both principal and secondary, and those in their due proportion, constitution, &c. in which sense man is said to be perfect when he has a sound mind in a sound body. This perfection is by the schools frequently termed *ενεργητικον*, because a thing is enabled thereby to perform all its operations.

Moral perfection is an eminent degree of virtue or moral goodness, to which men arrive by repeated acts of piety, beneficence, &c. This is usually subdivided into absolute or inherent, which is actually in him to whom we attribute it; and imputative, which exists in some other, and not in him it is attributed to.

Metaphysical, transcendental, or essential perfection, is the possession of all the essential attributes, or of all the parts necessary to the integrity of a substance; or it is that whereby a thing has or is provided of every thing belonging to its nature. This is either absolute, where all imperfection is excluded, such is the perfection of God; or *secundum quid*, and in its kind.

PERFORANS, MANUS.

PERFORANS Pedis.

PERFORATUS MANUS.

PERFORATUS Pedis.

} See **ANATOMY, Table of the Muscles.**

PERFUME, denotes either the volatile effluvia from any body affecting the organ of smelling, or the substance emitting those effluvia; in which last sense the word is most commonly used. The generality of perfumes are made up of musk, ambergris, civet, rose and cedar woods, orange-flowers, jessamines, jonquils, tuberoses, and other odoriferous flowers. Those drugs commonly called aromatics, such as storax, frankincense, benzoin, cloves, mace, &c. enter the composition of a

perfume; some are also composed of aromatic herbs or leaves, as lavender, marjoram, sage, thyme, hyssop, &c.

The use of perfumes was frequent among the Hebrews, and among the orientals in general, before it was known to the Greeks and Romans. In the time of Moses perfumes must have been known in Egypt, since he speaks of the art of the perfumer, and gives the composition of two kinds of perfumes (*Exod.* xxx. 25.), of which one was to be offered to the Lord upon the golden altar which was in the holy place; and the other was appointed for the anointing of the high priest and his sons (*ibid.* 34, &c.), as also of the tabernacle, and all the vessels that were used in divine service.

The Hebrews had also perfumes which they made use of in embalming their dead. The composition is not known, but it is certain that they generally made use of myrrh, aloes, and other strong and astringent drugs, proper to prevent putrefaction (*John* xix. 49.). See the article **EMBALMING**.

Besides the perfumes for these purposes, the Scripture mentions other occasions whereon the Hebrews used perfumes. The spouse in the *Canticles* (i. 3.) commends the scent of the perfumes of her lover; and her lover in return says, that the scent of the perfumes of his spouse surpasses the most excellent odours (*id.* iv. 10—14.). He names particularly the spikenard, the calamus, the cinnamon, the myrrh, and the aloes, as making a part of these perfumes. The voluptuous woman described by Solomon (*Prov.* vii. 17.) says, that she had perfumed her bed with myrrh, aloes, and cinnamon. The epicures in the book of *Wisdom* (ii. 7.) encourage one another to the luxuriant use of odours and costly perfumes.

Isaiah (lvii. 9.) reproaches Judea, whom he describes as a spouse faithless to God, with being painted and perfumed to please strangers, "Thou wentest to the king with ointment, and didst increase thy perfumes." *Ezekiel* (xxiii. 41.) seems to accuse the Jews with having profaned the odours and perfumes, the use of which was reserved to sacred things, by applying them to their own use.

They came afterwards to be very common among the Greeks and Romans, especially those composed of musk, ambergris, and civet. The *nardus* and *malobathrum* were held in much estimation, and were imported from Syria. The *unguentum nardinum* was variously prepared, and contained many ingredients. *Malobathrum* was an Indian plant. Perfumes were also used at sacrifices to regale the gods; at feasts, to increase the pleasures of sensation; at funerals, to overpower cadaverous smells, and please the manes of the dead; and in the theatres, to prevent the offensive effluvia, proceeding from a crowd, from being perceived.

Since people are become sensible of the harm they do to the head, perfumes are generally disused among us; however, they are still common in Spain and Italy.

PERGAMA, (*Virgil*), the citadel of Troy; which, because of its extraordinary height, gave name to all high buildings (*Servius*). Others say the walls of Troy were called *Pergama*.

PERGAMUM, (*Pliny*); called also *Pergamea*, (*Virgil*); *Pergamia*, (*Plutarch*); a town of Crete, built

Perfume
||
Pergamum.

^{Pergamum,}
^{Pergamus.} built by Agamemnon in memory of his victory, (Velleius). Here was the burying-place of Lycurgus (Aristoxenus, quoted by Plutarch). It was situated near Cydonia (Servius); to what point not said: but Scylax helps him out, who places the Dactymean temple of Diana, which stood near Cydonia (Strabo), to the north of the territory of Pergamia.—Another PERGAMUM (Pliny, Strabo); a town of Mysia, situated on the Caius, which runs by it. It was the royal residence of Eumenes, and of the kings of the Attali (Livy). There an ancient temple of Æsculapius stood; an alyum (Tacitus). The ornament of Pergamum was the royal library, vying with that of Alexandria in Egypt; the kings of Pergamum and Egypt rivalling each other in this respect (Pliny). Strabo ascribes this rivalry to Eumenes. Plutarch reckons up 200,000 volumes in the library at Pergamum. Here the *membrana pergamenæ*, whence the name *parchment*, were invented for the use of books, (Varro, quoted by Pliny). The country of Galen, and of Oribasius chief physician to Julian the Apostate (Eunapius), called by some the *ape of Galen*. Here P. Scipio died (Cicero). Attalus son of Eumenes dying without issue, bequeathed his kingdom to the Roman people, who reduced it to a province, (Strabo). *Pergameus*, the epithet (Martial). Here was one of the nine *conventus juridici*, or assemblies of the *Asia Romana*, called *Pergamenus*, and the ninth in order (Pliny); which he also calls *jurisdictio Pergamena*.

PERGAMUS, an ancient kingdom of Asia, formed out of the ruins of the empire of Alexander the Great. It commenced about the year 283. The first sovereign was one Philetærus an eunuch, by birth a Paphlagonian, of a mean descent, and in his youth a menial servant to Antigonus one of Alexander's captains. He afterwards served Lyfimachus king of Macedon and Thrace, who appointed him keeper of his treasures lodged in Pergamus. While he held this employment, having fallen under the displeasure of Arsinoe wife to Lyfimachus, she found means to make a quarrel between him and his master; upon which Philetærus seized on the castle of Pergamus, together with the treasures entrusted to his care, amounting to 90,000 talents. At first he offered his service, together with his treasure, to Seleucus king of Syria: but both Seleucus and Lyfimachus dying soon after, he kept possession of the town and treasure also till his death; which happened 20 years after his revolt from Lyfimachus.

Philetærus left the city of Pergamus to his brother, or, according to some, to his brother's son Eumenes I. and he, laying hold of the opportunity offered by the dissensions among the Seleucidæ, possessed himself of many strong-holds in the province of Asia; and having hired a body of Galatians, defeated Antiochus, as he was returning from a victory gained over his brother Seleucus Callinicus. By this victory he obtained possession of the greater part of Asia: however, he did not long enjoy his acquisitions; for he died next year of immoderate drinking, a vice to which he was greatly addicted.

Eumenes was succeeded by Attalus I. nephew of Philetærus, and the first who took upon him the title of king of Pergamus. He defeated the Gauls, who were desirous of settling in his territory; and, accor-

ding to Livy, was the first of the Asiatic princes who refused to pay a contribution to these barbarians. When Seleucus Ceraunus was engaged in other wars, he invaded his territories, and conquered all the provinces on this side of Mount Taurus; but was soon driven out of his new acquisitions by Seleucus and his grandfather Achæus, who entering into an alliance against him, deprived him of all his newly acquired territories, and even besieged him in his capital. Upon this Attalus invited to his assistance the Gauls who had settled in Thrace: and with their help not only obliged the enemy to raise the siege of Pergamus, but quickly recovered all the provinces he had lost. After this he invaded Ionia and the neighbouring provinces, where several cities voluntarily submitted to him. The Teians, Colophonians, with the inhabitants of Egea and Lemnos, sent deputies declaring themselves ready to acknowledge him for their sovereign; the Carfenes, on the other side the river Lycus, opened their gates to him, having first expelled the governor set over them by Achæus. From thence he advanced to Apia, and encamping on the banks of the river Megithus, received homage from the neighbouring nations. But here the Gauls, being frightened by an eclipse of the moon, refused to proceed farther; which obliged Attalus to return to the Hellespont, where he allowed his allies to settle, giving them a large and fruitful territory, and promising that he would always assist and protect them to the utmost of his power.

Attalus having thus settled his affairs with equal honour and advantage to himself, entered into an alliance with Rome, and afterwards joined them in their war against Philip king of Macedon. Here he had the command of the Rhodian fleet; with which he not only drove the Macedonians quite out of the seas, but having landed his men, he, in conjunction with the Athenians, invaded Macedon, and obliged Philip to raise the siege of Athens, which he had greatly distressed; for which services the Athenians not only heaped on him all the favours they could, but called one of their tribes by his name; an honour they had never bestowed on any foreigner before.

Attalus, not contented with all he had yet done against Philip, attempted to form a general confederacy of the Greeks against him. But while he was haranguing the Bœotians to this purpose, and exhorting them with great vehemence to enter into an alliance with the Romans against their common enemy, he fell down speechless. However, he came to himself again, and desired to be carried by sea from Thebes to Pergamus, where he died soon after his arrival, in the 72d year of his age and 43d of his reign.

This prince was a man of great generosity, and such an enthusiast in learning and learned men, that he caused a grammarian named *Daphidas* to be thrown into the sea from the top of a high rock, because he spoke disrespectfully of Homer.

Attalus was succeeded by his eldest son Eumenes II. He was exceedingly attached to the Romans, inasmuch that he refused the daughter of Antiochus the Great in marriage, lest he should thus have been led into a difference with that people. He also gave notice to the Roman senate of the transactions of Ariarathes king of Cappadocia, who was making great preparations both by sea and land. Nor did Eumenes stop here; for
when

Pergamus. when he saw the war about to break out between Antiochus and the Romans, he sent his brother Attalus to Rome to give information of the proceedings of Antiochus. The senate heaped honours both on Eumenes and his brother; and in the war which followed, gave the command of their fleet to the king of Pergamus in conjunction with C. Livius Salinator. The victory gained on this occasion was in a great measure owing to Eumenes, who boarded some of the enemy's ships in person, and during the whole action behaved with uncommon bravery. Some time afterwards Eumenes, entering the territories of Antiochus with a body of 5000 men, ravaged all the country about Thyatira, and returned with an immense booty. But in the mean time Antiochus invading Pergamus in his turn, ravaged the whole country, and even laid siege to the capital. Attalus, the king's brother, held out with a handful of men till the Achæans, who were in alliance with Eumenes, sent 1000 foot and 100 horse to his assistance. As this small body of auxiliaries were all chosen men, and commanded by an experienced officer, they behaved with such bravery that the Syrians were obliged to raise the siege. At the battle of Magnesia, too, Eumenes behaved with the greatest bravery: not only sustaining the first attack of the enemy's elephants, but driving them back again on their own troops, which put the ranks in disorder, and gave the Romans an opportunity of giving them a total defeat by attacking them opportunely with their horse. In consequence of this defeat, Antiochus was obliged to conclude a peace with the Romans on such terms as they pleased to prescribe; one of which was, that he should pay Eumenes 400 talents, and a quantity of corn, in recompence for the damage he had done him.

Eumenes now thought of obtaining some reward from the Romans equivalent to the services he had done them. Having gone to Rome, he told the senate, that he was come to beg of them that the Greek cities which had belonged to Antiochus before the commencement of the late war, might now be added to his dominions; but his demand was warmly opposed by the ambassadors from Rhodes, as well as by deputies from all the Greek cities in Asia. The senate, however, after hearing both parties, decided the matter in favour of Eumenes, adding to his dominions all the countries on this side of Mount Taurus which belonged to Antiochus; the other provinces lying between that mountain and the river Mæander, excepting Lycia and Caria, were bestowed on the Rhodians. All the cities, which had paid tribute to Attalus, were ordered to pay the same to Eumenes; but such as had been tributary to Antiochus were declared free.

Soon after this Eumenes was engaged in a war with Prusias king of Bithynia, who made war upon him by the advice of Hannibal the celebrated Carthaginian general. But Eumenes, being assisted by the Romans, defeated Prusias in an engagement by sea, and another by land; which so disheartened him, that he was ready to accept of peace on any terms. However, before the treaty was concluded, Hannibal found means to draw Philip of Macedon into the confederacy, who sent Philocles, an old and experienced officer, with a considerable body of troops to join Prusias. Hereupon Eumenes sent his brother Attalus to Rome with a

golden crown, worth 15,000 talents, to complain of Prusias for making war on the allies of the Roman people without any provocation. The senate accepted the present, and promised to adjust every thing to the satisfaction of their friend Eumenes, whom they looked upon to be the most steady ally they had in Asia. But in the mean time Prusias, having ventured another sea-fight, by a contrivance of Hannibal's, gained a complete victory. The Carthaginian commander advised him to fill a great many earthen vessels with various kinds of serpents and other poisonous reptiles, and in the heat of the fight to throw them into the enemies ships so as to break the pots and let the serpents loose. All the soldiers and seamen were commanded to attack the ship in which Eumenes was, and only to defend themselves as well as they could against the rest; and that they might be in no danger of mistaking the ship, a herald was sent before the engagement with a letter to the king. As soon as the two fleets drew near, all the ships of Prusias, singling out that of Eumenes, discharged such a quantity of serpents into it, that neither soldiers nor sailors could do their duty, but were forced to fly to the shore, lest they should fall into the enemy's hands. The other ships, after a faint resistance, followed the king's example, and were all driven ashore with great slaughter, the soldiers being no less annoyed by the stings of the serpents, than by the weapons of the enemy. The greatest part of the ships of Eumenes were burnt, several taken, and the others so much shattered that they became quite unserviceable. The same year Prusias gained two remarkable victories over Eumenes by land, both of which were entirely owing to stratagems of Hannibal. But, while matters were thus going on to the disadvantage of Eumenes, the Romans interfered, and by their deputies not only put an end to the differences between the two kings, but prevailed on Prusias to betray Hannibal; upon which he poisoned himself, as hath been related under the article HANNIBAL.

Eumenes being thus freed from such a dangerous enemy, engaged in a new war with the kings of Cappadocia and Pontus, in which also he proved victorious. His friendship for the Romans he carried to such a degree of enthusiasm, that he went in person to Rome to inform them of the machinations of Perfes king of Macedon. He had before quarrelled with the Rhodians, who sent ambassadors to Rome to complain of him. But as the ambassadors happened to arrive while the king himself was present in the city, the Rhodian ambassadors could not obtain any hearing, and Eumenes was dismissed with new marks of favour. This journey, however, had almost proved fatal to him; for, on his return, as he was going to perform a sacrifice at Delphi, two assassins, sent by Perfes, rolled down two great stones upon him as he entered the straits of the mountains. With one he was dangerously wounded on the head, and with the other on the shoulder. He fell with the blows from a steep place, and thus received many other bruises; so that he was carried on board his ship when it could not well be known whether he was dead or alive. His people, however, soon finding that he was still alive, conveyed him to Corinth, and from Corinth to Ægina, having caused their vessels to be carried over the isthmus.

Eumenes remained at Ægina till his wounds were cured,

^{Pergamus} cured, which was done with such secrecy, that a report of his death was spread all over Asia, and even believed at Rome; nay, his brother Attalus was so convinced of the truth of this report, that he not only assumed the government, but even married Stratonice the wife of Eumenes. But in a short time Eumenes convinced them both of his being alive, by returning to his kingdom. On the receipt of this news, Attalus resigned the sovereignty in great haste, and went to meet his brother; carrying a halberd, as one of his guards. Eumenes received both him and the queen with great tenderness, nor did he ever say any thing which might tend to make them uneasy; only it is said he whispered in his brother's ear when he first saw him, "Be in no haste to marry my wife again till you are sure that I am dead."

The king being now more than ever exasperated against Peres, joined the Romans in their war against him; but during the course of it he suddenly cooled in his affection towards those allies whom he had hitherto served with so much zeal, and that to such a degree, that he admitted ambassadors from Peres, and offered to stand neuter if he would pay him 1000 talents, and for 1500, to influence the Romans to grant him a safe and honourable peace. But these negotiations were broke off without effect, by reason of the distrust which the two kings had of one another. Eumenes could not trust Peres unless he paid him the money beforehand; while, on the other hand, Peres did not care to part with the money before Eumenes had performed what he promised; neither could he be induced to pay the sum in question, though the king of Pergamus offered to give hostages for the performance of his promise. What the reason of such a sudden change in the disposition of Eumenes was, is nowhere told; however, the fact is certain. The negotiations above mentioned were concealed from the Romans as long as possible; but they soon came to be known: after which the republic began to entertain no small jealousy of their old friend, and therefore heaped favours on his brother Attalus, without taking any notice of the king himself. Eumenes had sent him to Rome to congratulate the senate on the happy issue of the war with Peres, not thinking that his practices had been discovered. However, the senate, without taking any notice of their disaffection to Eumenes at first, entertained Attalus with the greatest magnificence; then several of the senators who visited him proceeded to acquaint him with their suspicions of the king, and desired Attalus to treat with them in his own name, assuring him, that the kingdom of Pergamus would be granted him, if he demanded it, by the senate. These speeches had at first some effect; but Attalus, being of an honest disposition, and assisted by the advice of a physician called *Stratius*, a man of great probity, resolved not to comply with their desire. When he was admitted to the senate, therefore, he first congratulated them on the happy issue of the Macedonian war, then modestly recounted his own services; and lastly, acquainted them with the motive of his journey; intreated them to send ambassadors to the Gauls, who by their authority might secure his brother from any danger of their hostilities; and he requested them also, that the two cities of *Aenus* and *Maronea* might be bestowed on himself. The senate, imagining that Attalus designed to choose some other day to sue for his bro-

ther's kingdom, not only granted all his requests, but ^{Pergamus} sent him richer and more magnificent presents than they had ever done before. Upon this Attalus immediately set out on his return to Pergamus; which so provoked the senators, that they declared the cities free which they had promised to Attalus, thus rendering ineffectual their promise which they were ashamed openly to revoke; and as for the Gauls, who were on all occasions ready to invade the kingdom of Pergamus, they sent ambassadors to them, with instructions to behave in such a manner as would rather tend to encourage them in their design than dissuade them from it.

Eumenes, being alarmed at those proceedings, resolved to go in person to Rome, in order to justify himself. But the senate, having already condemned him in their own minds, resolved not to hear his vindication. For this reason, as soon as they heard of his design, they made an act that no king should be permitted to enter the gates of Rome. Eumenes, however, who knew nothing of this act, set forward on his journey, and landed at Brundisium; but no sooner did the Roman senate get intelligence of his arrival there, than they sent a quaestor acquainting him with the decree of the senate; and telling him at the same time, that if he had any business to transact with the senate, he was appointed to hear it, and transmit it to them; but if not, that the king must leave Italy without delay. To this Eumenes replied, that he had no business of any consequence to transact, and that he did not stand in need of any of their assistance; and without saying a word more, went on board his ship, and returned to Pergamus.

On his return home, the Gauls, being encouraged by the cold reception which he had met with at Rome, invaded his territories, but were repulsed with great loss by the king, who afterwards invaded the dominions of Prusias, and possessed himself of several cities. This produced new complaints at Rome; and Eumenes was accused, not only by the ambassadors of Prusias, but also by those of the Gauls and many cities in Asia, of keeping a secret correspondence with Peres king of Macedon. This last charge was confirmed by some letters which the Romans themselves had intercepted; so that Eumenes found it impossible to keep up his credit any longer at Rome, though he sent his brothers *Athenæus* and *Attalus* thither to intercede for him. The senators, in short, had conceived the most implacable hatred against him, and seemed absolutely bent on his destruction, when he died, in the 39th year of his reign, leaving his kingdom and his wife to his brother Attalus. He left one son, but he was an infant, and incapable of governing the kingdom; for which reason Eumenes chose rather to give the present possession of the crown to his brother, reserving the succession to his son, than to endanger the whole by committing the management of affairs to his son's tutors.

Attalus, in the beginning of his reign, found himself greatly distressed by Prusias king of Bithynia, who not only overthrew him in a pitched battle, but advanced to the very walls of Pergamus, ravaging the country as he marched along; and at last reduced the royal city itself. The king, however, saved himself by a timely flight, and dispatched ambassadors to Rome, complaining of the bad usage of Prusias. The latter endeavoured to defend himself, and to throw the blame on Attalus.

Pergamus lus. But, after a proper inquiry was made into the matter, Prusias was found to be entirely in the wrong; in consequence of which, he was at last obliged to conclude a peace with his adversary on the following terms. 1. That he should immediately deliver up to Attalus 20 ships with decks. 2. That he should pay 500 talents to Attalus within the space of 20 years. 3. That he should pay 100 talents to some of the other Asiatic nations by way of reparation for the damages they had sustained from him. And, 4. Both parties should be content with what they had before the beginning of the war.

Some time after this, Prusias having made an unnatural attempt on the life of his son Nicomedes, the latter rebelled, and, with the assistance of Attalus, drove his father from the throne, and, as is said, even murdered him in the temple of Jupiter. The Romans took no notice of these transactions, but showed the same kindness to Attalus as formerly. The last enterprise in which we find Attalus engaged, was against Andriceus the pretended son of Peres king of Macedonia, where he assisted the Romans; after which he gave himself up entirely to ease and luxury, committing state affairs entirely to his ministers; and thus continued to his death, which happened in the 82d year of his age, about 138 B. C.

Attalus II. was succeeded by Attalus III. the son of Eumenes; for the late king, considering that he only held the crown as a trust for his nephew, passed by his own children in order to give it to him, though he appears to have been by no means worthy of it. He is said to have been deprived of his senses through the violence of his grief for his mother's death; and indeed, throughout his whole reign, he behaved more like a madman than any thing else. Many of his subjects of the highest quality were cut off by their wives and children, upon the most groundless suspicions; and for these executions he made use of mercenaries hired out from among the most barbarous nations. Thus he proceeded till he had cut off all the best men in the kingdom; after which he fell into a deep melancholy, imagining that the ghosts of those whom he had murdered were perpetually haunting him. On this he shut himself up in his palace, put on a mean apparel, let his hair and beard grow, and sequestered himself from all mankind. At last he withdrew from the palace, and retired into a garden, which he cultivated with his own hands, and filled with all sorts of poisonous herbs. These he used to mix with wholesome pulse, and send packets of them to such as he suspected. At last, being weary of this amusement, and living in solitude, because nobody durst approach him, he took it in his head to follow the trade of a founder, and make a brazen monument. But, while he laboured at melting and casting the brass, the heat of the sun and furnace threw him into a fever, which in seven days put an end to his tyranny, after he had fat on the throne five years.

On the death of the king, a will was found, by which he left the Roman people heirs of all his goods; upon which they seized on the kingdom, and reduced it to a province of their empire by the name of *Asia Proper*. But Aristonicus, a son of Eumenes by an Ephesian courtesan, reckoning himself the lawful heir to the crown, could by no means be satisfied with this usurpation of the Romans, and therefore assembled a consider-

Pergamus able army to maintain his pretensions. The people in general, having been accustomed to a monarchy, dreaded a republican form of government; in consequence of which, they assisted Aristonicus, and soon put him in a condition to reduce the whole kingdom. The news, however, were soon carried to Rome; and Licinius Crassus, the pontifex maximus, was sent into the east, with orders to enforce obedience to the king's will. Historians take no notice of any forces which were sent along with this commander; whence it is supposed, that he depended on assistance from the Asiatics, who were in alliance with Rome, or from the Egyptians. But when he came thither, he found both the Syrians and Egyptians so reduced, that he could not expect any assistance from them. However, he was soon supplied with troops in plenty by the kings of Pontus, Bithynia, Cappadocia, and Paphlagonia; but managed matters so ill, that he was entirely defeated and taken prisoner. Those who took him, designed to carry him to Aristonicus; but he, not able to endure the disgrace, would have laid violent hands on himself if he had not been disarmed. However, being allowed to keep a rod for managing the horse on which he sat, he struck a Thracian soldier who stood near him so violently with it, that he beat out one of his eyes; upon which the other drew his sword, and run him through on the spot. His head was brought to Aristonicus, who exposed it to public view; but the body was honourably buried.

Aristonicus had no great time to enjoy the fruits of his victory. Indeed he behaved very improperly after it; for, instead of preparing to oppose the next army, which he might have been assured the Romans would send against him, he spent his time in feasting and revelling. But he was soon routed out of his lethargy by Perpenna the new consul, who having assembled with incredible expedition the troops of the allies, came unexpectedly upon him, obliged him to venture an engagement at a disadvantage, and entirely defeated him. Aristonicus fled to a city called *Stratonice*, but was so closely pursued by the conqueror, that the garrison, having no method of supplying themselves with provisions, delivered up their leader, as well as a philosopher named *Biosus*, who had been the companion and counsellor of Aristonicus. The philosopher behaved with great resolution after being taken, and openly defended his siding with Aristonicus, because he thought his cause just. He exhorted the latter to prevent the disgrace and misery of captivity by a voluntary death; but Aristonicus, looking upon death as a greater misery than any captivity, suffered himself to be treated as his conquerors pleased.

In the mean time, a new consul, named *Manius Aquilius*, being arrived from Rome, sent a most haughty message to Perpenna, requiring him immediately to deliver up Aristonicus, as a captive belonging to his triumph when the war should be ended. With this demand Perpenna refused to comply, and his refusal had almost produced a civil war. However, this was prevented by the death of Perpenna, which happened soon after the dispute commenced. The Pergameans, notwithstanding the defeat and captivity of their leader, still held out with such obstinacy, that Aquilius was obliged to besiege, and take by force, almost every city in the kingdom. In doing this, he took a very effectual,

Pergunnah ||
Perian-
thium.

tual, though exceeding cruel method. Most of the cities in the kingdom had no other water than what was brought from a considerable distance in aqueducts. These Aquilii did not demolish, but poisoned the water, which produced the greatest abhorrence of him throughout all the east. At last, however, the whole country being reduced, Aquilius triumphed, the unhappy Aristonicus was led in chains before his chariot, and probably ended his miserable life in a dungeon. The country remained subject to the Romans while their empire lasted, but is now in the hands of the Turks. The city is half ruined, and is still known by the name of *Pergamus*. It is inhabited by about 3000 Turks, and a few families of poor Christians. E. Long. 27. 27. N. Lat. 30. 3.

PERGUNNAH, in the language of Hindostan, means the largest subdivision of a province, whereof the revenues are brought to one particular *head Cutchery*, from whence the accounts and cash are transmitted to the general *Cutchery* of the province.

PERIAGOGE, in *Rhetoric*, is used where many things are accumulated into one period which might have been divided into several.

PERIAGUA, a kind of large canoe made use of in the Leeward islands, South America, and the gulf of Mexico. It is composed of the trunks of two trees hollowed and united together; and thus differs from the canoe, which is formed of one tree.

PERIANDER, tyrant of Corinth and Corcyra, was reckoned among the seven wise men of Greece; though he might rather have been reckoned among the most wicked men, since he changed the government of his country, deprived his countrymen of their liberty, usurped the sovereignty, and committed the most shocking crimes. In the beginning of his reign he behaved with mildness; but after his having sent to the tyrant of Syracuse to consult him on the safest method of government, he abandoned himself to cruelty. The latter, having heard Periander's envoys, took them into a field, and, instead of answering them, pulled up before them the ears of corn which exceeded the rest in height. Periander, on being told of this action, understood what was meant by it. He first secured himself by a good guard, and then put the most powerful Corinthians to death. He abandoned himself to the most enormous crimes; committed incest with his mother, kicked to death his wife Melissa, daughter of Procles king of Epidaurus, notwithstanding her being with child; and was so enraged at Lycophron, his second son, for lamenting his mother's death, that he banished him into the island of Corcyra. Yet he passed for one of the greatest politicians of his time; and Heraclides tells us, that he forbade voluntuousness; that he imposed no taxes, contenting himself with the custom arising from the sale and the import and export of commodities; that, tho' wicked himself, he hated the wicked, and caused all pimps to be drowned; lastly, that he established a senate, and settled the expence of its members. He died 585 B. C.

PERIANTHIUM, (from *περι* "round," and *ανθος* "the flower,") the flower cup properly so called, the most common species of calyx, placed immediately under the flower, which is contained in it as in a cup. See *BOTANY Index*.

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PERICARDIUM, in *Anatomy*, a membranous bag filled with water, which contains the heart in man and many other animals. It is formed by a duplicature of the mediastinum, or membrane which divides the thorax into two unequal parts. See *ANATOMY*, n^o 121.

PERICARPIUM, (from *περι* "round," and *καρπος* "fruit,") the seed-vessel; that organ of a plant containing the seeds, which it discharges when ripe. The seed-vessel is in fact the developed seed-bud, and may very properly be compared to the fecundated ovary in animals; for it does not exist till after the fertilizing of the seeds by the male-dust, and the consequent fall of the flower. All plants, however, are not furnished with a seed-vessel; in such as are deprived of it, the receptacle or calyx performs its functions by inclosing the seeds, as in a matrix, and accompanying them to perfect maturity.

PERICHORUS, in antiquity, a name given by the Greeks to their profane games or combats, that is, to such as were not consecrated to any of the gods.

PERICLES, was one of the greatest men that ever flourished in Greece. He was educated with all imaginable care; and beside other masters, he had for his tutors Zeno, Eleates, and Anaxagoras. He learned from the last of these to fear the gods without superstition, and to account for an eclipse from a natural cause. Many were unjust enough to suspect him of atheism, because he had perfectly studied the doctrine of that philosopher. He was a man of undoubted courage; and of such extraordinary eloquence, supported and improved by knowledge, that he gained almost as great an authority under a republican government as if he had been a monarch; but yet he could not escape the satirical strokes of the comic poets. His dissoluteness with women was one of the vices with which he was chiefly charged. He died the third year of the Peloponnesian war, after long sickness, which had weakened his understanding. Aspasia, Pericles's favourite, was a learned woman of Miletus: she taught Socrates rhetoric and politics. As Pericles cared not much for his wife, he willingly gave her up to another, and married Aspasia, whom he passionately loved.

PERICRANIUM, in *Anatomy*, a thick solid coat or membrane covering the outside of the cranium or skull. See *ANATOMY*, n^o 4.

PERIGEE, in *Astronomy*, that point of the sun or moon's orbit wherein they are at the least distance from the earth; in which sense it stands opposed to apogee.

PERIGORD, a province of France, which makes part of Guienne, bounded on the north by Angoumois and a part of Marche, and on the east by Quercy and Limosin; on the south by Agenois and Bazadois; and on the west, by Bourlebois, Angoumois, and a part of Saintonge. It is about 83 miles in length, and 60 in breadth. It abounds in iron mines, and the air is pure and healthy. Perigueux is the capital town.

PERIGORD-Stone, is supposed to be an ore of manganese, of a dark grey colour, like basalt.

PERIGRAPHE, a word usually understood to express a careless or inaccurate delineation of any thing; but in Vesalius it is used to express the white lines or impressions that appear on the musculus rectus of the abdomen.

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PERIGUEUX, an ancient town of France, capital of the province of Perigord, seated on the river Isle, in E. Long. 0. 33. N. Lat. 45. 18. It is remarkable for the ruins of the temple of Venus, and an amphitheatre.

PERIHELIIUM, in *Astronomy*, that part of a planet or comet's orbit wherein it is in its least distance from the sun; in which sense it stands in opposition to aphelium.

PERIMETER, in *Geometry*, the bounds or limits of any figure or body. The perimeters of surfaces or figures are lines; those of bodies are surfaces. In circular figures, instead of perimeter, we say circumference, or periphery.

PERINÆUM, or PERINEUM, in *Anatomy*, the space between the anus and the parts of generation, divided into two equal lateral divisions by a very distinct line, which is longer in males than in females.

PERIOD, in *Astronomy*, the time taken up by a star or planet in making a revolution round the sun; or the duration of its course till it return to the same part of its orbit. See PLANET.

The different periods and mean distances of the several planets are as follows:

| | Days. | h. | ' | " | mean Dist. |
|----------|-------|----|----|----|------------|
| Herschel | 30737 | 18 | | | 1908352 |
| Saturn | 10759 | 1 | 51 | 11 | 954072 |
| Jupiter | 4332 | 14 | 27 | 10 | 520279 |
| Mars | 686 | 23 | 30 | 35 | 152369 |
| Earth | 365 | 6 | 9 | 12 | 1000000 |
| Venus | 224 | 16 | 49 | 10 | 72333 |
| Mercury | 87 | 23 | 15 | 43 | 38710 |

There is a wonderful harmony between the distances of the planets from the sun, and their periods round him; the great law whereof is, that the squares of the periodical times of the primary planet, are to each other as the cubes of their distances from the sun: and likewise, the squares of the periodical times of the secondaries of any planet are to each other as the cubes of their distances from that primary. This harmony among the planets is one of the greatest confirmations of the Copernican hypothesis. See ASTRONOMY, p. 100 and 101.

For the periods of the moon, see MOON, ASTRONOMY Index.

The periods of several comets are now pretty well ascertained. See ASTRONOMY, n^o 306.

PERIOD, in *Chronology*, denotes a revolution of a certain number of years, or a series of years, whereby, in different nations, and on different occasions, time is measured; such are the following.

Calippic PERIOD, a system of seventy-six years. See CALIPPIC, and ASTRONOMY, n^o 11, &c.

Dionysian PERIOD, or *Victorian Period*, a system of 532 lunæ-solar and Julian years; which being elapsed, the characters of the moon fall again upon the same day and feria, and revolve in the same order, according to the opinion of the ancients.

This period is otherwise called the *great paschal cycle*, because the Christian church first used it to find the true time of the pascha or easter. The sum of these years arises by multiplying together the cycles of the sun and moon.

Hipparchus's PERIOD, is a series of 304 solar years, returning in a constant round, and restoring the new and full moons to the same day of the solar year, according to the sentiment of Hipparchus. This period arises by multiplying the Calippic period by four.—Hipparchus assumed the quantity of the solar year to be 365 days 5 hours 55' 12"; and hence concluded, that in 104 years Calippus's period would err a whole day. He therefore multiplied the period by four, and from the product cast away an entire day. But even this does not restore the new and full moons to the same day throughout the whole period; but they are sometimes anticipated 1 day 8 hours 23' 29" 20". See ASTRONOMY, n^o 14.

Julian PERIOD. See JULIAN.

PERIOD, in *Grammar*, denotes a small compass of discourse, containing a perfect sentence, and distinguished at the end by a point, or full stop, thus (.); and in members or divisions marked by commas, colons, &c.

Father Buffier observes two difficulties in the use of the period, or point; i. e. in distinguishing it from the colon, or double point; and in determining justly the end of a period, or perfect sentence. It is remarked, that the supernumerary members of a period, separated from the rest by colons and semicolons, usually commence with a conjunction: yet it is true these same conjunctions sometimes rather begin new periods than supernumerary members of old ones. It is the sense of things, and the author's own discretion, that must make the proper distinction which of the two in effect it is. No rules will be of any service, unless this be admitted as one, that when what follows the conjunction is of as much extent as what precedes it, it is usually a new period; otherwise not.

The second difficulty arises hence, that the sense appears perfect in several short detached phrases, wherein it does not seem there should be periods; a thing frequent in free discourse: as, *We are all in suspense: make your proposals immediately: you will be to blame for detaining us longer.* Where it is evident, that simple phrases have perfect senses like periods, and ought to be marked accordingly; but that the shortness of the discourse making them easily comprehended, the pointing is neglected.

De Colonia defines period a short but perfect sentence, consisting of certain parts or members, depending one on another, and connected together by some common vinculum. The celebrated definition of Aristotle is, a period is a discourse which has a beginning, a middle, and an end, all visible at one view. Rhetoricians consider period, which treats of the structure of sentences, as one of the four parts of composition. The periods allowed in oratory are three: A period of two members, called by the Greeks *diocolos*, and by the Latins *binembris*; a period of three members, *tricolos*, *trinembris*; and a period of four, *quadrimembris*, *tetracolos*. See PUNCTUATION.

PERIOD, in numbers, is a distinction made by a point or comma, after every sixth place, or figure; and is used in numeration, for the reader distinguishing and naming the several figures or places; which see under NUMERATION.

PERIOD, in *Medicine*, is applied to certain diseases which have intervals, and returns, to denote an entire course

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course or circle of such disease; or its progress from any state through all the rest till it return to the same again.

Galen describes period as a time composed of an intensification and remission; whence it is usually divided into two parts, the paroxysm or exacerbation, and remission.

In intermitting fevers, the periods are usually stated and regular; in other diseases, as the epilepsy, gout, &c. they are vague or irregular.

PERIOD, in *Oratory*. See there, n^o 47.

PERIODIC, or PERIODICAL, something that terminates and comprehends a period; such is a periodic month; being the space of time wherein the moon dispatches her period.

PERIOECI, *περιοικοι*, in *Geography*, such inhabitants of the earth as have the same latitudes, but opposite longitudes, or live under the same parallel and the same meridian, but in different semicircles of that meridian, or in opposite points of the parallel. These have the same common seasons throughout the year, and the same phenomena of the heavenly bodies; but when it is noon-day with the one, it is midnight with the other, there being twenty-four hours in an east or west direction. These are found on the globe by the hour-index, or by turning the globe half round, that is, 180 degrees either way.

PERIOSTEUM, or PERIOSTIUM, in *Anatomy*, a nervous vascular membrane, endued with a very quick sense, immediately surrounding, in every part, both the internal and external surfaces of all the bones in the body, excepting only so much of the teeth as stand above the gums, and the peculiar places on the bones, in which the muscles are inserted. It is hence divided into the external and internal periosteum; and where it externally surrounds the bones of the skull, it is generally called the *pericranium*. See *ANATOMY Index*.

PERIPATETICS, philosophers, followers of Aristotle, and maintainers of the peripatetic philosophy; called also *Aristotelians*. Cicero says, that Plato left two excellent disciples, Xenocrates and Aristotle, who founded two sects, which only differed in name: the former took the appellation of *Academics*, who were those that continued to hold their conferences in the Academy, as Plato had done before; the others, who followed Aristotle, were called *Peripatetics*, from *περιπατητων*, "I walk;" because they disputed walking in the Lyceum.

Ammonius derives the name Peripatetic from Plato himself, who only taught walking; and adds, that the disciples of Aristotle, and those of Xenocrates, were equally called Peripatetics; the one Peripatetics of the Academy, the other Peripatetics of the Lyceum: but that in time the former quitted the title Peripatetic for that of Academic, on account of the place where they assembled; and the latter retained simply that of Peripatetic. The greatest and best part of Aristotle's philosophy was borrowed from Plato. Serranus asserts, and says he could demonstrate, that there is nothing exquisite in any part of Aristotle's philosophy, dialectics, ethics, politics, physics, or metaphysics, but is found in Plato. And of this opinion are many of the ancient authors, such as Clemens Alexandrinus, &c. Gale attempts to show, that Aristotle borrowed a good deal of his philosophy, both physical, about the first matter,

and metaphysical about the first being, his affections, truth, unity, goodness, &c. from the Scriptures; and adds from Clearchus, one of Aristotle's scholars, that he made use of a certain Jew, who assisted him therein.

Aristotle's philosophy preserved itself in *puris naturalibus* for a long time: in the earlier ages of Christianity, the Platonic philosophy was generally preferred; but this did not prevent the doctrine of Aristotle from forcing its way into the Christian church. Towards the end of the fifth century, it rose into great credit; the Platonics interpreting in their schools some of the writings of Aristotle, particularly his dialectics, and recommending them to young persons. This appears to have been the first step to that universal dominion which Aristotle afterwards obtained among the learned, which was at the same time much promoted by the controversies which Origen had occasioned. This father was zealously attached to the Platonic system; and therefore, after his condemnation, many, to avoid the imputation of his errors, and to prevent their being counted among the number of his followers, openly adopted the philosophy of Aristotle. Nor was any philosophy more proper for furnishing those weapons of subtle distinctions and captious sophisms, which were used in the Nestorian, Arian, and Eutychian controversies. About the end of the sixth century, the Aristotelian philosophy, as well as science in general, was almost universally decried; and it was chiefly owing to Boethius, who explained and recommended it, that it obtained a higher degree of credit among the Latins than it had hitherto enjoyed. Towards the end of the seventh century, the Greeks abandoned Plato to the monks, and gave themselves up entirely to the direction of Aristotle; and in the next century, the Peripatetic philosophy was taught everywhere in their public schools, and propagated in all places with considerable success. John Damascenus very much contributed to its credit and influence, by composing a concise, plain, and comprehensive view of the doctrines of the Stagirite, for the instruction of the more ignorant, and in a manner adapted to common capacities. Under the patronage of Photius, and the protection of Bardas, the study of philosophy for some time declined, but was revived again about the end of the ninth century. About the middle of the 11th century, a revolution in philosophy commenced in France; when several famous logicians, who followed Aristotle as their guide, took nevertheless the liberty of illustrating and modelling anew his philosophy, and extending it far beyond its ancient limits. In the 12th century, three methods of teaching philosophy were in use by the different doctors: the first was the ancient and plain method, which confined its researches to the philosophical notions of Porphyry, and the dialectic system, commonly attributed to St Augustine, and in which was laid down this general rule, that philosophical inquiries were to be limited to a small number of subjects, lest by their becoming too extensive, religion might suffer by a profane mixture of human subtilty with its divine wisdom. The second method was called the Aristotelian, because it consisted in explications of the works of that philosopher, several of whose books, being translated into Latin, were almost everywhere in the hands of the learned. The third was termed the free method, employed by such as were bold enough to search

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after truth, in the manner the most adapted to render their inquiries successful, without rejecting the succours of Aristotle and Plato. A reformed system of the Peripatetic philosophy was first introduced into the schools in the university of Paris, from whence it soon spread throughout Europe; and has subsisted in some universities even to this day, under the name of *school philosophy*. The foundation thereof is Aristotle's doctrine, often misunderstood, but oftener misapplied: whence the retainers thereto may be denominated *Reformed Peripatetics*. Out of these have sprung, at various times, several branches; the chief are, the THOMISTS, SCOTISTS, and NOMINALISTS. See these articles.

The Peripatetic system, after having prevailed with great and extensive dominion for many centuries, began rapidly to decline towards the close of the 17th, when the disciples of Ramus attacked it on the one hand, and it had still more formidable adversaries to encounter in Descartes, Gassendi, and Newton. See PHILOSOPHY.

PERIPATON, in antiquity, the name of that walk in the Lyceum where Aristotle taught, and whence the name of Peripatetics given to his followers.

PERIPEZIA, in the drama, that part of a tragedy wherein the action is turned, the plot unravelled, and the whole concludes. See CATASTROPHE.

PERIPHERY, in *Geometry*, the circumference of a circle, ellipsis, or any other regular curvilinear figure. See GEOMETRY.

PERIPHRAZIS, circumlocution, formed from περι, "about," and φραζω, "I speak;" in rhetoric, a circuit or tour of words, much affected by orators, to avoid common and trite manners of expression. The periphrasis is of great use on some occasions; and it is often necessary to make things be conceived which are not proper to name. It is sometimes polite to suppress the names, and only intimate or design them. These turns of expression are also particularly serviceable in oratory; for the sublime admitting of no direct citations, there must be a compass taken to insinuate the authors whose authority is borrowed. A periphrasis, by turning round a proper name to make it understood, amplifies and raises the discourse; but care must be taken it be not too much swelled, nor extended *mal à propos*; in which case it becomes flat and languid.—See CIRCUMLOCUTION and ORATORY.

PERIPELOCA, Virginian silk: a genus of plants belonging to the pentandria class; and in the natural method ranking under the 30th order, *Contortæ*. See BOTANY *Index*.

PERIPNEUMONY, Περιπνευμονία, formed from περι, "about," and πνευμων "lungs," in *Medicine*, an inflammation of some part of the thorax, properly of the lungs; attended with an acute fever, and a difficulty of breathing. See MEDICINE, n^o 184.

PERIRRHANTERIUM, a vessel of stone or brass which was filled with holy water, and with which all those were sprinkled who were admitted by the ancients to their sacrifices. Beyond this vessel no profane person was allowed to pass. We are told by some, that it was placed in the *adytum*, or inmost recess of the temple; others say it was placed at the door, which indeed seems to be the most likely opinion. It was used both by Greeks and Romans, and has been evidently borrowed, like many other Pagan ceremonies, by the church

of Rome. The Hebrews also had a vessel for purification.

PERISCHII, in *Geography*, the inhabitants of either frigid zone, between the polar circles and the poles, where the sun, when in the summer sigis, moves only round about them, without setting; and consequently their shadows in the same day turn to all the points of the horizon.

PERISTALTIC, a vermicular spontaneous motion of the intestines, performed by the contraction of the circular and longitudinal fibres of which the fleshy coats of the intestines are composed; by means whereof the chyle is driven into the orifices of the lacteal veins, and the faeces are protruded towards the anus.

PERISTYLE, in *Ancient Architecture*, a building encompassed with a row of columns on the inside.

PERTONÆUM, in *Anatomy*, is a thin, smooth, and lubricous membrane, invelling the whole internal surface of the abdomen, and containing most of the viscera of that part as it were in a bag. See ANATOMY *Index*.

PERITROCHIUM, in *Mechanics*, denotes a wheel, or circle, concentric with the base of a cylinder, and moveable together with it about its axis. See MECHANICS.

PERJURY, in *Law*, is defined by Sir Edward Coke to be a crime committed when a lawful oath is administered, in some judicial proceeding, to a person who swears wilfully, absolutely, and falsely, in a matter material to the issue or point in question. In ancient times it was in some places punished with death; in others it made the false swearer liable to the punishment due to the crime he had charged the innocent person with; in others a pecuniary mulct was imposed. But though it escaped human, yet it was thought, amongst the ancients in general, that the divine vengeance would most certainly overtake it; and there are many severe instances from the hand of God upon record, as monuments of the abhorrence in which this atrocious crime is held by the Deity. The souls of the deceased were supposed to be employed in punishing perjured persons. Even the inanimate creation was thought to take revenge for this crime. The Greeks supposed that no person could swear falsely by Styx without some remarkable punishment; and that no person guilty of perjury could enter the cave of Palæmon at Coimth without being made a memorable example of divine justice. In Sicily, at the temple of the Palici, there were fountains called *Delli*, from which issued boiling water, with flames and balls of fire; and we are told that if any person swore falsely near them, he was instantly struck dumb, blind, lame, or dead, or was swallowed up by the waters. But although perjury was thus held in general abhorrence, notwithstanding the credit which was given to such accounts of divine inflictions, it was so much practised by the Greeks, that *Greeca fides* became a proverb. Lovers perjured, however, were supposed to pass unnoticed, or to be very slightly punished with blackness of the nails, a decayed tooth, or some small diminution of beauty.

The ancient philosophers, however, were so afraid of perjury, that even an oath before a judge was never admitted but for want of other proof. Plato's precept was, "Not to administer an oath wantonly, but on deep grounds, and with the strictest caution." Ulpian gives

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his opinion thus: "Some are forward to take oaths from a contempt of religion; others, from an extraordinary awe of the Divine Majesty, carry their fear to an unreasonable superstition; so make an equitable decision of a judge necessary." "No man will perjure himself (says Aristotle) who apprehends vengeance from Heaven and disgrace among men." Clinias was so very scrupulous, that rather than take an oath (though lawfully), he suffered the loss of three talents. Perjury, in the time of Philo Judeus, was abominated and capitally punished among the Jews; though since they have much degenerated, having been poisoned with the books of the Talmud, which says, "He who breaks his promissory oath, or any vows he enters into by the year, if he has a mind that they should be ineffectual and invalid, let him rise the last day of the year, and say, Whatever promises, oaths, and vows I may think fit to make in the year following, let them be null, void, and of no effect." Tract. iii. part 3. of the *Talmud*, in the treatise *Nedharim*, ch. 4. And the modern Jews use the same artifice, thinking they may then lawfully deceive the Christians. See *Hieron. ex Dictis Talmud*, c. 3. and *Magister Joannes de Concor. Legum*, tit. iv. c. 7.

In our law, no notice is taken of any perjury but such as is committed in some court of justice having power to administer an oath; or before some magistrate or proper officer invested with a similar authority, in some proceedings relative to a civil suit or a criminal prosecution: for it esteems all other oaths unnecessary at least, and therefore will not punish the breach of them. For which reason it is much to be questioned, how far any magistrate is justifiable in taking a voluntary affidavit in any extrajudicial matter, as is now too frequent upon every petty occasion; since it is more than possible that, by such idle oaths, a man may frequently, *in foro conscientie*, incur the guilt, and at the same time evade the temporal penalties of perjury. The perjury must also be corrupt (that is, committed *malò animo*), wilful, positive, and absolute; not upon surprise, or the like: it also must be in some point material to the question in dispute; for if it only be in some trifling collateral circumstance, to which no regard is paid, it is no more penal than in the voluntary extrajudicial oaths before mentioned. Subornation of perjury is the offence of procuring another to take such a false oath, as constitutes perjury in the principal. The punishment of perjury and subornation, at common law, has been various. It was anciently death; afterwards banishment, or cutting out the tongue; then forfeiture of goods; and now it is fine and imprisonment, and never more to be capable of bearing testimony. But the statute 5 Eliz. c. 9. (if the offender be prosecuted thereon) inflicts the penalty of perpetual infamy, and a fine of 40l. on the suborner; and in default of payment, imprisonment for six months, and to stand with both ears nailed to the pillory. Perjury itself is thereby punished with six months imprisonment, perpetual infamy, and a fine of 20l. or to have both ears nailed to the pillory. But the prosecution is usually carried on for the offence at common law; especially as, to the penalties before inflicted, the statute 2 Geo. II. c. 25. superadds a power for the court to order the offender to be sent to the house of correction for a term not exceeding seven years, or to be transported for the same period; and makes it felony, without benefit of clergy, to return or

escape within the time. It has sometimes been wished, that perjury, at least upon capital accusations, whereby another's life has been or might have been destroyed, was also rendered capital, upon a principle of retaliation; as it was universally by the laws of France. And certainly the odiousness of the crime pleads strongly in behalf of the French law. But it is to be considered, that there they admitted witnesses to be heard only on the side of the prosecution, and used the rack to extort a confession from the accused. In such a constitution, therefore, it was necessary to throw the dread of capital punishment into the other scale, in order to keep in awe the witnesses for the crown; on whom alone the prisoner's fate depended: so naturally does one cruel law beget another. But corporal and pecuniary punishments, exile, and perpetual infamy, are more suited to the genius of the English law; where the fact is openly discussed between witnesses on both sides, and the evidence for the crown may be contradicted and disproved by those of the prisoner. Where indeed the death of an innocent person has actually been the consequence of such wilful perjury, it falls within the guilt of deliberate murder, and deserves an equal punishment; which our ancient law in fact inflicted. But the mere attempt to destroy life by other means not being capital, there is no reason that an attempt by perjury should; much less that this crime should, in all judicial cases, be punished with death. For to multiply capital punishments lessens their effect, when applied to crimes of the deepest dye; and, detestable as perjury is, it is not by any means to be compared with some other offences, for which only death can be inflicted; and therefore it seems already (except perhaps in the instance of deliberate murder by perjury) very properly punished by our present law; which has adopted the opinion of Cicero, derived from the law of the twelve tables, *Perjurii pena divina, exitium; humana, dedecus*. See OATH.

PERIWIG. See PERRUKE.

PERIZONIUS, JAMES, a learned and laborious writer, was born at Dam in 1651. He became professor of history and eloquence at the university of Franeker, when, by his merit and learning, he made that university flourish. However, in 1693, he went to Leyden, where he was made professor of history, eloquence, and the Greek tongue; in which employment he continued till his death, which happened in 1715. He wrote many Dissertations, and other learned and curious works, particularly *Origines Babylonice et Egyptiacæ*, 2 vols 8vo, &c. But the part of his labours which is the most generally known, and perhaps the most useful, is the notes which he wrote upon *Sancti Minerva*. That work, as published by Perizonius, certainly suggested the idea of Harris's *Hermes*; and we hesitate not to say, that our countryman has made hardly any improvement on the system of his master.

PERIZZITES, the ancient inhabitants of Palestine, mingled with the Canaanites. There is also great probability that they themselves were Canaanites; but having no fixed habitations, sometimes dispersed in one country and sometimes in another, they were for that reason called *Perizzites*, which signifies *scattered or dispersed*. *Pherazoth* stands for *hamlets or villages*. The Perizzites did not inhabit any certain portion of the land of Canaan; there were some of them on both sides the

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the river Jordan, in the mountains, and in the plains. In several places of Scripture the Canaanites and Perizzites are mentioned as the two chief people of the country. It is said, for example, that in the time of Abraham and Lot the Canaanite and Perizzite were in the land (Gen. xiii. 7.). The Israelites of the tribe of Ephraim complained to Joshua that they were too much pent up in their possession (Josh. xvii. 15.): he bid them go, if they pleased, into the mountains of the Perizzites, and Rephaims or giants, and there clearing the land, to cultivate and inhabit it. Solomon subdued the remains of the Canaanites and Perizzites which the children of Israel had not rooted out, and made them tributary to him (1 Kings ix. 20, 21. and 2 Chr. viii. 7.). There is still mention made of the Perizzites in the time of Ezra (ix. 1.), after the return from the captivity of Babylon; and several Israelites had married wives from that nation.

PERKIN, a beverage prepared from pears. See CYDERKIN, under AGRICULTURE, N^o 656.

PERMEABLE, a term applied to bodies of so loose a texture as to let something pass through them.

PERMSKI, or PERMIA, a town of the Russian empire, and capital of a province of the same name, seated on the river Kama between the Dwina and the Oby; E. Long. 55. 50. N. Lat. 70. 26. The province is bounded on the north by the Samoiedes, on the west by Zirania and Ulatka, and on the east by Siberia.

PERMUTATION, in *Commerce*, the same with bartering. In the canon-law, permutation denotes the actual exchange of one benefice for another.

PERNAMBUCO, a province of Brazil, in South America, bounded on the north by Tamera, on the east by the ocean, on the south by Seregippa, and on the west by Tapuyers. It is about 200 miles in length and 150 in breadth. The Dutch became masters of it in 1630, but the Portuguese soon after retook it. It produces a great quantity of sugar, cotton, and the best Brazil wood.

PERNIO, a kibe or chilblain, is a little ulcer, occasioned by cold in the hands, feet, heels, nose, and lips. It will come on when warm parts are too suddenly exposed to cold, or when parts from being too cold are suddenly exposed to a considerable warmth; and has always a tendency to gangrene, in which it frequently terminates. It most commonly attacks children of a sanguine habit and delicate constitution; and may be prevented or removed by such remedies as invigorate the system, and are capable of removing any tendency to gangrene in the constitution.

PERONÆUS, in *Anatomy*, is an epithet applied to some of the muscles of the perone or fibula. See ANATOMY, *Table of the Muscles*.

PERONES, a sort of high shoes which were worn not only by country people, but by men of ordinary rank at Rome. In the early times of the commonwealth they were worn even by senators; but at last they were disused by persons of figure, and confined to ploughmen and labourers. They were very rudely formed, consisting only of hides undressed, and reaching to the middle of the leg. Virgil mentions the perones as worn by a company of rustic soldiers on one foot only.

PERONNE, a strong town of France, in Picardy, capital of Santerre. It is said never to have been taken, though often besieged. It is seated on the river Somme, in E. Long. 3. 1. N. Lat. 44. 50.

Peronne
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Perquisite.

PERORATION, in *Rhetoric*, the epilogue or last part of an oration, wherein what the orator had insisted on through his whole discourse is urged afresh with greater vehemence and passion. The peroration consists of two parts. 1. Recapitulation; wherein the substance of what was diffused throughout the whole speech is collected briefly and cursorily, and summed up with new force and weight. 2. The moving the passions; which is so peculiar to the peroration, that the masters of the art call this part *sedes affectuum*. The passions to be raised are various, according to the various kinds of oration. In a panegyric, love, admiration, emulation, joy, &c. In an invective, hatred, contempt, &c. In a deliberation, hope, confidence, or fear. The qualities required in the peroration are, that it be very vehement and passionate, and that it be short; because, as Cicero observes, tears soon dry up. These qualities were well observed by Cicero, who never had an equal in the management of this part of an orator's province; for peroration was his masterpiece.

“Concerning peroration (says Dr Blair), it is needless to say much, because it must vary so considerably, according to the strain of the preceding discourse. Sometimes the whole pathetic part comes in most properly at the peroration. Sometimes, when the discourse has been entirely argumentative, it is fit to conclude with summing up the arguments, placing them in one view, and leaving the impression of them full and strong on the mind of the audience. For the great rule of a conclusion, and what nature obviously suggests, is, to place that last on which we choose that the strength of our case should rest.

“In all discourses, it is a matter of importance to hit the precise time of concluding, so as to bring our discourse just to a point; neither ending abruptly and unexpectedly, nor disappointing the expectation of the hearers when they look for the close, and continuing to hover round and round the conclusion till they become heartily tired of us. We should endeavour to get off with a good grace; not to end with a languishing and drawling sentence, but to close with dignity and spirit, that we may leave the minds of the hearers warm, and dismiss them with a favourable impression of the subject and of the speaker.”

PEROTIS, a genus of plants belonging to the triandria class, and in the natural method ranking under the 4th order, *Gramina*. See BOTANY *Index*.

PERPENDICULAR, in *Geometry*, a line falling directly on another line, so as to make equal angles on each side. See GEOMETRY.

PERPETUAL, something that endures always, or lasts for ever.

PERPETUAL Motion. See MOVEMENT.

PERPIGNAN, a considerable town of Roussillon, in France, with a strong citadel, an university, and a bishop's see. It is seated on the river Tet; over which there is a handsome bridge. E. Long. 0. 43. N. Lat. 45. 18

PERQUISITE, in a general sense, something gained by a place over and above the settled wages.

PERQUISITE,

Perquisite
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Perron.

PERQUISITE, in *Law*, is any thing gotten by a man's own industry, or purchased with his money; in contradistinction to what descends to him from his father or other ancestor.

PERRAULT, CLAUDE, the son of an advocate in parliament, was born at Paris in 1613; and was bred a physician, though he never practised but among his relations, friends, and the poor. He discovered early a particular taste for the sciences and fine arts; of which he acquired a consummate knowledge without the assistance of a master: he excelled in architecture, painting, sculpture, mathematics, physics, and all those arts that relate to designing and mechanics. The entrance into the Louvre, which was designed by him, is, according to the judgement of Voltaire, one of the most august monuments of architecture in the world. M. Colbert put him upon translating Vitruvius into French; which he performed, and published it in 1673, folio, with figures from his own drawings; which are said to have been more exactly finished than the plates themselves. When the academy of sciences was established, he was one of its first members, and was chiefly depended on for mechanics and natural philosophy. His works are, *Memoires pour servir à l'Histoire naturelle des Animaux*, folio, 1676, with figures; *Essais de Physique*, 4 vols. 12mo, 1688; *Recueil des plusieurs machines de nouvelle invention*, 4to, 1700, &c. He died in 1688.

PERRAULT, Charles, the brother of Claude, was born at Paris in 1626, with as great a genius for arts, and a greater for letters, than his brother. Colbert chose him first clerk of the buildings, of which he was superintendent, and afterward made him comptroller-general of the finances under him. He was one of the first members of the academy of the belles lettres and inscriptions, and was received into the French academy in 1671. His poem, *La Peinture*, printed in 1688, was universally admired: that entitled *La siecle de Louis le Grand*, in which he exalted the modern authors above the ancient, was a prelude to a war with all the learned. After he had disengaged himself from this contest, he applied himself to draw up elegies of several great men of the 17th century, with their portraits, of which he has collected 102. There are other esteemed works of Perrault.—Besides these there were two other brothers, Peter and Nicholas, who made themselves known in the literary world.

PERRON, JAMES DAVY DU, a cardinal, distinguished by his abilities and learning, was born in the canton of Bern in 1556. He was educated by Julian Davy, his father, a learned Calvinist, who taught him Latin and the mathematics; after which, he by himself became acquainted with the Greek and Hebrew, philosophy, and the poets. Philip Desportes, abbot of Tyron, made him known to Henry III. king of France, who conceived a great esteem for him. Some time after, Du Perron abjured Calvinism, and afterwards embraced the ecclesiastical function; and having given great proofs of his wit and learning, he was chosen to pronounce the funeral oration of Mary queen of Scots. After the murder of Henry III. he retired to the house of Cardinal de Bourbon, and took great pains in bringing back the Protestants to the church of Rome. Among others he gained over Henry Spondanus, afterwards bishop of Pamiers. He also chiefly contributed

to engage Henry IV. to change his religion; and that prince sent him to negotiate his reconciliation to the holy see, in which he succeeded. Du Perron was consecrated bishop of Evreux while he resided at Rome. On his return to France, he wrote, preached, and disputed against the reformed; particularly against Du Plessis Mornay, with whom he had a public conference in the presence of the king at Fontainebleau. He was made cardinal in 1604 by Pope Clement VIII. at the solicitation of Henry IV. who afterwards nominated him to the archbishopric of Sens. The king at length sent him to Rome with Cardinal Joyeuse, in order to terminate the disputes which had arisen between Paul V. and the Venetians. It is said that this pope had such a high opinion of the address of the cardinal Du Perron, that he used to say, "Let us pray to God to inspire the cardinal Du Perron, for he will persuade us to do whatever he pleases." After the death of Henry IV. he retired into the country, where he put the last hand to his work; and, setting up a printing-house, corrected every sheet himself. He died at Paris in 1618. His works were collected after his death, and published at Paris in 3 vols. folio.

PERROT, NICHOLAS, Sieur d'Ablancourt, one of the first geniuses of his age, was born at Chalons in 1606. After studying philosophy about three years, he was sent to Paris to follow the law. At eighteen years of age he was admitted advocate of parliament, and frequented the bar; but he soon conceived a distaste for it, and therefore discontinued his practice. This displeased an uncle, but whose favour he recovered by quitting the Protestant religion. He could not however, be prevailed upon to take orders in the Romish church; and some years after, he had a desire to return to the religion he had abjured. But, that he might not do any thing rashly, he resolved to study philosophy and divinity. For that purpose he chose for his master Mr Stuart a Scotsman and Lutheran, a man of great learning. Almost three years he spent in the most assiduous study; and then set out from Paris to Champagne, where he abjured the Roman Catholic, and once more embraced the Protestant religion. In 1637 he was admitted a member of the French academy; a little after which he undertook a translation of Tacitus. Whilst he was engaged in that laborious task, he retired to his small estate of Ablancourt, and lived there till his death in 1664. He was a man of fine understanding, of great piety and integrity, and of universal learning. Moreri has given a catalogue of his works, the greatest part of which consist of translations, which seemed rather originals.

PERRUKE, PERUKE, or *Periwig*, was anciently a name for a long head of natural hair; such, particularly, as there was care taken in the adjusting and trimming of. Menage derives the word rather fancifully from the Latin *pilus* "hair." It is derived, according to this critic, thus, *pilus, pelus, pelutus, peluticus, pelutica, perutica, peruca, perruque*. The Latins called it *coma*; whence part of Gaul took the denomination of *Gallia Comata*, from the long hair which the inhabitants wore as a sign of freedom. An ancient author says, that Absalom's perruke weighed 200 shekels.

The word is now used for a set of false hair, curled, buckled, and sewed together on a frame or cawl; anciently

Perron
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Perruke.

Perruque,
Perry.

ciently called *capillamentum* or "false peruke." It is doubted whether or not the use of perukes of this kind was known among the ancients. It is true, they used false hair: Martial and Juvenal make merry with the women of their time, for making themselves look young with their borrowed hair; with the men who changed their colours according to the seasons; and with the dotards, who hoped to deceive the Delinities by their white hair. But these seem to have scarce had any thing in common with our perukes; and were at best only composed of hair painted, and glued together. Nothing can be more ridiculous than the description Lampridius gives of the emperor Commodus's peruke: it was powdered with serapings of gold, and oiled (if we may use the expression) with glutinous perfumes for the powder to hang by. In effect, the use of perukes, at least in their present mode, is not much more than 160 years old; the year 1629 is reckoned the epocha of long perukes, at which time they began to appear in Paris; from whence they spread by degrees through the rest of Europe. At first it was reputed a scandal for young people to wear them, because the loss of their hair at that age was attributed to a disease the very name whereof is a reproach; but at length the mode prevailed over the scruple, and persons of all ages and conditions have worn them, foregoing without any necessity the conveniences of their natural hair. It was, however, some time before the ecclesiastics came into the fashion: the first who assumed the peruke were some of the French clergy, in the year 1660; nor is the practice yet well authorized. Cardinal Grimaldi in 1684, and the bishop of Lavaur in 1688, prohibited the use of the peruke to all priests without a dispensation or necessity. M. Thiers has an express treatise, to prove the peruke indecent in an ecclesiastic, and directly contrary to the decrees and canons of councils. A priest's head, embellished with artificial hair curiously adjusted, he esteems a monster in the church; nor can he conceive any thing so scandalous as an abbot with a florid countenance, heightened with a well-curled peruke.

PERRY, CAPTAIN JOHN, was a famous engineer, who resided long in Russia, having been recommended to the czar Peter while in England, as a person capable of serving him on a variety of occasions relating to his new design of establishing a fleet, making his rivers navigable, &c. His salary in this service was 300l. per annum, besides travelling expences and subsistence money on whatever service he should be employed, together with a further reward to his satisfaction at the conclusion of any work he should finish. After some conversation with the czar himself, particularly respecting a communication between the rivers Volga and Don, he was employed on that work for three summers successively; but not being well supplied with men, partly on account of the ill success of the czar's arms against the Swedes at the battle of Narva, and partly by the discouragement of the governor of Astracan, he was ordered at the end of 1707 to stop, and next year was employed in refitting the ships at Veronie, and 1709 in making the river of that name navigable; but after repeated disappointments, and a variety of fruitless applications for his salary, he at last quitted the kingdom, under the protection of Mr Whitworth, the English ambassador, in 1712: (See

his narrative in the Preface to *The State of Russia*). In 1721 he was employed in stopping with succels the breach at Dagenham, in which several other undertakers had failed; and the same year about the harbour at Dublin, the objections against which he then published an Answer. He was author of *The State of Russia*, 1716, 8vo, and *An Account of the stopping of Dagenham Breach*, 1721, 8vo; and died Feb. 11. 1733.

PERRY, the name of a very pleasant and wholesome liquor extracted from pears, in the same manner as cyder is from apples. See CYDER and AGRICULTURE *Index*.

The best pears for perry, or at least the sorts which have been hitherto deemed the fittest for making this liquor, are of a tart and harsh quality. Of these the Bosbury pear, the Bareland pear, and the horse pear, are the most esteemed for perry in Worcestershire, and the squash pear, as it is called, in Gloucestershire; in both which counties, as well as in some of the adjacent parts, they are planted in the hedge-rows and most common fields. There is this advantage attending pear-trees, that they will thrive on land where apples will not so much as live, and that some of them grow to such a size, that a single pear-tree, particularly of the Bosbury and the squash kind, has frequently been known to yield, in one season, from one to four hog-heads of perry. The Bosbury pear is thought to yield the most lasting and most vinous liquor. The John pear, the Harpary pear, the Drake pear, the Mary pear, the Lullum pear, and several others of the hardest kinds, are esteemed the best for perry, but the redder or more tawney they are, the more they are preferred. Pears, as well as apples, should be full ripe before they are ground.

Dr Beale, in his general advertisements concerning cyder, subjoined to Mr Evelyn's Pomona, disapproves of Palladius's saying, that perry will keep during the winter, but that it turns sour as soon as the weather begins to be warm; and gives, as his reasons for being of a contrary opinion, that he had himself tasted at the end of summer, a very brisk, lively, and vinous liquor, made of horse pears; that he had often tried the juice of the Bosbury pear, and found it both pleasanter and richer the second year, and still more so the third, though kept only in common hog-heads, and in but indifferent cellars, without being bottled; and that a very honest, worthy, and ingenious gentleman in his neighbourhood, assured him, as of his own experience, that it will keep a great while, and grow much the stronger for keeping, if put into a good cellar and managed with due care. He imputes Palladius's error to his possibly speaking of common eatable pears, and to the perry's having been made in a very hot country; but he would have ascribed it to a more real cause, perhaps, had he pointed out the want of a thorough regular fermentation, to which it appears plainly that the ancients were entire strangers; for all their vinous liquors were medicated by boiling before they were laid up in order to be kept.

PERSECUTION, is any pain or affliction which a person designedly inflicts upon another; and in a more restrained sense, the sufferings of Christians on account of their religion.

Historians usually reckon ten general persecutions, the first of which was under the emperor Nero, 31 years after our Lord's ascension; when that emperor having

Perry.
Persecution.

Persecution, set fire to the city of Rome, threw the odium of that execrable action on the Christians, who under that pretence were wrapped up in the skins of wild beasts, and worried and devoured by dogs; others were crucified, and others burnt alive. The second was under Domitian, in the year 95. In this persecution St John the apostle was sent to the isle of Patmos, in order to be employed in digging in the mines. The third began in the third year of Trajan, in the year 100, and was carried on with great violence for several years. The fourth was under Antoninus the philosopher, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned. The fifth began in the year 197, under the emperor Severus. The sixth began with the reign of the emperor Maximinus in 235. The seventh, which was the most dreadful persecution that had ever been known in the church, began in the year 250, in the reign of the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c. The eighth began in the year 257, in the fourth year of the reign of the emperor Valerian. The ninth was under the emperor Aurelian, A. D. 274; but this was very inconsiderable: and the tenth began in the 19th year of Dioclesian, A. D. 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes and thrown into the sea. See TOLERATION.

PERSEES, the descendants of a colony of ancient Persians, who took refuge at Bombay, Surat, and in the vicinity of those cities, when their own country was conquered 1100 years ago by the Mahometan Arabs. They are a gentle, quiet, and industrious people, loved by the Hindoos, and living in great harmony among themselves. The consequence is, that they multiply exceedingly, whilst their countrymen in the province of Keman are visibly diminishing under the yoke of the Mahometan Persians. Of the manners and customs of this amiable race, we have the following account in Heron's elegant translation of Niebuhr's *Travel's*.

"The Persees (says he) make common contributions for the aid of their poor, and suffer none of their number to ask alms from people of a different religion. They are equally ready to employ their money and credit to screen a brother of their fraternity from the abuses of justice. When a Persee behaves ill, he is expelled from their communion. They apply to trade, and exercise all sorts of professions.

"The Persees have as little knowledge of circumcision as the Hindoos. Among them, a man marries only one wife, nor ever takes a second, unless when the first happens to be barren. They give their children in marriage at six years of age; but the young couple continue to live separate, in the houses of their parents, till they attain the age of puberty. Their dress is the same as that of the Hindoos, except that they wear under each ear a tuft of hair, like the modern Persians. They are much addicted to astrology, although very little skilled in astronomy.

"They retain the singular custom of exposing their dead to be eaten by birds of prey, instead of interring or burning them. I saw (continues our author) on a hill

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at Bombay a round tower, covered with planks of wood, on which the Persees lay out their dead bodies. When the flesh is devoured, they remove the bones into two chambers at the bottom of the tower.

"The Persees, followers of the religion of Zerdust or Zoroaster, adore one God only, eternal and almighty. They pay, however, a certain worship to the sun, the moon, the stars, and to fire, as visible images of the invisible divinity. Their veneration for the element of fire induces them to keep a sacred fire constantly burning, which they feed with odoriferous wood, both in the temples and in the houses of private persons, who are in easy circumstances. In one of their temples at Bombay, I saw a fire which had burnt unextinguished for two centuries. They never blow out a light, lest their breath should soil the purity of the fire. See POLYTHEISM.

"The religion of the Persees enjoins purifications as strictly as that of the Hindoos. The disciples of Zerdust are not, however, obliged to abstain from animal food. They have accustomed themselves to refrain from the flesh of the ox, because their ancestors promised the Indian prince who received them into his dominions never to kill horned cattle. This promise they continue to observe under the dominion of Christians and Mahometans. The horse is by them considered as the most impure of all animals, and regarded with extreme aversion.

"Their festivals, denominated *Ghumbars*, which return frequently, and last upon each occasion five days, are all commemorations of some part of the work of creation. They celebrate them not with splendour, or with any particular ceremonies, but only dress better during those five days, perform some acts of devotion in their houses, and visit their friends."

The Persees were till lately but very little known: the ancients speak of them but seldom, and what they say seems to be dictated by prejudice. On this account Dr Hyde, who thought the subject both curious and interesting, about the end of the 17th century attempted a deeper investigation of a subject which till then had been but very little attended to. He applied to the works of Arabian and Persian authors, from whom, and from the relations of travellers, together with a variety of letters from persons in India, he compiled his celebrated work on the religion of the Persees. Other accounts have been given by different men, as accident put information in their way. But the most distinguished is by M. Anquetil du Perron, who undertook a voyage to discover and translate the works attributed to Zoroaster. Of this voyage he drew up an account himself, and read it before the Royal Academy of Sciences at Paris in May 1761. A translation of it was made and published in the *Gentleman's Magazine* for 1762, to which we refer our readers. The account begins at page 373, and is concluded at page 614. Remarks were afterwards made on Du Perron's account by a Mr Yates. See the same *Magazine* for 1766, p. 529.

PERSEPOLIS, formerly the capital of Persia, situated in N. Lat. 30. 30. E. Long. 84. 0. now in ruins, but remarkable for the most magnificent remains of a palace or temple that are to be found throughout the world.—This city stood in one of the finest plains in Persia, being 18 or 19 leagues in length, and in some

Plate
CCCXIX.

T places

Persecution,
Persees.

Persees,
Persepolis.

Persepolis places two, in some four, and in others six leagues in breadth. It is watered by the great river Araxes, now Bendemir, and by a multitude of rivulets besides. Within the compass of this plain, there are between 1000 and 1500 villages, without reckoning those in the mountains, all adorned with pleasant gardens, and planted with shady trees. The entrance of this plain on the west side has received as much grandeur from nature, as the city it covers could do from industry or art. It consists of a range of mountains steep and high, four leagues in length, and about two miles broad, forming two flat banks, with a rising terrace in the middle, the summit of which is perfectly plain and even, all of native rock. In this there are such openings, and the terraces are so fine and so even, that one would be tempted to think the whole the work of art, if the great extent, and prodigious elevation thereof, did not convince one that it is a wonder too great for aught but nature to produce. Undoubtedly these banks were the very place where the advanced guards from Persepolis took post, and from which Alexander found it so difficult to dislodge them. One cannot from hence deny the ruins of the city, because the banks are too high to be overlooked; but one can perceive on every side the ruins of walls and of edifices, which heretofore adorned the range of mountains of which we are speaking. On the west and on the north this city is defended in the like manner: so that, considering the height and evenness of these banks, one may safely say, that there is not in the world a place so fortified by nature.

The mountain Rehumat, in the form of an amphitheatre, encircles the palace, which is one of the noblest and most beautiful pieces of architecture remaining of all antiquity. Authors and travellers have been exceedingly minute in their descriptions of those ruins; and yet some of them have expressed themselves so differently from others, that, had they not agreed with respect to the latitude and longitude of the place, one would be tempted to suspect that they had visited different ruins. These ruins have been described by Gerceas de Silva Figueroa, Pietro de la Valle, Chardin, Le Brun, and Mr Francklin. We shall adopt the description of an intelligent traveller. The ascent to the columns is by a grand staircase of blue stone containing 104 steps.

"The first object that strikes the beholder on his entrance, are two portals of stone, about 50 feet in height each; the sides are embellished with two sphinxes of an immense size, dressed out with a profusion of bead-work, and, contrary to the usual method, they are represented standing. On the sides above are inscriptions in an ancient character, the meaning of which no one hitherto has been able to decypher.

"At a small distance from these portals you ascend another flight of steps, which lead to the grand hall of columns. The sides of this staircase are ornamented with a variety of figures in basso relievo; most of them have vessels in their hands: here and there a camel appears, and at other times a kind of triumphal car, made after the Roman fashion; besides these are several led horses, oxen, and rams, that at times intervene and diversify the procession. At the head of the staircase is another basso relievo, representing a lion seizing a bull; and close to this are other inscriptions in ancient characters. On getting to the top of this

staircase, you enter what was formerly a most magnificent hall; the natives have given this the name of *chehal minar*, or forty pillars; and though this name is often used to express the whole of the building, it is more particularly appropriated to this part of it. Although a vast number of ages have elapsed since the foundation, 15 of the columns yet remain entire; they are from 70 to 80 feet in height, and are entirely pieces of masonry: their pedestals are curiously worked, and appear little injured by the hand of time. The shafts are enfluted up to the top, and the capitals are adorned with a profusion of fretwork.

"From this hall you proceed along eastward, until you arrive at the remains of a large square building, to which you enter through a door of granite. Most of the doors and windows of this apartment are still standing; they are of black marble, and polished like a mirror: on the sides of the doors, at the entrance, are bas-reliefs of two figures at full length; they represent a man in the attitude of stabbing a goat: with one hand he seizes hold of the animal by the horn, and thrusts a dagger into his belly with the other; one of the goat's feet rests upon the breast of the man, and the other upon his right arm. This device is common throughout the palace. Over another door of the same apartment is a representation of two men at full length; behind them stands a domestic holding a spread umbrella: they are supported by large round shafts, appear to be in years, have long beards, and a profusion of hair upon their heads.

"At the south-west entrance of this apartment are two large pillars of stone, upon which are carved four figures; they are dressed in long garments, and hold in their hands spears 10 feet in length. At this entrance also the remains of a staircase of blue stone are still visible. Vast numbers of broken pieces of pillars, shafts, and capitals, are scattered over a considerable extent of ground, some of them of such enormous size, that it is wonderful to think how they could have been brought whole, and set up together. Indeed, every remains of these noble ruins indicate their former grandeur and magnificence, truly worthy of being the residence of a great and powerful monarch."

These noble ruins are now the shelter of beasts and birds of prey. Besides the inscriptions above mentioned, there are others in Arabic, Persian, and Greek. Dr Hyde observes, that the inscriptions are very rude and clumsy; and that some, if not all of them, are in praise of Alexander the Great; and therefore are later than that conqueror. See the article RUINS.

PERSEVERANCE, in *Theology*, a continuance in a state of grace to a state of glory.

About this subject there has been much controversy in the Christian church. All divines, except Unitarians, admit, that no man can be ever in a state of grace without the co-operation of the spirit of God; but the Calvinists and Arminians differ widely as to the nature of this co-operation. The former, at least such as call themselves the *true disciples of Calvin*, believe, that those who are once under the influence of divine grace can never fall totally from it, or die in mortal sin. The Arminians, on the other hand, contend, that the whole of this life is a state of probation; that without the grace of God we can do nothing that is good; that the Holy Spirit assists, but does not overpower, our natural faculties;

Perseus, Persia. faculties; and that a man, at any period of his life, may resist, grieve, and even quench, the spirit. See THEOLOGY.

PERSEUS was the most ancient of all the Greek heroes. He founded the city of Mycenæ, of which he became afterwards king, and where he and his posterity reigned for 100 years. He flourished, according to most chronologists, 1348 B. C.; but, according to Sir Isaac Newton, only 1028.

PERSEUS. See ASTRONOMY *Index*.

1
Extent of Persia.

PERSIA, a most ancient and celebrated empire of Asia, extending in length from the mouth of the river Araxes to that of the river Indus, about 1840 of our miles, and in breadth from the river Oxus, to the Persian gulf, about 1080 of the same miles. It is bounded on the north by the Caspian sea, the river Oxus, and Mount Caucasus; on the east, by the river Indus and the dominions of the Great Mogul; on the south, by the Persian gulf and the Indian ocean; and on the west, by the dominions of the Grand Signior.

2
Persia properly the name of only one province of this vast empire.

We learn from Sir William Jones, the illustrious president of the Asiatic Society, that Persia is the name of only one province of this extensive empire, which by the present natives, and all the learned *Mussulmans* who reside in the British territories in India, is called *Irân*. It has been a practice not uncommon in all ages to denominate the whole of a country from that part of it with which we are best acquainted; and hence have the Europeans agreed to call *Irân* by the name of that province of which Shirauz is the capital: See SHIRAUZ. The same learned writer is confident that *Irân*, or Persia in its largest extent, comprehended within its outline the lower Asia, which, says he, was unquestionably a part of the *Persian*, if not of the old Assyrian empire. "Thus may we look on *Irân* as the noblest peninsula on this habitable globe; and if M. Bailly had fixed on it as the *Atlantis* of PLATO, he might have supported his opinion with far stronger arguments than any that he has adduced in favour of *Nova Zembla*. If, indeed, the account of the *Atlantis* be not purely an Egyptian fable, I should be more inclined, says Sir William, to place them in *Irân* than in any region with which I am acquainted."

3
Various names of the country.

The most ancient name, however, of this country was that of *Elam*, or, as some write it, *Ælam*, from Elam the son of Shem, from whom its first inhabitants are descended. Herodotus calls its inhabitants *Cephenes*; and in very ancient times the people are said to have called themselves *Artui*, and the country where they dwelt *Artæa*. In the books of Daniel, Esdras, &c. it is called by the names of *Pars*, *Pharas*, or *Fars*, whence the modern name of *Persia*; but whence those names have been derived, is now uncertain.

4
Opinions respecting its first population.

That Persia was originally peopled by Elam the son of Shem, has been very generally admitted; but the truth is, that of the ancient history of this distinguished empire very little is perfectly known. For this ignorance, which at first seems strange, satisfactory reasons may easily be assigned; of which the principal are the superficial knowledge of the *Greeks* and *Jews*, and the loss of Persian archives or historical compositions. "That the Grecian writers before XENOPHON had no acquaintance with *Persia*, and that their accounts of it are wholly fabulous, is a paradox too extravagant to be seriously mentioned; but (says Sir William Jones) their

connection with it in war or peace had been generally confined to bordering kingdoms under feudatory princes; and the first *Persian* emperor, whose life and character they seem to have known with tolerable accuracy, was the great CYRUS." Our learned author, however, is so far from considering Cyrus as the first Persian monarch, that he thinks it evident a powerful monarchy had subsisted in *Irân* for ages before the accession of that hero; that this monarchy was called the *Mahébedian* dynasty; and that it was in fact the oldest monarchy in the world. The evidence upon which the president rests this opinion, is the work of a Mahometan traveller, compiled from the books of such Persians as fled from their country upon the innovation in religion made by Zoroaster: and if these books, of which a few still remain, be genuine, and the Mahometan a faithful compiler, facts of which Sir William has not the smallest doubt, the evidence is certainly sufficient to bear the superstructure which he has raised upon it.

Persia.

If the Persian monarchy was thus ancient, it is natural to suppose that Persia or *Irân* was the original seat of the human race, whence colonies were sent out or emigrated of themselves to people the rest of the habitable globe. This supposition is actually made by our ingenious author, who strongly confirms it by remarks on the most ancient language of Persia, which he shows to have been the parent of the *Sanscrit*, as well as of the Greek, Latin, and Gothic (see PHILICOLOGY). He therefore holds, as a proposition firmly established, "that *Irân* or Persia, in its largest sense, was the true centre of population, of knowledge, of languages, and of arts; which instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions to all the regions of the world." He thinks it is from good authority that the Saxon Chronicle brings the first inhabitants of Britain from Armenia; that the Goths have been concluded to come from Persia; and that both the Irish and old Britons have been supposed to have proceeded from the borders of the Caspian: for all these places were comprehended within the ancient *Irân*.

5
Perhaps the original seat of the human race.

Of this first Persian monarchy we have no historical accounts; and must therefore, after having thus mentioned it, descend at once to the era of Cyrus. This prince is celebrated both by sacred and profane historians; but the latter are at no small variance concerning his birth and accession to the throne. According to Herodotus, Astyages, the last king of the Medes, being warned in a dream, that the son who was to be born of his daughter Mandane, should one day be lord of Asia, resolved to marry her, not to a Mede, but to a Persian. Accordingly he chose for her husband one Cambyfes, a man of a peaceable disposition, and of no very high station. However, about a year after they were married, Astyages was frightened by another dream, which made him resolve to dispatch the infant as soon as it should be born. Hereupon the king sent for his daughter, and put her under confinement, where she was soon after delivered of a son. The infant was committed to the care of one Harpagus, with strict orders to destroy it in what manner he thought proper. But he, having acquainted his wife with the command he had received, by her advice gave it to a shepherd desiring him to let it perish by exposing it. But the

6
Accounts of the birth, &c. of Cyrus.

Perſia. ſhepherd, out of compaſſion, expoſed a ſtill-born child which his wife happened to be then delivered of, and brought up the ſon of Mandane as his own, giving him the name of CYRUS.

When the young prince had attained the age of ten years, as he was one day at play with other children of the ſame age, he was choſen king by his companions; and having, in virtue of that dignity, divided them into ſeveral orders and claſſes, the ſon of Artembares, a lord of eminent dignity among the Medes, reſuſed to obey his orders; whereupon Cyrus cauſed him to be ſeized, and whipped very ſeverely. The boy ran crying to his father; and he immediately haſtened to the king's palace, loudly complaining of the affront his ſon had received from the ſon of a ſlave, and intreating Aſtyages to revenge, by ſome exemplary puniſhment, the indignity offered to him and his family. Aſtyages, commanding both the herſdman and his ſon to be brought before him, aſked the latter, how he, who was the ſon of ſo mean a man, had dared to abuſe the ſon of one of the chief lords of the kingdom? Cyrus replied, that he had done no more than he had a right to do; for the boys of the neighbourhood having choſen him king, becauſe they thought him moſt worthy of that dignity, and performed what he, veſted with that character, had commanded, the ſon of Artembares alone had ſlighted his orders, and for his diſobedience had ſuffered the puniſhment he deſerved. In the courſe of this converſation Aſtyages happening to recolleſt, that his grandſon, whom he had ordered to be deſtroyed, would have been about the ſame age with Cyrus, began to queſtion the ſhepherd concerning his ſuppoſed ſon, and at laſt obtained from him a confeſſion of the whole truth.

Aſtyages having now diſcovered Cyrus to be his grandſon, ſent for Harpagus, who alſo confeſſed that he had not ſeen Mandane's ſon deſtroyed, but had given him to the ſhepherd; at which Aſtyages was ſo much incenſed, that, having invited Harpagus to an entertainment, he cauſed him to be ſerved with the fleſh of his own ſon. When he had done, the king aſked him whether he liked his victuals; and Harpagus anſwering, that he had never taſted any thing more delicious, the officers appointed for that purpoſe brought in a baſket, containing the head, hands, and feet of his ſon, deſiring him to uncover the baſket, and take what he liked beſt. He did as they deſired, and beheld the mangled remains of his only child without betraying the leaſt concern, ſo great was the command which he had over his paſſions. The king then aſked him, whether he knew with what kind of meat he had been entertained. Harpagus replied, that he knew very well, and was always pleaſed with what his ſovereign thought fit to ordain; and having thus replied, with a ſurpriſing temper he colleſted the mangled parts of his innocent ſon, and went home.

Aſtyages having thus vented his rage on Harpagus, began next to conſult what he ſhould do with Cyrus. The magi, however, eaſed him of his fears with regard to him, by aſſuring him, that as the boy had been once choſen king by his companions, the dream had been already verified, and that Cyrus never would reign in any other ſenſe. The king, being well pleaſed with this anſwer, called Cyrus, and, owning how much he had been wanting in the affection which he ought to have had towards him, deſired him to prepare for a journey

Perſia. into Perſia, where he would find his father and mother in circumſtances very different from thoſe of the poor ſhepherd and his wife with whom he had hitherto lived. Cyrus, on his arrival at his father's houſe, was received with the greateſt joy. When he grew up, he ſoon became popular on account of his extraordinary parts; till at laſt his friendſhip was courted by Harpagus, who had never forgot the cruel treatment he received from Aſtyages. By his means a conſpiracy was formed againſt Aſtyages; who being overthrown in two ſucceſſive engagements, was taken priſoner and confined for life.

The account given by Xenophon of the riſe of Cyrus is much more conſonant to Scripture; for he tells us, that Babylon was conquered by the united forces of the Medes and Perſians. According to him, Cyrus was the ſon of Cambyſes king of the Medes, and Mandane the daughter of Aſtyages king of Perſia. He was born a year after his uncle Cyaxares, the brother of Mandane. He lived till the age of twelve with his parents in Perſia, being educated after the manner of the country, and inured to fatigues and military exerciſes. At this age he was taken to the court of Aſtyages, where he reſided four years; when the revolt of the Medes and Perſians from the Babylonians happened, and which ended in the deſtruction of the Babylonish empire, as related under the article BABYLON.

While Cyrus was employed in the Babylonish war, ⁷ His war before he attacked the metropolis itſelf, he reduced all with the the nations of Aſia Minor. The moſt formidable of Lydians theſe were the Lydians, whoſe king Crœſus aſſembled a very numerous army, compoſed of all the other nations in that part of Aſia, as well as of Egyptians, Greeks, and Thracians. Cyrus being informed of theſe vaſt preparations, augmented his forces to 196,000 men, and with them advanced againſt the enemy, who were aſſembled near the river Pactolus. After long marches, he came up with them at Thymbra, not far from Sardis, the capital of Lydia. Beſides the horſe and foot, which amounted to 196,000, as already obſerved, Cyrus had 300 chariots armed with ſcythes, each chariot drawn by four horſes abreaſt, covered with trappings that were proof againſt all ſorts of miſſive weapons: he had likewiſe a great number of chariots of a larger ſize, upon each of which was placed a tower about 18 or 20 feet high, and in each tower were lodged 20 archers. Theſe towers were drawn by 16 oxen yoked abreaſt. There was moreover a conſiderable number of camels, each mounted by two Arabian archers, the one looking towards the head, and the other towards the hinder part of the camel. The army of Crœſus conſiſted of 420,000 men. The Egyptians, who alone were 120,000 in number, being the main ſtrength of the army, were placed in the centre. Both armies were drawn up in an immense plain, which gave room for the extending of the wings on either ſide; and the deſign of Crœſus, upon which alone he founded his hopes of victory, was to ſurround and hem in the enemy's army.

When the two armies were in fight of each other, ⁸ The battle Crœſus, obſerving how much his front exceeded that of of Thym- Cyrus, made the centre halt, but commanded the two wings to advance, with a deſign to incloſe the Perſian army, and begin the attack on both ſides at once. When the two detached bodies of the Lydian forces were ſufficiently extended, Crœſus gave the ſignal to the main,

Perfia. main body, which marched up to the front of the Persian army, while the two wings attacked them in flank; so that Cyrus's army was hemmed in on all sides, and, as Xenophon expresses it, was inclosed like a small square drawn within a great one. This motion, however, did not at all alarm the Persian commander; but, giving his troops the signal to face about, he attacked in flank those forces that were going to fall upon his rear so vigorously, that he put them into great disorder. At the same time a squadron of camels was made to advance against the enemy's other wing, which consisted mostly of cavalry. The horses were so frightened at the approach of these animals, that most of them threw their riders, and trod them under foot; which occasioned great confusion. Then Artageses, an officer of great valour and experience, at the head of a small body of horse, charged them so briskly, that they could never afterwards rally; and at the same time the chariots, armed with scythes, being driven in among them, they were entirely routed. Both the enemy's wings being thus put to flight, Cyrus commanded his chief favourite Abradates to fall upon the centre with the large chariots above mentioned. The first ranks, consisting mostly of Lydians, not being able to stand so violent a charge, immediately gave way; but the Egyptians, being covered with their bucklers, and marching so close that the chariots had not room to penetrate their ranks, a great slaughter of the Persians ensued. Abradates himself was killed, his chariot overturned, and the greatest part of his men were cut in pieces. Upon his death, the Egyptians, advancing boldly, obliged the Persian infantry to give way, and drove them back quite to their engines. There they met with a new shower of darts and javelins from their machines; and at the same time the Persian rear advancing sword in hand, obliged their spearmen and archers to return to the charge. In the mean time Cyrus, having put to flight both the horse and foot on the left of the Egyptians, pushed on to the centre, where he had the misfortune to find his Persians again giving ground; and judging that the only way to stop the Egyptians, who were pursuing them, would be to attack them in the rear, he did so; and at the same time the Persian cavalry coming up to his assistance, the fight was renewed with great slaughter on both sides. Cyrus himself was in great danger; for his horse being killed under him, he fell among the midst of his enemies: but the Persians, alarmed at the danger of their general, threw themselves headlong on their opponents, rescued him, and made a terrible slaughter; till at last Cyrus, admiring the valour of the Egyptians, offered them honourable conditions: letting them know at the same time, that all their allies had abandoned them. They accepted the terms offered them; and having agreed with Cyrus that they should not be obliged to carry arms against Croesus, they engaged in the service of the conqueror, and continued faithful to him ever after.

9
Sardis taken, and the Lydian empire overthrown.

The next morning Cyrus advanced towards Sardis, and Croesus marched out to oppose him at the head of the Lydians only; for his allies had all abandoned him. Their strength consisted mostly in cavalry; which Cyrus being well apprised of, he ordered his camels to advance; by whom the horses were so frightened, that they became quite ungovernable. However, the Lydians dismounted, and for some time made a vigorous

resistance on foot; but were at last driven into the city, which was taken two days after: and thus the Lydian empire was totally destroyed.

Perfia.

After the conquest of Sardis, Cyrus turned his arms against Babylon itself, which he reduced in the manner related under that article. Having settled the civil government of the conquered kingdoms, Cyrus took a review of all his forces, which he found to consist of 600,000 foot, 120,000 horse, and 2000 chariots armed with scythes. With these he extended his dominion all over the nations to the confines of Ethiopia, and to the Red sea; after which he continued to reign peaceably over his vast empire till his death, which happened about 529 before Christ. According to Xenophon, he died a natural death; but others tell us, that, having engaged in a war with the Scythians, he was by them overthrown and cut in pieces with his whole army, amounting to 200,000 men. But this is very improbable, seeing all authors agree that the tomb of Cyrus was extant at Pasargada in Persia in the time of Alexander the Great; which it could not have been if his body had remained in the possession of the Scythians, as these authors assert.

10
Reduces Babylon.

11
His death.

In the time of Cyrus, the Persian empire extended from the river Indus to the Ægean sea. On the north it was bounded by the Euxine and Caspian seas, and on the south by Ethiopia and Arabia. That monarch kept his residence for the seven cold months at Babylon, by reason of the warmth of that climate; three months in the spring he spent at Susa, and two at Ecbatan during the heat of summer. On his deathbed he appointed his son Cambyfes to succeed him in the empire; and to his other son, Smerdis, he gave several considerable governments. The new monarch immediately set about the conquest of Egypt; which he accomplished in the manner related in the history of that country.

Having reduced Egypt, Cambyfes next resolved to turn his arms against the Carthaginians, Hammonians, and Ethiopians. But he was obliged to drop the first of these enterprises, because the Phœnicians refused to supply him with ships against the Carthaginians, who were a Phœnician colony. However, he sent ambassadors into Ethiopia with a design to get intelligence of the state and strength of the country. But the Ethiopian monarch, being well apprised of the errand on which they came, treated them with great contempt. In return for the presents sent him by Cambyfes, he sent his own bow; and advised the Persians to make war upon the Ethiopians when they could bend such a strong bow as easily as he did, and to thank the gods that the Ethiopians had no ambition to extend their dominion beyond their own country.

12
Cambyfes conquers Egypt.

Cambyfes was no sooner informed of this answer by his ambassadors than he flew into a violent passion; and ordered his army immediately to begin their march, without considering that they were neither furnished with provisions nor any other necessary. When he arrived at Thebes in Upper Egypt, he detached 50,000 men, with orders to destroy the temple of Jupiter Ammon: but all these perished in the desert; not a single person arriving either at the oracle, or returning to Thebes. The rest of the army, led by Cambyfes himself, experienced incredible hardships; for, not being provided with any necessaries, they had not marched a fifth part of the way when they were obliged to kill and

13
His unfinished expedition against Ethiopia and Hammonians.

eat

Persia.

eat their beasts of burthen. When these failed, the soldiers fed on grass and roots, as long as any could be found; and at last were reduced to the dreadful necessity of eating one another; every tenth man, on whom the lot fell, being condemned to serve as food for his companions. The king, however, obstinately persisted in his design; till, being apprehensive of the danger he himself was in, he retreated to Thebes, after having lost the greatest part of his army.

14
He murders his brother.

Cambyfes was a man of a very cruel and suspicious temper, of which he gave many instances; and the following proved indirectly the cause of his death.—We have already observed that the king of Ethiopia sent his bow in return for the presents brought to him by the ambassadors of Cambyfes. The only man in the Persian army who could bend this bow was Smerdis the king's brother; and this instance of his personal strength so alarmed the tyrant, that, without any crime alleged, he caused him to be murdered. This gave occasion to one Smerdis, a magian, who greatly resembled the other Smerdis in looks, to assume the name of the deceased prince, and to raise a rebellion against Cambyfes, who was generally hated for his cruelty; and this he could the more easily do, as the chief management of affairs had been committed to this Smerdis during the king's absence. Cambyfes, on receiving the news of this revolt, immediately ordered his army to march, in order to suppress it; but as he was mounting his horse, his sword, slipping out of its scabbard, wounded him in the thigh. On this accident, he asked the name of the city where he was; and being told that it was Ecbatan, he said in the presence of all his attendants, "Fate has decreed that Cambyfes the son of Cyrus shall die in this place." For, having consulted the oracle of Butus, which was very famous in that country, he was told that he should die at Ecbatan. This he had always understood of Ecbatan in Media, and had therefore resolved to avoid it. Being now, however, convinced that his end approached, he assembled the chief Persian lords who served in the army, and having told them that his brother was certainly dead, he exhorted them never to submit to the impostor, or suffer the sovereignty again to pass from the Persians to the Medes, to which nation Smerdis belonged, but to use their utmost endeavours to place one of their own blood on the throne.

15
His death.

As the king's wound mortified, he lived but a few days after this; but the assembly supposing that he had spoken only out of hatred to his brother, quietly submitted to the impostor, who was thus for a time established on the throne. Indeed, from his conduct during the short time which he enjoyed the kingdom, he appears to have been not at all undeserving of a crown. He began with granting to all his subjects an exemption from taxes and military service for three years, and treated all of them in the most beneficent manner. To secure himself on the throne the more effectually, he married Atossa the daughter of Cyrus; thinking, that in case of a discovery he might hold the empire by her title. She had before been married to her brother Cambyfes, on a decision of the magi that a king of Persia might do as he pleased; and by virtue of this decision Smerdis also married her as her brother. The extreme caution of Smerdis, however, promoted the discovery of

16
Reign of Smerdis the magian.

his imposture. He had married all his predecessor's wives, among whom was one Phedyma, the daughter of Otanes a Persian nobleman of the first rank. Otanes, who suspected that the king was not Smerdis the son of Cyrus, sent a trusty messenger to his daughter, desiring to know whether he was so or not; but Phedyma, having never seen this Smerdis, could not give any answer. Her father then desired her to inquire at Atossa, who could not but know her own brother. However, he was again disappointed; for Phedyma acquainted him that all the king's wives were lodged in distinct and separate apartments, without being allowed to see each other. This greatly increased the suspicions of Otanes; upon which he sent his daughter a third message, desiring her, the next time she should be admitted to the king's bed, to take an opportunity of feeling whether he had ears or not: for Cyrus had formerly caused the ears of Smerdis the magian to be cut off for some crime of which he had been guilty; so that, if the king had ears, she might then be assured that he was Smerdis the son of Cyrus. The event showed that the suspicions of Otanes were just; and Phedyma having acquainted her father that the king had no ears, a conspiracy was immediately formed against him. While the conspirators were debating about the proper means of carrying their designs into execution, Darius the son of Hystaspes happening to arrive at Susa where his father was governor, they all agreed to make him privy to their design. He told them, at their first meeting, that he thought nobody in the empire but himself had known that Smerdis the son of Cyrus was dead, and the throne usurped by one of the magi; that he had come with a design to kill the usurper, without imparting his design to any one, that the glory of such an action might be entirely his own. But since others were apprised of the imposture, he insisted that the usurper should be dispatched without delay. Otanes, on the other hand, was for putting off the enterprise till some better opportunity offered; but Darius protested, that if they did not make the attempt that very day, he would prevent any one from accusing him, by disclosing the whole matter to the impostor himself.

17
His imposture discovered.

18
A conspiracy formed against him.

In the mean time, Smerdis and his brother had by great promises prevailed on Prenaspes (the executioner of the true Smerdis) to bind himself by an oath not to discover the fraud they had put on the Persians, and even to make a public speech, declaring that the present king of Persia was really the son of Cyrus. At the time appointed, he began his discourse with the genealogy of Cyrus, putting his hearers in mind of the great favours the nation had received from that prince. After having extolled Cyrus and his family, to the great astonishment of all present, he confessed the whole transaction with regard to the death of Smerdis; telling the people, that the apprehensions of the danger he must inevitably run by publishing the imposture had constrained him to conceal it so long; but now, not being able any longer to act such a dishonourable part, he acknowledged that he had been compelled by Cambyfes to put his brother to death with his own hand, and that the person who possessed the throne was Smerdis the magian. He then begged pardon of the gods and men for the crime he had committed; and fulminating many imprecations against the Persians if they failed to recover

Perſia. ver the ſovereignty, he threw himſelf headlong from the top of the tower on which he ſtood, and died on the ſpot.

19
He is killed.

In the mean time the conſpirators, who were advancing towards the palace, were informed of what had happened; and Otanes was again for deferring the execution of their enterpriſe: but Darius inſiſting upon the danger of delay, they proceeded boldly to the palace; and being admitted by the guards, who did not ſuſpect them, they killed both the uſurper and his brother; after which they expoſed their heads to the people, and declared the whole impoſture. The Perſians at this were ſo enraged, that they fell on the whole ſect, and killed every one of the magi they could meet with; and had not the ſlaughter been ſtopped by night, not one of the order would have been left alive. The day on which this ſlaughter happened was afterwards celebrated by the Perſians with the greateſt ſolemnity, and called by the name of *Magophonia*, or *the ſlaughter of the Magi*. On that feſtival the magi durſt not appear abroad, but were obliged to ſhut themſelves up in their houſes. Smerdis the magian reigned only eight months.

When the tumult was a little ſubſided, the conſpirators, who were ſeven in number, met together in order to elect a new king, or to determine what form of government they ſhould next introduce. Otanes was for a republic; but being overruled by the reſt, he declared, that as he was determined not to be a king, neither would he be ruled by one; and therefore inſiſted that he and his family ſhould ever afterwards remain free from ſubjection to the royal power. This was not only granted, but it was further agreed by the other ſix, that whoever was choſen ſhould every year preſent Otanes with a Median veſt, a mark of great diſtinction among the Perſians, becauſe he had been the chief author of the enterpriſe. They further agreed to meet at a certain place next morning at ſunriſe on horſeback, and that he whoſe horſe firſt neighed ſhould be king. This being overheard by Oebores, who had the care of Darius's horſes, he led a mare over-night to the place, and brought his maſter's horſe to her. The next morning, the horſe remembering the place, immediately neighed for the mare; and the five lords diſmounting, ſaluted Darius as their king.

20
Darius Hyſtaſpes choſen king.

Darius Hyſtaſpes was elected king of Perſia in the year 522 B. C. Immediately after his acceſſion, he promoted the other ſix conſpirators to the firſt employments in the kingdom, married the two daughters of Cyrus, Atoſſa and Artyſtona, Parmys the daughter of the true Smerdis, and Phedyma the daughter of Otanes, who had detected the impoſture of the magian. He then divided the whole empire into 20 ſatrapies or governments, and appointed a governor over each diviſion, ordering them to pay him an annual tribute. The inhabitants of Colchis, with ſome others, were enjoined only to make annual preſents, and the Arabians to furniſh every year ſuch a quantity of frankincenſe as equalled the weight of 1000 talents. Thus Darius received the yearly tribute of 14,560 Eubœic talents, upwards of 260,000 pounds ſterling.

Under Darius, the building of the temple of Jeruſalem, which had been obſtructed by Cambyſes and Smerdis, went on ſucceſſfully, and the Jewiſh ſtate was entirely reſtored. The moſt remarkable of Darius's other

tranſactions were his expeditions againſt Babylon; againſt Scythia, India, and Greece. The expedition againſt Babylon took place in the year 517 B. C. when the people, unable to bear the oppreſſion of the Perſians, and likewiſe diſcontented becauſe the ſeat of government was removed from their city to Suſa in Perſia, took the opportunity of the troubles which happened in the reigns of Cambyſes and Smerdis, to ſtore their city with all kinds of proviſions ſufficient to ſerve them for many years; after which they broke out into an open rebellion, and this quickly brought upon them Darius with all his forces. The Babylonians perceiving themſelves ſhut up by ſo numerous an army, turned all their thoughts towards the ſupporting of a long ſiege, which they imagined would tire out the king's troops. To prevent the conſumption of their proviſions, they took the moſt barbarous and cruel reſolution that ever was put in execution by any nation. They agreed among themſelves to get rid of all unneceſſary mouths; and therefore, gathering together all the old men, women, and children, they ſtrangled them without diſtinction; every one being allowed only to keep the wife he liked beſt, and a maid-ſervant to do the work of the houſe. The ſiege continued for a year and eight months; nor was there any likelihood of its being ended, when Zopyrus, one of Darius's chief commanders, put him in poſſeſſion of it by the following ſtratagem. He cut off his noſe and ears, and having mangled his body with ſtripes in a moſt cruel manner, he ſied to the Babylonians thus diſfigured, pretending that he had been fo treated by Darius for adviſing him to raiſe the ſiege. Being intruſted with the command of ſome forces, he cut off ſeveral parties of the Perſian army, whom Darius thus ſacrificed in order to raiſe the character of Zopyrus the higher among the Babylonians. In this manner he ſo much eſtabliſhed his credit, that at laſt he was made commander in chief of all the Babylonian forces, and the guard of the city committed entirely to his care; and no ſooner was this done than he delivered it up to Darius, who, to prevent their rebelling a ſecond time, beat down the walls of that metropolis to the height of 50 cubits. Three thouſand of the moſt active in the rebellion were impaled; the reſt pardoned. As they had deſtroyed moſt of their women, the neighbouring nations were commanded to furniſh them with wives, and 50,000 women were ſent to that city, by which means it was prevented from being depopulated. Zopyrus was rewarded with the higheſt honours, and had the whole revenues of Babylon beſtowed on him for life.

23
His unſucceſſful expedition againſt the Scythians.

After the reduction of Babylon, Darius undertook a Scythian expedition, directed againſt thoſe nations which lie between the Danube and the Tanais. His pretext for this war was, to revenge the calamities which theſe nations had brought upon Aſia about 120 years before, when they invaded and ſubdued Media; keeping it in ſubjection for the ſpace of 28 years, as we have related under that article. In this expedition he was attended with an army of 700,000 men. With theſe he marched to the Thracian Boſphorus; which having paſſed on a bridge of boats, he reduced all Thrace. From Thrace he advanced to the Danube, where he had appointed his fleet to meet him. This river he paſſed on another bridge of boats, and entered Scythia. His enemies, however, were too wiſe to oppoſe ſuch a formidable power in the open field; and therefore retired before him, waſting the

Perſia.
21
Revolt of the Babylonians.

^{Perſia.} the country as they went along, till at laſt the king, ſenſible of the danger he was in, reſolved to give over the enterpriſe and return home. In order to do ſo with ſafety, he lighted a great number of fires in the night-time, and decamped; leaving behind him the old men and the ſick, who fell into the hands of their enemies. The Scythians perceiving that Darius was gone, detached a conſiderable body to the bridge over the Danube; and as they were well acquainted with the roads, they got thither before the Perſians. The Scythians had ſent expreſſes before-hand to perſuade the Ionians, whom Darius had left to guard the bridge, to break it down and retire to their own country; and this they preſſed the more earneſtly, that as the time preſcribed by Darius was now expired, they were at liberty to return home, without breaking their word or being wanting in their duty. Miltiades, prince of the Cheroſoneſus of Thrace, was for embracing ſo favourable an opportunity of cutting off Darius's retreat, and ſhaking off the Perſian yoke at once: all the other commanders agreed with him, except Hyſtiæus prince of Miletus; who repreſented to the Ionian chiefs, that their power was connected with that of Darius, ſince it was under his protection that each of them was lord in his own city; and that the cities of Ionia would not fail to depoſe them and recover their liberty, if the Perſian power ſhould ſink or decline. This ſpeech made a deep impreſſion on the reſt, and it was at laſt determined that they ſhould wait for Darius; and in order to deceive the Scythians, they began to break down the bridge, but adviſed them to return back and defeat Darius. They did ſo, but miſſed him; and he having thus ſafely eſcaped ſo great a danger, immediately repaſſed the Boſphorus, and took up his winter quarters at Sardis, leaving Megabyzus, one of his chief generals, to complete the conqueſt of Thrace.

²³
He conquers India.

The king having ſufficiently reſreſhed his troops who had ſuffered extremely in the Scythian expedition, began to think of extending his dominions eaſtward; and in order to facilitate his deſign, reſolved in the firſt place to diſcover thoſe countries. With this view, he cauſed a fleet to be built and equipped at Caſpatyrus, a city on the river Indus. The command of this fleet he gave to one Scylax, a Grecian of Caryandia a city of Caria, who was well verſed in maritime affairs. Him he ordered to ſail down the current, and make the beſt diſcoveries he could of the countries lying on either ſide of the river, till he arrived at the ſouthern ocean; from whence he was to ſteer his courſe weſtward, and that way return to Perſia. Scylax, having exactly obſerved his inſtructions, and ſailed down the river Indus, entered the Red ſea by the ſtraits of Babelmandel, and on the 30th month from his firſt ſetting out, landed at the ſame place from whence Nechu king of Egypt formerly ſent out the Phœnicians who circumnavigated Africa. From hence Scylax returned to Suſa, where he gave a full account of his diſcoveries; upon which Darius, marching into India at the head of a powerful army, reduced that large country, and made it a province of the Perſian empire, drawing from thence an annual tribute of 360 talents of gold.

²⁴
Revolt of the Ionians, &c.

Soon after the expedition of Darius againſt India hap- pened the revolt of the Ionians, which gave occaſion to his expedition into Greece; an account of which is given under the articles ATTICA, GREECE, SPARTA, &c. The

ill ſucceſs which attended him here, however, was ſo far from making him drop the enterpriſe, that it only made him the more intent on reducing the Grecians; and he reſolved to head his army in perſon, having attributed his former bad ſucceſs to the inexperience of his generals. But while he was employed in making the neceſſary preparations for this purpoſe, he received intelligence that the Egyptians had revolted, ſo that he was obliged to make preparations for reducing them alſo; and before this could be done, the king died, after having reigned 36 years, leaving the throne to his ſon Xerxes.

^{Perſia.}

This prince aſcended the throne of Perſia in the year 485 B. C.; and his firſt enterpriſe was to reduce the Egyptians; which he effectually did, bringing them into a worſe ſtate of ſlavery than they ever had experienced before. After this he reſolved on an expedition into Greece; the unfortunate event of which is related under the article ATTICA. By his miſfortunes in the Grecian expedition, he became at laſt ſo diſpirited, that he thenceforth abandoned all thoughts of war and conqueſts; but growing tyrannical, and oppreſſing his ſubjects, he was murdered in his bed, in the year 464 B. C. and 21ſt of his reign; and was ſucceeded by his third ſon Artaxerxes, ſurnamed *Longimanus* on account of the great length of his arms.

²⁵
Expeditions of Xerxes againſt Egypt and Greece.

This prince is named *Ahaſuerus* in Scripture, and is the ſame who married Eſther, and during the whole of his reign ſhowed the greateſt kindneſs to the Jewiſh nation. In the beginning of his reign he was oppoſed by Hyſtaſpes the ſecond ſon of Xerxes, whom, however, he overcame, though not without conſiderable difficulty. After this he applied himſelf to the ſettlement of the affairs of government, and reforming many abuſes which had crept in; and then, being fully eſtabliſhed on the throne, he appointed feaſts and rejoicings to be made for 180 days in the city of Suſa; at one of which he reſolved to divorce his queen for diſobedience; and afterwards married Eſther, as we find it recorded in the ſacred writings.

²⁶
Xerxes ſucceeded by Artaxerxes Longimanus.

In the fifth year of the reign of Artaxerxes the Egyptians revolted anew, and, being aſſiſted by the Athenians, held out for ſix years; but were again obliged to ſubmit, and continued in ſubjection during the whole of his reign. Nothing elſe remarkable happened during the life of Artaxerxes Longimanus, who died in the 41ſt year of his reign; and was ſucceeded by Xerxes II. the only ſon he had by his queen, though by his concubines he had 17. Xerxes having drunk immoderately at an entertainment immediately after his acceſſion, retired to a chamber in order to reſreſh himſelf with ſleep; but here he was murdered by Sogdianus, the ſon of Artaxerxes by one of his concubines, after he had reigned 45 days.

²⁷
Xerxes II.

Sogdianus was ſcarce ſeated on the throne when he put to death Bagorazus, the moſt faithful of all his father's eunuchs; by which, and the murder of his ſovereign, he became generally odious. Upon this, ſenſible of the dangerous ſituation in which he was, he ſent for one of his brothers named *Ochus*, whom he ſuſpected, with a deſign to murder him the moment he arrived. Ochus, however, underſtanding his deſign, put off, by ſeveral pretences, his coming, till he had drawn together a powerful army, with which he advanced to the confines of Perſia. Here he openly declared, that his deſign was to revenge his brother's death; which brought over

²⁸
Sogdianus.

²⁹
Ochus.

Perſia. to him many of the nobility and governors of provinces, by whom he was immediately proclaimed king. Sogdianus, ſeeing himſelf thus deſerted, contrary to the advice of all his friends, came to an accommodation with Ochus; who no ſooner had him in his power than he cauſed him to be ſuffocated among aſhes; a puniſhment invented on purpoſe for him.

Ochus being firmly ſettled on the throne by the death of Sogdianus, changed his name to Darius; and is by hiſtorians commonly called *Darius Nothus*, or *The Baſtard*. But Arſites, another of the brothers, ſeeing in what manner Sogdianus had got the better of Xerxes, and been afterwards driven out by Ochus, began to entertain thoughts of treating him in the ſame manner. He was not, however, ſo ſucceſsful; for, being defeated in an engagement, he ſurrendered himſelf in hopes of mercy, but was immediately put to death by ſuffocation in aſhes. Several other perſons were executed: but theſe ſeverities did not procure him the repoſe which he expected; for his whole reign was diſturbed with violent commotions in various parts of the empire. One of the moſt dangerous was raiſed by Piſuthna governor of Lydia; but he being deſerted by his Greek mercenaries, was at laſt overcome, and put to death: however, his ſon Amorgas continued to infeſt the maritime provinces of Aſia Minor for two years; till he alſo was taken priſoner by Tiſſaphernes, the new governor of Lydia, who put him to death. Other inſurrections quickly followed this: but the greateſt miſfortune which beſel Darius during the whole courſe of his reign was the revolt of the Egyptians, who could not be reduced. Before his death he inveſted Cyrus his youngeſt ſon with the ſupreme government of all the provinces of Aſia Minor. This was done through the perſuaſions of his mother Paryſatis, who had an abſolute ſway over her huſband; and ſhe procured this command for him, that he might thereby be enabled to contend for the kingdom after his father's death. She even inſiſted that the king ſhould declare him heir to the crown before he died; but this he could not by any means be induced to do. He died in the year 405 B. C. and was ſucceeded by his ſon Artaxerxes, by the Greeks furnamed *Mnemon* on account of his extraordinary memory.

30
Artaxerxes
Mnemon.

31
Revolt of
Cyrus the
Younger.

The moſt remarkable tranſaction which happened during the reign of this prince was the revolt of his brother Cyrus. This young prince had been raiſed to ſo great power through the intereſt of his mother, on purpoſe that he might revolt, as we have already ſeen. He began with gaining over the cities under the government of Tiſſaphernes; which quickly produced a war with that governor. Cyrus then began to aſſemble troops, which he pretended were deſigned only againſt Tiſſaphernes. As he had given great aſſiſtance to the Lacedæmonians in their wars againſt the Athenians, he now in return demanded aſſiſtance from them; which requeſt they very readily complied with, ordering their fleet immediately to join him, and to obey in every thing the commands of Tamos his admiral. At laſt Cyrus, having collected an army of 13,000 Greek mercenaries and 100,000 regular troops of other nations, ſet out from Sardis, directing his march towards Upper Aſia; the army being entirely ignorant of the expedition on which they were going. When they arrived at Tarſus, the Greeks, ſuſpecting that they were marching againſt the king, reſuſed to proceed any further; but Cyrus having

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gained them over with preſents and promiſes, they ſoon went on with ſatiſfaction. Having arrived at Cunaxa in the province of Babylon, Cyrus found his brother with 900,000 men ready to engage him. Whereupon, leaping out of his chariot, he commanded his troops to ſtand to their arms and fall into their ranks; which was done with great expedition, no time being allowed the ſoldiers to reſreſh themſelves. Clearchus, the commander of the Peloponneſian troops, adviſed Cyrus not to charge in perſon, but to remain in the rear of the Greek battalions; but this advice he rejected with indignation, ſaying, that he ſhould thus render himſelf unworthy of the crown for which he was fighting. As the king's army drew near, the Greeks fell upon them with ſuch a fury, that they routed the wing oppoſite to them almoſt at the firſt onſet; upon which Cyrus was with loud ſhouts proclaimed king by thoſe who ſtood next to him. But he, in the mean time, perceiving that Artaxerxes was wheeling about to attack him in flank, advanced againſt him with 600 choſen horſe, killed Artageſes captain of the king's guards with his own hand, and put the whole body to flight. In this encounter, diſcovering his brother, he ſpurred on his horſe, and, coming up to him, engaged him with great fury; which in ſome degree turned the battle into a ſingle combat. Cyrus killed his brother's horſe, and wounded him on the ground; but he immediately mounted another horſe, when Cyrus attacked him again, gave him a ſecond wound, and had already liſted up his hand to give him a third, when the guards, perceiving the danger in which their king was, diſcharged their arrows at once againſt his antagoniſt, who at the ſame time throwing himſelf headlong upon his brother, was pierced through by his javelin. He fell dead upon the ſpot; and all the chief lords of his court, reſolving not to ſurvive him, were ſlain in the ſame place.

Perſia.
32
Battle of
Cunaxa.

In the mean time, the Greeks having defeated the enemy's left wing commanded by Tiſſaphernes, and the king's right wing having put to flight Cyrus's left, both parties, being ignorant of what had paſſed elſewhere, imagined that they had gained the victory. But Tiſſaphernes acquainting the king that his men had been put to flight by the Greeks, he immediately rallied his troops, in order to attack them. The Greeks, under the command of Clearchus, eaſily repulſed them, and purſued them to the foot of the neighbouring hills. As night was drawing near, they halted at the foot of the hill much ſurpriſed that neither Cyrus himſelf, nor any meſſenger from him, had appeared; for as yet they knew nothing of his death and the defeat of the reſt of the army. They determined therefore to return to their camp, which they did accordingly; but found there that the greateſt part of their baggage had been plundered, and all their proviſions taken, which obliged them to paſs the night in the camp without any ſort of reſreſhment. The next morning, as they were ſtill expecting to hear from Cyrus, they received the news of his death, and the defeat of that part of the army. Whereupon they ſent deputies to Ariæus, who was commander in chief of all the other forces of Cyrus, offering him, as conquerors, the crown of Perſia. Ariæus rejected the offer, and acquainting them that he intended to ſet out early in the morning on his return to Ionia, adviſed them to join him in the night. They followed his advice, and, under the conduct of Clearchus, began their march,

33
Retreat
of ten
thouſand
Greeks.

^{Perſia.} march, arriving at his camp about midnight, whence they ſet out on their return to Greece. They were at a vaſt diſtance from their own country, in the very heart of the Perſian empire, ſurrounded by a victorious and numerous army, and had no means of retreat but by forcing their way through an immenſe tract of the enemy's country. But their valour and reſolution maſtered all theſe difficulties; and, in ſpite of a powerful army, which purſued and haraſſed them all the way, they made good their retreat for 2325 miles through the provinces belonging to the enemy, and got ſafe to the Greek cities on the Euxine ſea. This retreat (the longeſt that was ever made through an enemy's country) was conducted at firſt by Clearchus; but he being cut off through the treachery of Tiſſaphernes, Xenophon was choſen in his room, who at laſt brought his men ſafe into Greece: but for a full account of that famous retreat, ſee the article XENOPHON.

³⁴
War with
the Lacede-
monians.

The war with Cyrus was ſcarcely ended, when another broke out with the Lacedemonians, on the following account. Tiſſaphernes being appointed to ſucceed Cyrus in all his power, to which was added all which he himſelf poſſeſſed formerly, began to oppreſs the Greek cities in Aſia in a moſt cruel manner. On this they ſent ambaſſadors to Sparta, deſiring the aſſiſtance of that powerful republic. The Spartans having ended their long war with the Athenians, willingly laid hold of the preſent opportunity of breaking again with the Perſians, and therefore ſent againſt them an army under the command of Thimbro, who, being ſtrengthened by the forces which returned under Xenophon, took the field againſt Tiſſaphernes. But Thimbro being ſoon recalled upon ſome complaints, Dercyllidas, a brave officer and experienced engineer, was appointed to ſucceed him; and he carried on the war to much more advantage than his predeceſſor. On his arrival in Aſia, finding that Tiſſaphernes was at variance with another governor named *Pharnabazus*, he concluded a truce with the former, and marching againſt Pharnabazus, drove him quite out of Æolis, and took ſeveral cities in other parts. The latter, however, immediately repaired to the Perſian court, where he made loud complaints againſt Tiſſaphernes, but gave the king a moſt ſalutary advice, which was to equip a powerful fleet, and give the command of it to Conon the Athenian, the beſt ſea-officer of his time, by which means he would obſtruct the paſſage of further recruits from Greece; and thus ſoon put an end to the power of the Lacedemonians in Aſia. This advice being approved of, the king ordered 500 talents for the equipment of a fleet, with directions to give Conon the command of it.

In the mean time, Dercyllidas, with all his valour and ſkill, ſuffered himſelf to be drawn into ſuch a diſadvantageous ſituation, that he muſt inevitably have been deſtroyed with his whole army, had it not been through the cowardice of Tiſſaphernes, who having experienced the Grecian valour at the battle of Cunaxa, could not by any means be induced to attack them. The Lacedemonians, however, having heard that the Perſian monarch was fitting out a great fleet againſt them, reſolved to puſh on the war as vigorouſly as poſſible; and for this purpoſe ſent over Ageſilaus one of their kings, and a moſt experienced com-

^{Perſia.} mander, into Aſia. This expedition was carried on with ſuch ſecrecy that, Ageſilaus arrived at Ephelus before the Perſians had the leaſt notice of his deſigns. Here he took the field with 10,000 foot and 4000 horſe, and falling upon the enemy while they were totally unprepared, carried every thing before him. Tiſſaphernes deceived him into a truce till he had leiſure to aſſemble his forces, but gained little by his treachery; for Ageſilaus deceived him in his turn, and while Tiſſaphernes marched his troops into Caria, the Greeks invaded and plundered Phrygia.

Early in the ſpring, Ageſilaus gave out that his deſign was to invade Lydia; but Tiſſaphernes, who remembered the laſt year's ſtratagem, now taking it for granted that Ageſilaus would really invade Caria, made his troops again march to the defence of that province. But Ageſilaus now led his army into Lydia as he had given out, and approached Sardis; upon which Tiſſaphernes recalled his forces from their former route, with a deſign to relieve the place. But Caria being a very mountainous country, and unfit for horſe, he had marched thither only with the foot, and left the horſe behind on the borders of that province. Whence, on their marching back to the relief of Sardis, the horſe being ſome days march before the foot, Ageſilaus took the advantage of ſo favourable an opportunity, and fell upon them before the foot could come to their aſſiſtance. The Perſians were routed at the very firſt onſet; after which Ageſilaus overran the whole country, enriching both himſelf and his army with the ſpoils of the conquered Perſians.

By this continued ill fortune Artaxerxes was ſo much provoked againſt Tiſſaphernes, that he ſoon after cauſed him to be put to death.

On the death of Tiſſaphernes, Tithrauſes, who was appointed to ſucceed him, ſent large preſents to Ageſilaus, in hopes of perſuading him to abandon his conqueſts; but finding that commander was not by any means to be induced to relinquish the war, he ſent Timocrates of Rhodes into Greece, with large ſums of money to corrupt the leading men in the cities, and rekindle a war againſt the Lacedemonians. This ſtratagem produced the intended effect; for the cities of Thebes, Argos, Corinth, and others, entering into a con-³⁵ federacy, obliged them to recal Ageſilaus to the defence of his own country. ^{Perſia.} ^{Ageſilaus obliged to leave Aſia.}

After the departure of Ageſilaus, which happened ³⁶ in the year 354 B. C. the Lacedemonian power received a ſevere blow at Cnidos, where their fleet was ^{Lacedemo-} ^{nians de-} ^{feated.} entirely defeated by that of Artaxerxes under Conon, 50 of their ſhips being taken in the engagement; after which, Conon and Pharnabazus being maſters of the ſea, ſailed round the iſlands and coaſts of Aſia, taking the cities there which had been reduced by the Lacedemonians. Seſtos and Abydos only held out, and reſiſted the utmoſt efforts of the enemy, though they had been beſieged both by ſea and land.

Next year Conon having aſſembled a powerful fleet, again took Pharnabazus on board, and reduced the iſland of Melos, from whence he made a deſcent on the coaſts of Lycaonia, pillaging all the maritime provinces, and loading his fleet with an immenſe booty. After this, Conon obtained leave of him to repair to Athens with 80 ſhips and 50 talents, in order to rebuild the walls of that city; having firſt convinced Pharnabazus,

Perſia. Pharnabazus, that nothing could more effectually contribute to the weakening of the power of Sparta than putting Athens again in a condition to rival its power. He no ſooner arrived at Piræus the port of Athens, but he began to work; which, as he had a great number of hands, and was ſecoded by the zeal of all thoſe that were well inclined to the Athenians, was ſoon completed, and the city not only reſtored to its former ſplendor, but rendered more formidable than ever. The Lacedæmonians were now reduced to the neceſſity of accepting ſuch terms of peace as they could procure. The terms were, that all the Greek cities in Aſia ſhould be ſubject to the king of Perſia, as alſo the iſlands of Cyprus and Clazomena; that the iſlands of Scyros, Lemnos, and Imbros, ſhould be reſtored to the Athenians, and all the cities of Greece, whether ſmall or great, ſhould be declared free; and by the ſame treaty, Artaxerxes engaged to join thoſe who accepted the terms he propoſed, and to aſſiſt them to the utmoſt of his power againſt ſuch as ſhould reject them.

37
Are obliged
to make
peace with
the Per-
ſians.

38
Cyprus re-
duced.

Artaxerxes, being now diſengaged from the Grecian war, turned his arms againſt Evagoras king of Cyprus. This man was deſcended from the ancient kings of Salamine the capital city of the iſland of Cyprus. His anceſtors had held that city for many ages in quality of ſovereigns; but were at laſt driven out by the Perſians, who, making themſelves maſters of the whole iſland, reduced it to a Perſian province. Evagoras, however, being a man of an enterpriſing genius, ſoon became weary of living in ſubjection to a foreign power, drove out the Perſian governor, and recovered his paternal kingdom. Artaxerxes attempted to drive him out of it; but, being diverted by the Greek war, was obliged to put off the enterprize. However, Conon, by means of Cteſias chief phyſician to Artaxerxes, got all differences accommodated, and Artaxerxes promiſed not to moleſt him in the poſſeſſion of his ſmall kingdom. But Evagoras ſoon becoming diſcontented with ſuch a narrow poſſeſſion, gradually reduced under his ſubjection almoſt the whole of the iſland. Some, however, there were, who held out againſt him, and theſe immediately applied to Artaxerxes for aſſiſtance; and he, as ſoon as the war with Greece was at an end, bent all his force againſt Evagoras, intending to drive him quite out of the iſland. The Athenians, however, notwithſtanding the favours lately conferred upon them by the king of Perſia, could not forbear aſſiſting their old ally in ſuch a dreadful emergency. Accordingly, they ſent him ten men of war under the command of Philocrates; but the Lacedæmonian fleet, commanded by Talentias brother to Ageſilaus, falling in with them near the iſle of Rhodes, ſurrounded them ſo that not one ſhip could eſcape. The Athenians, determined to aſſiſt Evagoras at all events, ſent Chabrias with another fleet and a conſiderable body of land forces; and with the aſſiſtance of theſe he quickly reduced the whole iſland. But in a ſhort time, the Athenians being obliged, in conſequence of the treaty concluded with the Perſians, to recal Chabrias, Artaxerxes attacked the iſland with an army of 300,000 men, and a fleet of 300 ſhips. Evagoras applied to the Egyptians, Libyans, Arabians, Tyrians, and other nations, from whom he received ſupplies both of men and money; and fitted out a fleet, with which he ventured an engagement with that of Artaxerxes. But being defeated, and obliged to ſhut

himſelf up in Salamine, he was cloſely beſieged by ſea and land. Here at laſt he was obliged to capitulate, and abandon to the Perſians the whole of the iſland except Salamine, which he held as a king tributary to Artaxerxes.

The Cyprian war being ended, Artaxerxes turned his arms againſt the Caduſians, whoſe country lay between the Euxine and Caſpian ſeas. But theſe nations were too well accuſtomed to war to be overcome by the Perſians; and therefore the king was obliged to abandon the project, after having loſt a great number of his troops and all the horſes which he took out with him. In his Egyptian expedition, which happened immediately after the Caduſian war, he was attended with little better ſucceſs; which, however, was owing to the bad conduct of his general Pharnabazus. This commander being entrusted with the management of the Egyptian war, ſent an ambaffador to Athens, complaining that Chabrias had engaged in the ſervice of an enemy of the king of Perſia, with whom the ſtate of Athens was in alliance, and threatening the republic with his maſter's reſentment if proper ſatisfaction was not given: at the ſame time he demanded Iphicrates, another Athenian, and the beſt general of his time, to command the Greek mercenaries in the Perſian ſervice. This the Athenians complied with; and Iphicrates having muſtered his troops, ſo exerciſed them in all the arts of war, that they became afterwards very famous among the Greeks under the name of *Iphicrateſian ſoldiers*. Indeed he had ſufficient time to inſtruct them; for the Perſians were ſo ſlow in their preparations, that two whole years elapſed before they were ready to take the field. At the ſame time Artaxerxes, that he might draw the more mercenaries out of Greece, ſent ambaffadors to the different ſtates in it, declaring it to be his will and pleaſure that they ſhould live at peace with each other, on the terms of the treaty lately concluded: which declaration was received with pleaſure by all the ſtates except Thebes, who aſpired at the ſovereignty of Greece; and accordingly reſuſed to conform to it. All things, however, at laſt being ready for the expedition, the troops were muſtered at the city then called *Ace*, and ſince *Ptolemais*; where they were found to conſiſt of 200,000 Perſians under the command of Pharnabazus, and 20,000 Greeks led by Iphicrates. The fleet conſiſted of 300 galleys, beſides a vaſt number of other veſſels which followed with provisions. The fleet and army began to move at the ſame time; and that they might act in concert, they ſeparated as little as poſſible. It was propoſed, that the war ſhould begin with the ſiege of Peluſum; but Nectanebus, the revolted king of Egypt, had provided ſo well for the defence of the place, that it was thought expedient to drop the enterprize, and make a deſcent at one of the mouths of the Nile. In this they ſucceeded: for the Egyptians not expecting them at that place, had not taken ſuch care to fortify it as at Peluſum. The fortrefs of conſequence was eaſily taken, and all the Egyptians in it put to the ſword. After this, Iphicrates was for embarking the troops without loſs of time, and attacking Memphis the capital of Egypt. Had this opinion been followed before the Egyptians recovered from the conſternation into which they were thrown, it is highly probable that the whole country might have been reduced at once: out Pharnabazus would undertake nothing before the reſt of the forces were come up. Iphicrates then, in

Perſia.

39
Unſucceſs-
ful expe-
ditions
againſt the
Caduſians
and Egyptians.

Perſia

the utmoſt vexation at loſing ſo favourable an opportunity, preſſed Pharnabazus to allow him to attack the place with the Greek mercenaries only; but he reſuſed this alſo, from a mean jealousy of the honour which Iphicrates might acquire; and in the mean time the Egyptians recovered ſufficient courage to put themſelves in ſuch a poſture of defence, that they could not be attacked with any probability of ſucceſs; and at the ſame time the Nile overflowing as uſual, obliged them to return to Phœnice. The expedition was again undertaken 12 years after, but without ſucceſs.

40
Ochus ſuc-
ceeds Ar-
taxerxes.

The laſt years of the reign of Artaxerxes were greatly diſturbed by diſſenſions in his family; which at laſt broke his heart, and he died in the 94th year of his age, and 46th of his reign. He was ſucceeded by one of his ſons named *Ochus*, who behaved with ſuch cruelty, that almoſt one half of his dominions revolted as ſoon as he came to the throne. But, by reaſon of the diſſenſions of the rebels among themſelves, all of them were reduced, one after another; and among the reſt, the Sidonians, finding themſelves betrayed, burnt themſelves to the number of 40,000, together with their wives and children.

41
Reduces
Egypt.

Ochus, having quelled all the inſurgents, immediately ſet himſelf about reducing Egypt, and for this purpoſe procured a reinforcement of other 10,000 mercenaries from Greece. On his march, he loſt a great number of his men drowned in the lake Serbonis, which lies between Phœnice and Egypt, extending about 30 miles in length. When the ſouth wind blows, the whole ſurface of this lake is covered with ſand, in ſuch a manner that no one can diſtinguiſh it from the firm land. Several parties of *Ochus's* army were loſt in it for want of proper guides; and it is ſaid that whole armies have ſometimes periſhed in the ſame place. When he arrived in Egypt, he detached three bodies to invade the country in different parts; each being commanded by a Perſian and a Greek general. The firſt was led by Lachares the Theban, and Roſaces governor of Lydia and Ionia: the ſecond by Nicoſtratus the Theban and Ariſtazanes; the third by Mentor the Rhodian and Bagoas an eunuch. The main body of the army he kept with himſelf, and encamped near Peluſium, with a deſign to watch the events of the war there. The event was ſucceſſful, as we have related under the article EGYPT; and *Ochus* having reduced the whole country, diſmantled their ſtrongholds, plundered the temples, and returned to Babylon loaded with booty.

The king, having ended this war with ſuch ſucceſs, conferred very high rewards on his mercenaries and others who had diſtinguiſhed themſelves. To Mentor the Rhodian he gave 100 talents, and other preſents to a great value; appointing him alſo governor of all the coaſts of Aſia, and committing to his care the whole management of the war which he was ſtill carrying on againſt ſome provinces that had revolted in the beginning of his reign; and all theſe either by ſtratagems, or by force, he at laſt reduced; reſtoring the king's authority in all theſe places.—*Ochus* then, finding himſelf free from all troubles, gave his attention to nothing but his pleaſures, leaving the adminiſtration of affairs entirely to Bagoas the eunuch, and to Mentor. Theſe two agreed to ſhare the power between them; in conſequence of which the former had the pro-

vinces of Upper Aſia, and the latter all the reſt. Bagoas, being by birth an Egyptian, had a great zeal for the religion of his country, and endeavoured, on the conqueſt of Egypt, to influence the king in favour of the Egyptian ceremonies; but, in ſpite of all his endeavours, *Ochus* not only reſuſed to comply, but killed the ſacred bull, the emblem of the Egyptian god *Apis*, plundered the temples, and carried away their ſacred records. This Bagoas ſuppoſed to be the higheſt guilt which a human creature could commit; and therefore poiſoned his maſter and benefactor in the 21ſt year of his reign. Nor did his revenge ſtop here; for he kept the king's body, cauſing another to be buried in its ſtead; and becauſe the king had cauſed his attendants eat the fleſh of *Apis*, Bagoas cut his body in pieces, and gave it ſo mangled to be devoured by cats, making handles for ſwords of his bones. He then placed Arſes the youngeſt of the deceased king's ſons on the throne, that he might the more eaſily preſerve the whole power to himſelf.

Perſia

42
Ochus murdered by
Bagoas.

Arſes did not long enjoy even the ſhadow of power which Bagoas allowed him, being murdered in the ſecond year of his reign by that treacherous eunuch, who now conferred the crown on Darius Codomannus, a diſtant relation of the royal family. Neither did he incline to let him enjoy the crown much longer than his predeceſſor; for, finding that he would not ſuffer himſelf to be guided by him in all things, the treacherous Bagoas brought him a poiſonous potion, but Darius got rid of him by his own artifice, cauſing him to drink the poiſon which he brought. This eſtabliſhed Darius in the throne as far as ſecurity from internal enemies could do ſo; but in a very little time his dominions were invaded, and, we may ſay, the ſame moment conquered, by Alexander the Great. The particulars of that hero's conqueſt are related under the article MACEDON; we ſhall therefore here only take notice of the fate of Darius himſelf, with which the Perſian empire concluded for many ages. After the battle of Arbela, which was deciſive in favour of Alexander, the latter took and plundered Perſepolis, from whence he marched into Media, in order to purſue Darius, who had fled to Ecbatan the capital of that province. This unhappy prince had ſtill an army of 30,000 foot, among whom were 4000 Greeks, who continued faithful to the laſt. Beſides theſe, he had 4000 ſlingers and 3000 horſe, moſt of them Baſtrians, and commanded by Beſus governor of Baſtria. When Darius heard that Alexander was marched to Ecbatan, he retired into Baſtria, with a deſign to raiſe another army; but ſoon after, changing his mind, he determined to venture a battle with the forces he ſtill had left. On this Beſus governor of Baſtria, and Nabarzanes a Perſian lord of great diſtinction, formed a conſpiracy againſt him, propoſing to ſeiſe his perſon, and, if Alexander purſued them, to gain his friendſhip and proteſtion by betraying their maſter into his hands; but if they eſcaped, their deſign was to murder him, and uſurp the crown. The troops were eaſily gained over, by repreſenting to them the deſperate ſituation of Darius's affairs; but Darius himſelf, though informed of their proceedings, and ſolicited to truſt his perſon among the Greeks, reſuſed to give credit to the report, or follow ſuch a ſalutary counſel. The conſequence of this was, that he was in a few days ſeiſed by the traitors; who, out of reſpect to the royal

43
Darius Co-
domannus.

44
Perſia con-
quered by
Alexander
the Great.

45
Darius ſei-
zed by his
own ſub-
jects,
royal

Persia.

royal dignity, bound him with golden chains, and shutting him up in a covered cart, fled with him towards Bactria. The cart was covered with skins, and strangers appointed to drive it without knowing who the prisoner was. Bessus was proclaimed commander in chief in the room of Darius by the Bactrian horse; but Artabazus and his sons, with the forces they commanded, and the Greeks, under the command of one *Patron*, retired from the body of the army under Bessus, and marched over the mountains towards Parthiense. In the mean time Alexander arriving at Ecbatan, was informed that Darius had left the place five days before. He then dispatched orders to Clitus, who had fallen sick at Susa, to repair, as soon as he recovered, to Ecbatan, and from thence to follow him into Parthia with the cavalry and 6000 Macedonians, who were left in Ecbatan. Alexander himself with the rest of the army pursued Darius; and the 11th day arrived at *Rhages*, having marched in that space of time 3300 furlongs. Most of those who accompanied him died through the fatigue of so long a march; inasmuch that, on his arrival at Rhages, he could scarcely muster 60 horsemen. Finding that he could not come up with Darius, who had already passed the Caspian straits, he staid five days at Rhages, in order to refresh his army and settle the affairs of Media. From thence he marched into Parthia, and encamped at a small distance from the Caspian straits, which he passed the next day without opposition. He had scarcely entered Parthia, when he was informed that Bessus and Nabarzanes had conspired against Darius, and designed to seize him. Hereupon, leaving the main body of the army behind with Craterus, he advanced with a small troop of horse lightly armed; and having marched day and night without ever halting, except for a few hours, he came on the third day to a village where Bessus with his Bactrians had encamped the day before. Here he understood that Darius had been seized by the traitors; that Bessus had caused him to be shut up in a close cart, which he had sent before, that he might be the more sure of his person; and that the whole army except Artabazus and the Greeks, who had taken another route, obeyed Bessus. Alexander therefore taking with him a small body of light-armed horse, for the others could not possibly proceed further, at last came in sight of the barbarians, who were marching in great confusion. His unexpected appearance struck them, though far superior in number, with such terror, that they immediately betook themselves to flight; and because Darius refused to follow them, Bessus and those who were about him discharged their darts at the unfortunate prince, leaving him wallowing in his blood. After this they all fled different ways, and were pursued with great slaughter by the Macedonians. In the mean time the horses that drew the cart in which Darius was, stopped of their own accord, for the drivers had been killed by Bessus, near a village about four furlongs from the highway. Thither Polystratus a Macedonian, being pressed with thirst in the pursuit of the enemy, was directed by the inhabitants to a fountain to refresh himself, not far from the place where they stopped. As he was filling his helmet with water, he heard the groans of a dying man; and looking round him, discovered a cart with a team of horses, unable to move by reason of the many wounds they had received. When he drew

46
and murdered.

near, he perceived Darius lying in the cart, and very near his end, having several darts sticking in his body. However, he had strength enough left to call for some water, which Polystratus readily brought him. Darius, after drinking, turned to the Macedonian, and with a faint voice told him, that, in the deplorable state to which he was reduced, it was no small comfort to him that his last words would not be lost: he then charged him to return his hearty thanks to Alexander for the kindness he had shown to his wife and family, and to acquaint him, that, with his last breath, he besought the gods to prosper him in all his undertakings, and make him sole monarch of the universe. He added, that it did not so much concern him as Alexander to pursue and bring to condign punishment those traitors who had treated their lawful sovereign with such cruelty, that being the common cause of all crowned heads. Then, taking Polystratus by the hand, "Give Alexander your hand, says he, as I give you mine, and carry him, in my name, the only pledge I am able to give, in this condition, of my gratitude and affection." Having uttered these words, he expired in the arms of Polystratus. Alexander coming up a few minutes after, bewailed his death, and caused his body to be interred with the highest honours. The traitor Bessus being at last reduced to extreme difficulties, was delivered up by his own men naked and bound into the hands of the Macedonians; on which Alexander gave him up to Oxathres the brother of Darius, to suffer what punishment he should think proper. Plutarch tells us that he was executed in the following manner: Several trees being by main force bent down to the ground, and one of the traitor's limbs tied to each of them, the trees, as they were suffered to return to their natural position, flew back with such violence, that each carried with it the limb that was tied to it.

Persia.

Thus ended the empire of Persia, 209 years after it had been founded by Cyrus. After the death of Alexander the Persian dominions became subject to Seleucus Nicator, and continued subject to him for 62 years, when the Parthians revolted, and conquered the greatest part of them. To the Parthians they continued subject for 475 years; when the sovereignty was again restored to the Persians, as related under the article PARTHIA.

The restorer of the Persian monarchy was Artaxerxes, or Artaxares, who was not only a private person, but of spurious birth. However, he possessed great abilities, by which means he executed his ambitious projects. He was no sooner seated on the throne than he took the pompous title of *king of kings*, and formed a design of restoring the empire to its ancient glory. He therefore gave notice to the Roman governors of the provinces bordering on his dominions, that he had a just right, as the successor of Cyrus, to all the Lesser Asia; which he therefore commanded them immediately to quit, as well as the provinces on the frontiers of the ancient Parthian kingdom, which were already his. The consequence of this was a war with Alexander Severus the Roman emperor. Concerning the event of this war there are very different accounts. It is certain, however, that, on account of his exploits against Artaxares, Alexander took the titles of *Parthicus* and *Perficus*; though, it would seem, with no great.

47
His murderers pursued.

48
Revolt of the Parthians.

49
Persian empire again restored by Artaxerxes.

Persia.

great reason, as the Persian monarch lost none of his dominions, and his successors were equally ready with himself to invade the Roman territories.

50
Succeeded by Sapor, who takes Valerian the Roman emperor prisoner;

Artaxares dying after a reign of 12 or 15 years, was succeeded by his son Sapor; a prince of great abilities both of body and mind, but fierce, haughty, untractable, and cruel. He was no sooner seated on the throne than he began a new war with the Romans. In the beginning he was unsuccessful: being obliged, by the young emperor Gordian, to withdraw from the Roman dominions, and was even invaded in his turn; but, in a short time, Gordian being murdered by Philip, the new emperor made peace with him upon terms very advantageous to the Persians. He was no sooner gone than Sapor renewed his incursions, and made such alarming progress, that the emperor Valerian, at the age of 70, marched against him in person with a numerous army. An engagement ensued, in which the Romans were defeated, and Valerian taken prisoner. Sapor pursued his advantages with such insolence of cruelty, that the people of the provinces took arms, first under Callistus a Roman general, and then under Odenatus prince of Palmyrene. Thus they not only protected themselves from the insults of the Persians, but even gained many great victories over them, and drove Sapor with disgrace into his own dominions. In his march he is said to have made use of the bodies of his unfortunate prisoners to fill up the hollow roads, and to facilitate the passage of his carriages over such rivers as lay in his way. On his return to Persia, he was solicited by the kings of the Cadusians, Armenians, Bactrians, and other nations, to set Valerian at liberty; but to no purpose. On the contrary, he used him the worse; treated him daily with indignities, set his foot upon his neck when he mounted his horse, and, as is affirmed by some, slayed him alive after some years confinement; and caused his skin to be tanned, which he kept as a monument of his victory over the Romans.

51
and treats him cruelly.

This extreme insolence and cruelty was followed by an uninterrupted course of misfortune. Odenatus defeated him in every engagement, and even seemed ready to overthrow his empire; and after him Aurelian took ample vengeance for the captivity of Valerian. Sapor died in the year of Christ 273, after having reigned 31 years; and was succeeded by his son Hormisdas, and he by Varanes I. Concerning both these princes we know nothing more than that the former reigned a year and ten days, and the latter three years; after which he left the crown to Varanes II. who seems to have been so much awed by the power of the Romans, that he durst undertake nothing. The rest of the Persian history, to the overthrow of the empire by the Saracens, affords nothing but an account of their continued invasions of the Roman empire, which more properly belongs to the history of ROME: and to which therefore we refer. The last of the Persian monarchs, of the line of Artaxares, was Isdigertes, or Jezdegerd, as he is called by the Arabian and Persian historians, who was cotemporary with Omar the second caliph after Mahomet. He was scarcely seated on the throne, when he found himself attacked by a powerful army of Saracens under the command of one Sad, who invaded the country through Chaldea. The Persian general took all imaginable pains to harass the Arabs on their march; and having an army superior to them in num-

52
The Persian empire overthrown by the Saracens.

bers, employed them continually in skirmishes; which were sometimes favourable to him and sometimes otherwise. But Sad, perceiving that this lingering war would destroy his army, determined to hasten forward, and force the enemy to a general engagement. The Persians declined this for a long time; but at length, finding a convenient plain where all their forces might act, they drew up in order of battle, and resolved to wait for the Arabs. Sad having disposed his men in the best order he could, attacked the Persians with the utmost fury. The battle lasted three days and three nights; the Persians retiring continually from one post to another, till at last they were entirely defeated; and thus the capital city, and the greatest part of the dominions of Persia, fell into the hands of the Arabs. The conquerors seized the treasures of the king; which were so vast, that according to a Mahometan tradition, their prophet gave the Saracen army a miraculous view of those treasures before the engagement, in order to encourage them to fight.

Persia.

After the loss of this battle, Jezdegerd retired into Chorasan, where he maintained himself as king, having under his subjection two other provinces, named *Kerman* and *Segestan*. But after he had reigned in this limited manner for 19 years, one of the governors of the few towns he had left betrayed it, and called in the Turks. This place was called *Merou*, seated on the river Gihon or Oxus. Jezdegerd immediately marched against the rebels and their allies. The Persians were defeated; and the unfortunate monarch, having with much difficulty reached the river, found there a little boat, and a fisherman to whom it belonged. The king offered him a bracelet of precious stones; but the fellow, equally brutal and stupid, told him that his fare was five farthings, and that he would neither take more nor less. While they disputed, a party of the rebel horse came up, and knowing Jezdegerd, killed him, in the year 652.

Jezdegerd left behind him a son named *Firouz*, and a daughter named *Dara*. The latter espoused Bostanay, whom the rabbinical writers have dignified with the title of the *head of the captivity*; and who, in fact, was the prince of the Jews settled in Chaldea. As for *Firouz*, he still preserved a little principality; and when he died, left a daughter named *Mah Afrid*, who married Walid the son of the caliph Abdalmalek, by whom she had a son named *Yezid*, who became caliph, and consequently sovereign of Persia; and so far was this prince from thinking himself above claiming the title derived from his mother, that he constantly styled himself the *son of Khofrou king of Persia, the descendant of the caliph Marwan, and among whose ancestors on the side of the mother were the Roman emperor and the khacan.*

Persia continued to be subject to the Arabs till the decline of the Saracen empire, when it was seized by various usurpers, till the time of Jenghis Khan, who conquered it as well as almost all the rest of Asia. After his death, which happened in the year 1227, Persia, together with the neighbouring countries, were governed by officers appointed by his successors, who reigned at Kaerakorom, in the eastern parts of Tartary, till the year 1253, when it became once more the seat of a mighty empire under Hulaku the Mogul, who in 1256 abolished the caliphate, by taking the city of BAGDAD, as related under that article. After the death of Hulaku,

53
State of Persia under the Mogul princes.

Perfia. Iaku, his son Abaka succeeded to his extensive dominions; and his first care was to shut up all the avenues of his empire against the other princes of the race of Jenghiz Khan, who reigned in different parts of Tartary. His precautions, however, were of little avail; for in the very beginning of his reign he was invaded by Barkan Khan, of the race of Jagatay the son of Jenghiz Khan, from Great Bukharia, with an army of 300,000 men. Abaka was but indifferently prepared to oppose such a formidable power; but, happily for him, his antagonist died before the armies came to an engagement, upon which the invaders dispersed and returned to Tartary. In the year 1264, Armenia and Anatolia were ravaged by the Mamlucks from Egypt, but they were obliged to fly from Abaka; who thus seemed to be established in the possession of an empire almost as extensive as that of the ancient Persian kings. His tranquillity, however, was of short duration; for, in 1268, his dominions were invaded by Borak Khan, a prince likewise of the race of Jagatay, with an army of 100,000 men. He quickly reduced the province of Chorasan, where he met with little opposition, and in 1269 advanced as far as Aderbijan, where Abaka had the bulk of his forces. A bloody battle ensued; in which Abaka was victorious, and Borak obliged to fly into Tartary, with the loss of all his baggage and great part of his army. Abaka died in 1282, after a reign of 17 years, not without suspicion of being poisoned; and was succeeded by his brother Ahmed Khan. He was the first of the family of Jenghiz Khan who embraced Mahometanism; but neither he nor his successors appear to have been in the least versed in the arts of government; for the Persian history, from this period, becomes only an account of insurrections, murders, rebellions, and poisonings, till the year 1335, when it split all to pieces, and was possessed by a great number of petty princes; all of whom were at perpetual war with each other till the time of Timur Beg, or Tamerlane, who once more reduced them all under one jurisdiction.

54
Under Tamerlane
and his successors.

After the death of Tamerlane, Persia continued to be governed by his son Shah Rukh, a wise and valiant prince: but immediately after his death fell into the same confusion as before; being held by a great number of petty tyrants, till the beginning of the 16th century, when it was conquered by Shah Ismael Safi, or Sefi; of whose family we have the following account. His father was Sheykh Hayder or Haydr, the son of Sultan Juneyd, the son of Sheykh Ibrahim, the son of Sheykh Ali, the son of Sheykh Musa, the son of Sheykh Sefi, who was the 13th in a direct line from Ali the son-in-law of the prophet Mahomet. When Tamerlane returned from the defeat of Bajazet the Turkish sultan, he carried with him a great number of captives out of Caramania and Anatolia, all of whom he intended to put to death on some remarkable occasion; and with this resolution he entered Ardebil, or Ardevil, a city of Aderbijan, about 25 miles to the east of Taurus, where he continued for some days. At this time lived in that city the Sheykh Safi, or Sefi, above mentioned, reputed by the inhabitants to be a saint; and, as such, much revered by them. The fame of Safi's sanctity so much moved Tamerlane, that he paid him frequent visits; and, when he was about to depart, promised to grant whatever favour he should ask. Sheykh

55
Conquered
by Ismael
Sefi.

Safi, who had been informed of Tamerlane's design to put the captives to death, requested of the conqueror that he would spare the lives of those unfortunate men. Tamerlane, desirous of obliging him, not only granted this request, but delivered them up to him to be disposed of as he thought fit; upon which the Sheykh furnished them with clothes and other necessaries as well as he could, and sent them home to their respective countries. This generous action proved very beneficial to the family; for the people were so much affected with such an extraordinary instance of virtue, that they repaired in great numbers to Safi, bringing with them considerable presents; and this so frequently, that few days passed in which he was not visited by many. Thus the descendants of the Sheykh made a conspicuous figure till the year 1486, when they were all destroyed by the Turcomans except Ismael, who fled to Ghilan, where he lived under the protection of the king of that country; after which he became conspicuous on the following occasion.

Perfia.

There was at that time, among the Mahometans, a vast number of people dispersed over Asia; and among these a particular party who followed that of Haydr the father of Ismael, which Sheykh Safi, one of his ancestors, had brought into great reputation. Ismael, who had assumed the surname of *Sofi*, or *Sage*, finding that Persia was all in confusion, and hearing that there was a great number of the Hayderian sect in Caramania, removed thither. There he collected 7000 of his party, all devoted to the interest of his family; and while he was yet only 14 years of age, conquered Shirwan. After this he pursued his conquests; and as his antagonists never united to oppose him, had conquered the greatest part of Persia, and reduced the city of Bagdad by the year 1510. However, his conquests on the west side were soon stopped by the Turks; for, in 1511, he received a great defeat from Selim I. who took Tauris; and would probably have crushed the empire of Ismael in its infancy, had he not thought the conquest of Egypt more important than that of Persia. After his defeat by Selim, Ismael never undertook any thing of consequence. He died in 1523, leaving the crown to his eldest son Thamasp I.

The new shah was a man of very limited abilities, and was therefore invaded by the Turks almost instantly on his accession to the throne. However, they were obliged to retreat by an inundation, which overflowed their camp, and which frightened them with its red colour, probably arising from the nature of the soil over which it passed. Thamasp, however, reduced Georgia to a province of the Persian empire; that country being in his time divided among a number of petty princes, who, by reason of their divisions, were able to make little opposition.

The reigns of the succeeding princes afford nothing remarkable till the time of Shah Abbas I. furnished the *Great*. He ascended the throne in the year 1584; and his first care was to recover from the Turks and Tartars the large provinces they had seized which formerly belonged to the Persian empire. He began with declaring war against the latter, who had seized the finest part of Chorasan. Accordingly, having raised a powerful army, he entered that province, where he was met by Abdallah Khan the chief of the Usbeck Tartars. The two armies lay in sight of each other for six months;

56
Reign of
Shah Abbas
the
Great.

but

but at length Abbas attacked and defeated his enemies, forcing them, for that time, to abandon Chorasan. Here he continued for three years; and on his leaving that place, fixed the seat of government at Ispahan, where it has continued ever since. His next expedition was against the Turks. Understanding that the garrison of Tauris was in no expectation of an enemy, he formed a design of surprising the place; and having privately assembled a few forces, he marched with such celerity, that he reached a pass called *Shibli* very near Tauris, in six days, though it is usually 18 or 20 days journey for the caravans. Here the Turks had posted a few soldiers, rather for the purpose of collecting the customs on such commodities as were brought that way, than of defending the pass against an enemy. Before they came in sight of this pass, Abbas and some of his officers left the rest of the army, and rode briskly up to the turnpike. Here the secretary of the custom-house, taking them for merchants, demanded the usual duties. Abbas replied, that the person who had the purse was behind, but at the same time ordered some money to be given him. But while the secretary was counting it, he was suddenly stabbed by the Shah's order; and the officers who were with him suddenly falling upon the few soldiers who were there, obliged them to submit; after which he entered the pass with his army. The governor of Tauris marched out with all the troops he could collect on so short a warning; but being inferior to the Persians, he was utterly defeated, and himself taken prisoner; after which the city was obliged to submit, as also a number of places in the neighbourhood. One city only called *Orumi*, being very strongly situated, resisted all the efforts of Abbas; but was at last taken by the assistance of the Curds, whom he gained over by promising to share the plunder of the place with them. But instead of this, he formed a design to cut them all off at once; fearing that they might at another time do the Turks a service of the same nature that they had done to him just now. For this reason he invited their chiefs to dine with him; and having brought them to a tent, the entrance to which had several turnings, he stationed on the inside two executioners, who cut off the heads of the guests as soon as they entered.

After this Shah Abbas considerably enlarged his dominions, and repelled two dangerous invasions of the Turks. He attempted also to promote commerce, and civilize his subjects; but stained all his great actions by his abominable cruelties, which he practised on every one who gave him the least cause of offence; nay, frequently without any cause at all. He took the isle of Ormus from the Portuguese, who had kept it since 1507, by the assistance of some English ships in 1622; and died six years after, aged 70.

The princes who succeeded Shah Abbas the Great, were remarkable only for their cruelties and debaucheries, which occasioned a revolution in 1716, when the Shah Hussein was dethroned by the Afghans, a people inhabiting the country between Persia and India; who being oppressed by the ministers, revolted under the conduct of one Mereweis. The princes of the Afghan race continued to enjoy the sovereignty for no more than 16 years, when Ashraff the reigning shah was dethroned by one of his officers*. On this Thamasp, otherwise called *Prince Thamas*, the only survivor of

⁵⁷
History of
Khouli
Khan.

* See *Pat.
zans.*

the family of Abbas, assembling an army, invited into his service Nadir Khan, who had obtained great reputation for his valour and conduct. He was the son of a Persian nobleman, on the frontiers of Usbeck Tartary; and his uncle, who was his guardian, keeping him out of possession of the castle and estate which was his inheritance, he took to robbing the caravans; and, having increased his followers to upwards of 5000 men, became the terror of that part of the country, and especially of his uncle, who had seized his estate. His uncle therefore resolved to make his peace with him, and with that view invited him to the castle, where he entertained him in a splendid manner; but Nadir Khan ordered his throat to be cut next night, and all his people to be turned out of the castle. No sooner had Nadir Khan got the command of the Persian army, than he attacked and defeated the usurper Esriff, put him to death, and recovered all the places the Turks and Russians had made themselves masters of during the rebellion; and then Prince Thamas seemed to be established on the throne: but Nadir Khan, to whom Thamas had given the name of *Thamas Kouli Khan*, that is, *the Slave of Thamas*, thinking his services not sufficiently rewarded, and pretending that the king had a design against his life, or at least to set him aside, conspired against his sovereign, and put him to death, as is supposed: after which, he usurped the throne, styling himself *Shah Nadir* or *King Nadir*.

He afterwards laid siege to Candahar, of which a son of Mereweis had possessed himself. During this siege, the court of the Great Mogul being distracted with factions, one of the parties invited Shah Nadir to come to their assistance, and betrayed the Mogul into his hands. He thereupon marched to Delhi, the capital of India, and summoned all the viceroys and governors of provinces to attend him, and bring with them all the treasures they could raise; and those that did not bring as much as he expected, he tortured and put to death. Having thus amassed the greatest treasure that ever prince was master of, he returned to Persia, giving the Mogul his liberty, on condition of his resigning the provinces on the west side of the Indus to the crown of Persia. He afterwards made a conquest of Usbeck Tartary, and plundered Bochara the capital city. Then he marched against the Daghestan Tartars; but lost great part of his army in their mountains, without fighting. He defeated the Turks in several engagements; but laying siege to Bagdad, was twice compelled to raise the siege. He proceeded to change the religion of Persia to that of Omar, hanged up the chief priests, put his own son to death, and was guilty of such cruelty, that he was at length assassinated by his own relations, anno 1747. A contest upon this ensued between these relations for the crown, which has rendered Persia a scene of the most horrible confusion for upwards of 40 years.

The reader will form some notion of the troubles of this unhappy country from the following series of pretenders to the throne between the death of Nadir and the accession of Kerim Khan. We give it from Francklin's Observations. "1st, Adil Shah.—2d, Ibraheem Shah.—3d, Shah Rokh Shah.—4th, Suleeman Shah.—5th, Ismaeel Shah.—6th, Azad Khan Afghan.—7th, Hossun Khan Kejar.—8th, Ali Merdan Khan Bukhteari.—9th, Kerim Khan Zund.

" Their

Perfia.

“ Their reigns, or more properly the length of time they respectively governed with their party, were as follows: Adil Shah, nine months. Ibraheem Shah, six months. Shah Rokh Shah, after a variety of revolutions, at length regained the city of Mefchid: he is now alive (1787), and above 80 years of age, reigning in Chorasan, under the direction of his son Nussir Ullah Meerza. Suleeman Shah, and Ismaeel Shah, in about forty days were both cut off, almost as soon as they were elevated. Azad Khan Afghan, one of Kerim Khan's most formidable rivals and competitors, was subdued by him, brought prisoner to Shirauz, and died there a natural death. Hoffun Khan Kejar, another of Kerim Khan's competitors, was besieging Shirauz, when his army suddenly mutinied and deserted him. The mutiny was attributed to their want of pay. A party sent by Kerim Khan took him prisoner. His head was instantly cut off, and presented to Kerim Khan. His family were brought captives to Shirauz. They were well treated, and had their liberty given them soon after, under an obligation not to quit the city. Ali Merdan Khan was killed by a musket shot as he was walking on the ramparts of Mefchid encouraging his men. Kerim Khan Zund, by birth a Curdistan, was a most favourite officer of Nadir Shah, and at the time of his death was in the southern provinces. Shirauz and other places had declared for him. He found means at last, after various encounters with doubtful success, completely to subdue all his rivals, and finally to establish himself as ruler of all Persia. He was in power about 30 years; the latter part of which he governed Persia under the appellation of *vakeel* or *regent*, for he never would receive the title of Shah. He made Shirauz the chief city of his residence, in gratitude for the assistance he had received from its inhabitants and those of the southern provinces. He died in the year 1779, regretted by all his subjects, who esteemed and honoured him as the glory of Persia.

59
Kerim Khan enjoyed a reign of near 30 years.

60
Twenty-two officers take possession of the citadel.

61
Zikea Khan.

62
Besieges the citadel.

63
Employs treacherous means to entice the officers out, and was successful.

“ When the death of Kerim Khan was announced in the city, much confusion arose; two and twenty of the principal officers of the army, men of high rank and family, took possession of the ark, or citadel, with a resolution to acknowledge Abul Futtah Khan (the eldest son of the late vakeel) as their sovereign, and to defend him against all other pretenders; whereupon Zikea Khan, a relation of the late vakeel by the mother's side, who was possessed of immense wealth, enlisted a great part of the army into his pay, by giving them very considerable bounties. Zikea Khan was of the tribe of Zund (or the Lackeries); a man remarkably proud, cruel, and unrelenting. Having assembled a large body of troops, he immediately marched them to the citadel, and laid close siege to it for the space of three days; at the expiration of which, finding he could not take it by force, he had recourse to treachery. To each of the principal khans he sent a written paper, by which he swore upon the Koran, that if they would come out and submit to him, not a hair of their heads should be touched, and that they should have their effects secured to them. Upon this a consultation was held by them; and it appearing that they could not subsist many days longer, they agreed to surrender themselves, firmly relying on the promises that had been made them. Zikea Khan, in the mean time, gave private orders, for the khans to be seized, and brought separately before him as

they came out of the citadel. His orders were strictly obeyed, and these deluded men were all massacred in his presence: he was seated the whole time, fastening his eyes on the cruel spectacle.

Perfia.

“ Zikea Khan's tyranny became soon intolerable, and he was cut off by his own body guard, when Abul Futtah Khan, who was at the time in the camp, was proclaimed king by the unanimous voice of the troops, whom he immediately led back to Shirauz. On his arrival he was acknowledged as sovereign by all ranks of people, and took quiet possession of the government.

64
Murdered.

“ Mahomed Sadick Khan, only brother of the late Kerim Khan, who had during that prince's life filled the high office of beglerbeg of Fars, and had been appointed guardian of his son Abul Futtah Khan, was at this period governor of the city of Bassora, which had been taken by the Persians, previous to the vakeel's death. Upon hearing the news of his brother's decease he became ambitious of reigning alone, and from that instant formed schemes for the destruction of his nephew; but as it was necessary for him to be on the spot for the advancement of his views, he determined to withdraw the Persian garrison from Bassora, who were all devoted to his interest: accordingly he evacuated that place, and marched immediately for Shirauz.

65
Mahomed Sadick Khan attempts to seize the government;

“ The news of Sadick Khan's approach threw the inhabitants of Shirauz into the greatest consternation: their minds were variously agitated on the occasion; some, from his known public character, expected he would honestly fulfil the commands of his deceased brother; others, who had been witnesses to the confusion of former times, on similar occasions, rightly imagined that he would set up for himself; and indeed this proved to be the case: for having entered Shirauz a very few days after, he caused Abul Futtah Khan to be seized, deprived of sight, and put into close confinement.

“ After this event, Sadick Khan openly assumed the government. As soon as the intelligence reached Ali Murad Khan, who was at Ispahan, that lord instantly rebelled: deeming himself to have an equal right to the government with Sadick Khan, as in fact he had, he could ill brook the thought of being obedient to him, and openly declared himself a competitor for the empire. Persia was by this means again involved in all the horrors of a civil war. Ali Murad Khan indeed took possession of Shirauz, assumed the government, and gave to the empire the flattering prospect of being settled under the government of one man; but this prospect was soon obscured by the power and credit acquired by Akau Mahomed Khan.”

66
which he effects.

On the night following Kerim Khan's death, this Akau Mahomed Khan found means to make his escape from Shirauz, and fled to the northward, where collecting some troops, he soon made himself master of Mazanderan and Ghilan, and was proclaimed nearly about the time that Ali Murad Khan had taken Shirauz. “ It is remarkable (says our author), that from his first entering into competition for the government, he has been successful in every battle which he has fought. He is an eunuch, having been made so whilst an infant, by the command of Nadir Shah, but possesses great personal bravery.

67
Akau Mahomed Khan collects troops, and is proclaimed at Mazanderan and Ghilan.

Ali Murad Khan, hearing of the success of Akau Mahomed

Persia. Mahomed Khan, determined to go against him; but as he was previously proceeding to Ispahan to suppress a rebellion, he fell suddenly from his horse and expired on the spot.

68
Jaafar Khan asserts his pretensions to the government.

“At this period, Jaafar Khan, the eldest and only surviving son of Sadick Khan, was governor of Khum: he deemed this a favourable opportunity to assert his pretensions to the government, and immediately marched with what few troops he had to Ispahan: soon after his arrival he was joined by the greater part of the malcontents, who were then in arms. In this situation he remained some time; but Akau Mahomed Khan coming down upon him with his army, he was obliged to risk his fate in a battle, and, being defeated, fled with the small remains of his troops, taking the road to Shirauz. Soon after finding himself strengthened by an increase of his army, he determined to venture a second engagement with his opponent Akau Mahomed Khan; and for this purpose marched with his army towards Ispahan: the two armies met near Yezdekhaft, when a battle ensued, and Akau Mahomed Khan's superior fortune again prevailing, Jaafar Khan was defeated, and retired to Shirauz, which he quitted on the 25th of June 1787, and shortly after marched his army to the northward, but returned in October without having effected any thing.” Such was the state of Persia in 1788. Mr Francklin, from whose excellent Observations on a Tour made in the years 1786-7 these particulars are mostly extracted, says that Jaafar Khan is the most likely, in case of success against his opponent, to restore the country to a happy and reputable state: but it will require a long space of time to recover it from the calamities into which the different revolutions have brought it:—a country, if an oriental metaphor may be allowed, once blooming as the garden of Eden, fair and flourishing to the eye;—now, sad reverse! despoiled and leafless by the cruel ravages of war, and desolating contention.”

69
Is defeated by Akau Mahomed Khan.

70
Air and climate of Persia.

As to the air and climate of this country, considering the great extent thereof, it cannot but be very different, according to the situation of its several parts; some being frozen with cold, whilst others are burnt with heat at the same time of the year. The air, wherever it is cold is dry; but where it is extremely hot, it is sometimes moist. All along the coast of the Persian gulf, from west to east, to the very mouth of the river Indus, the heat for four months is so excessive, that even those who are born in the country, unable to bear it, are forced to quit their houses, and retire to the mountains; so that such as travel in these parts, at that season, find none in the villages, but wretched poor creatures, left there to watch the effects of the rich, at the expence of their own health. The extreme heat of the air, as it is unupportable, so it makes it prodigiously unwholesome; strangers frequently falling sick there, and seldom escaping. The eastern provinces of Persia, from the river Indus to the borders of Tartary, are subject to great heats, though not quite so unwholesome as on the coasts of the Indian ocean and the Persian gulf; but in the northern provinces, on the coast of the Caspian sea, the heat is full as great, and, though attended with moisture, as unwholesome as on the coast before mentioned. From October to May, there is no country in the world more pleasant than this; but the people carry inde-

libile marks of the malign influence of their summers, looking all of them of a faint yellow, and having neither strength nor spirits; though, about the end of April, they abandon their houses, and retire to the mountains, which are 25 or 30 leagues from the sea. But this moistness in the air is only in these parts; the rest of Persia enjoys a dry air, the sky being perfectly serene, and hardly so much as a cloud seen to fly therein. Though it seldom rains, it does not follow that the heat admits of no mitigation: for in the night, notwithstanding there is not a cloud to be seen, and the sky is so clear, that the stars alone afford a light sufficient to travel by, a brisk wind springs up, which lasts until within an hour of the morning, and gives such a coolness to the air, that a man can bear a tolerable warm garment. The seasons in general, and particularly in the middle of this kingdom, happen thus: the winter, beginning in November, and lasting until March, is very sharp and rude, attended with frost and snow; which last descends in great flakes on the mountains, but never in the plains. The climate of Shirauz, the capital of Persia Proper, is represented by a traveller who lately visited it, as one of the most agreeable in the world, the extremes of heat and cold being seldom felt. “During the spring of the year the face of the country appears uncommonly beautiful. The flowers, of which they have a great variety, and of the brightest hues, the fragrant herbs, shrubs, and plants, the rose, the sweet basil, and the myrtle, all here contribute to refresh and perfume the natural mildness of the air. The nightingale of the garden (called by the Persians *boolbul hezar desfaan*), the goldfinch, and the linnet, by their melodious warblings at this delightful season of the year, serve to add to the satisfaction of the mind, and to inspire it with the most pleasing ideas. The beauties of nature are here depicted in their fullest extent; the natural historian and the botanist would here meet with ample scope for pursuing their favourite investigations. With such advantages, added to the salubrity of the air, how can it be wondered at that the inhabitants of Shirauz should so confidently assert the pre-eminence of their own city to any other in the world?—or that such beauties should fail of calling forth the poetical exertions of a Hafiz, a Sadi, or a Jami? Their mornings and evenings are cool, but the middle of the day is very pleasant. In summer the thermometer seldom rises above 73 in the day time, and at night it generally sinks as low as 62. The autumn is the worst season of the year, that being the time when the rains begin to fall, and during the autumnal months it is considered by the natives as the most unhealthy; colds, fluxes, and fevers being very general. In winter a vast deal of snow falls, and very thick, but ice is rarely to be found, except on the summits of the mountains, or towards Ispahan, and the more northern parts of Persia. One thing which is most to be esteemed in this country, and renders it preferable to any other part of the world, is their nights, which are always clear and bright: and the dew, that in most places is of so pernicious and dangerous a nature, is not of the least ill consequence here: there is none at all in summer, and in the other seasons it is of such a nature, that if the brightest scimitar should be exposed to it all the night, it would not receive the least rust; a circumstance I have myself experienced. This dryness in the air causes their buildings to last a great while, and is undoubtedly

71
Climate of Shirauz.

Perfia. undoubtedly one of the principal reasons that the celebrated ruins of Persepolis have endured for so many ages, and, comparatively speaking, in so perfect a state." The great dryness of the air exempts Persia from thunder and earthquakes. In the spring, indeed, there sometimes falls hail; and, as the harvest is then pretty far advanced, it does a great deal of mischief. The rainbow is seldom seen in this country, because there rise not vapours sufficient to form it; but in the night there are seen rays of light shooting through the firmament, and followed as it were by a train of smoke. The winds, however brisk, seldom swell into storms or tempests; but, on the other hand, they are sometime poisonous and infectious on the shore of the Gulf, as all travellers agree. M. Tavernier says, that at Gombroon people often find themselves struck by a south wind, in such a manner, that they cry, "I burn!" and immediately fall down dead. M. le Brun tells us, that he was assured while he was there, that the weather was sometimes so excessively sultry as to melt the seals of letters. At this time the people go in their shirts, and are continually sprinkled with cold water; and some even lie several hours naked in the water. Among the inconveniences consequent from this malign disposition of the air, one of the most terrible is the engendering, in the arms and legs, a kind of long small worms, which cannot be extracted without great danger of breaking them; upon which a mortification ensues.

72
Soil.

The soil of Persia is in general stony, sandy, barren, and every where so dry, that, if it be not watered, it produces nothing, not even grass; but, where they can turn the water into their plains or valleys, it is not unfruitful. There is a great difference in point of fertility in the different provinces of the empire; and those of Media, Iberia, Hyrcania, and Bactria, are now in a great measure what they were formerly, and surpass most of the others in their productions. All along the Persian gulf, the soil is still more barren, cattle less plenty, and every thing in a worse condition than anywhere else.

73
Produce,

Though there is scarcely a province in Persia which does not produce wine, yet the wine of some provinces is much more esteemed than that of others; but Schiras, or, as it is written by Mr Francklin, *Shirauz*, wine is universally allowed to be the very best in Persia; inasmuch, that it is a common proverb there, That to live happily one must eat the bread of Yezd, and drink the wine of Schiras.

The grain most common in Persia is wheat; which is wonderfully fair and clean. As for barley, rice, and millet, they only make bread of them in some places, as in Courdestan, when their wheat bread is exhausted before the return of harvest. They do not cultivate in this country either oats or rye; except where the Armenians are settled, who make great use of the latter in Lent. Rice is the universal aliment of all sorts of people in Persia; for this reason they are extremely careful in its cultivation; for, after they have sown it in the same manner as other grain, they in three months time transplant it, root by root, into fields, which are well watered, otherwise it would never attain that perfection in which we find it there; since it is softer, sooner boiled, and more delicious, than the same grain in any other part of the world. Perhaps its taste is, in some measure, heightened by a practice which they

Perfia follow to give it a glossy whiteness, viz. by cleansing it, after it is beaten out of the husks, with a mixture of flour and salt. Corn ripens exceedingly in this country; so that in some parts they have a threefold crop in the year. The Persian bread is generally very thin, white, and good; and commonly cheap enough.

Metals of all sorts have been found in Persia. Since the reign of Shah Abbas the Great, iron, copper, and lead, have been very common; but there are no gold or silver mines open at present; though, as Persia is a very mountainous country, such might very probably be found, if pains were taken to search them out. There are silver mines in Kerman and Mazanderan, and one not far from Spauhawn; but they cannot be worked for want of wood. Minerals are also found in Persia in abundance; especially sulphur, saltpetre, salt, and alum. Nothing is more common in this country than to meet with plains, sometimes 10 leagues in length, covered entirely with salt, and others with sulphur or alum. In some places salt is dug out of mines, and even used in building houses. Marble, freestone, and slate are found in great plenty about Hamadan. The marble is of four colours, viz. white, black, red and black, and white and black. Persia yields two sorts of petroleum or naphtha; namely, black and white. In the neighbourhood of Tauris they find azure; but it is not so good as that brought from Tartary. Among the most valuable productions of Persia are the precious stones called *turquoises*, of which there are several rocks or mines.

The horses of Persia are the most beautiful of the East, though they are not so much esteemed as those of Arabia; so great, however, is the demand for them, that the finest ones will fetch from 90l. to 450l. sterling. They are higher than the English saddle horses; straight before, with a small head, legs wonderfully slender, and finely proportioned; they are mighty gentle, good travellers, very light and sprightly, and do good service till they are 18 or 20 years old. The great numbers of them sold into Turkey and the Indies, though none can be carried out of the kingdom without special license from the king, is what makes them so dear. Next to horses we may reckon mules, which are much esteemed here, and are very fine; and next to these we may justly place asses, of which they have in this country two sorts; the first bred in Persia, heavy and doltish, as asses in other countries are; the other originally of an Arabian breed, the most docile and useful creature of its kind in the world. They are used wholly for the saddle; being remarkable for their easy manner of going, and are very sure-footed, carrying their heads lofty, and moving gracefully. Some of them are valued at 20l. sterling. The mules here are also very fine; they pace well, never fall, and are seldom tired. The highest price of a mule is about 45l. sterling. Camels are also numerous in Persia, and very serviceable; they call them *kechty-krouh-konion*, i. e. "the ships of the land;" because the inland trade is carried on by them as the foreign is by ships. Of these camels there are two sorts, the northern and southern: the latter, which is much the smaller, but swifter, will carry a load of about 700 weight, and trot as fast as a horse will gallop; the other will travel with a load of 1200 or 1300 weight; both are profitable to their masters, as costing little or nothing to keep. They travel

Perfia. travel without halter or reins; grazing on the road from time to time, notwithstanding their load. They are managed entirely by the voice; those who direct them making use of a kind of song, and the camel moving brisker, or at its ordinary pace, as they keep a quicker or slower time. The camels shed their hair so clean in the spring, that they look like scalded swine: but then they are pitched over, to keep the flies from stinging them. The camels hair is the most profitable fleece of all the tame beasts: fine stuffs are made of it; and in Europe, hats, with a mixture of a little beaver.

As beef is little eaten in Persia, their oxen are generally employed in ploughing, and other sorts of labour. Hogs are nowhere bred in Persia, if we except a province or two on the borders of the Caspian sea. Sheep and deer are very common throughout all Persia.

Of wild beasts, the number is not great in that country, because there are few forests; but where there are any, as in Hyrcania, now called *Tabrisan*, abundance of lions, bears, tygers, leopards, porcupines, wild boars, and wolves, are to be found; but the last are not so numerous as any of the other species.

There are but few insects in this country; which may be ascribed to the dryness of the climate. In some provinces, however, there is an infinite number of locusts or grasshoppers, which fly about in such clouds as to darken the air. In certain parts of the Persian dominions they have large black scorpions, so venomous, that such as are stung by them die in a few hours. In others they have lizards frightfully ugly, which are an ell long, and as thick as a large toad, their skins being as hard and tough as that of the sea-dog; they are said to attack and kill men sometimes; but that may be doubted. The southern provinces are infested with gnats; some with long legs, like those we call *midges*; and some white, and as small as fleas, which make no buzzing, but sting suddenly, and so smartly, that the sting is like the prick of a needle. Among the reptiles is a long square worm, called by the inhabitants *hazar-pey*, i. e. "thousand feet," because its whole body is covered with feet; it runs prodigiously fast; and its bite is dangerous, and even mortal if it gets into the ear.

There are in Persia all the several sorts of fowls, which we have in Europe, but not in such great plenty; excepting, however, wild and tame pigeons, of which vast numbers are kept all over the kingdom, chiefly on account of their dung: which is the best manure for melons. It is a great diversion among the lower sort of people in town or country to catch pigeons, though it be forbidden: for this purpose they have pigeons so taught that flying in one flock, they surround such wild ones as they find in the field, and bring them back with them to their masters. The partridges of this country are the largest and finest in the world, being generally of the size of our fowls. Geese, ducks, cranes, herons, and many other sorts of water fowl, are common here; as are likewise nightingales, which are heard all the year, but chiefly in the spring; martlets, which learn whatever words are taught them; and a bird called *noura*, which chatters incessantly, and repeats whatever it hears. Of birds of a larger size, the most remarkable is the pelican, by the Persians called *sacab*,

i. e. "water-carrier;" and also *misc*, i. e. "sheep," because it is as large as one of these animals*. There are in Persia various birds of prey. Some of their falcons are the largest and finest in the world: the people take great pains to teach them to fly at game; the Persian lords being great lovers of falconry, and the king having generally 800 of this sort of birds, each of which has a person to attend it.

There is perhaps no country in the world which, generally speaking, is more mountainous than Persia; but many of them yield neither springs nor metals, and but few of them are shaded with trees. It is true, some of the chief of them are situated on the frontiers, and serve as a kind of natural ramparts, or bulwarks, to this vast empire. Among the latter are the mountains of Caucasus and Ararat, sometimes called the *mountains of Daghestan*, which fill all the space between the Euxine and Caspian seas: those called *Taurus*, and the several branches thereof, run through Persia from Natolia to India, and fill all the middle of the country.

As to rivers, except the Araxes, which rises in the mountains of Armenia, and falls into the Kur or Cyrus before it reaches the Caspian sea, there is not one navigable stream in this country. The Oxus divides Persia on the north-east from Usbeck Tartary. The Indus also may now be reckoned among the rivers of Persia, as the provinces lying to the west of that river are now in possession of that crown: this river is said to run a course of more than 1000 miles, and overflows all the low grounds in April, May, and June.

The seas on the south of Persia are, the gulf of Persia or Bassora, the gulf of Ormus, and the Indian ocean. The only sea on the north is the Caspian or Hyrcanian sea; which is more properly a lake, having no communication with any other sea. These seas, together with the lakes and rivers, supply Persia with plenty of fish. The Caspian sea contains very fine fish on one side; and the Persian gulf on the other is believed to have more fish than any other sea in the world. On the coasts of this gulf is taken a sort of fish, for which they have no particular name: its flesh is of a red colour, very delicious, and some of them weigh 200 or 300 pounds. The river fish are chiefly barbels; but far from being good. Those of the lakes are carps and shads. In the river at Spauhawn are a great number of crabs, which crawl up the trees, and live night and day under the leaves, whence they are taken; and are esteemed very delicious food.

In his voyage from Gombroon up the Persian gulf, Mr Ives makes mention of several islands, named Kisme, Polloar, Kyes, Inderabie, Shittewar, and Buschel. Some of these were quite barren; on others there were a few trees and bushes, with little fishing towns, and a few small vessels lying along shore. The date trees were thinly scattered among the hills; but though a small portion of green might here and there be discovered, yet such was the barrenness of these islands in general, that it was for some time a matter of surprise how sheep and goats could possibly subsist upon them. On closer examination, however, it was found, that the soil produced a kind of small leaved juicy mallows, on which these animals principally feed. The Persian coast, as they sailed along, afforded a most romantic prospect, appearing at first to be one continued rock, rent and torn asunder

Perfia.

* See Pelicanus, ORNITHOLOGICAL INDEX.

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Mountains, rivers, and seas.

75

Islands, &c. in the Persian gulf.

Perfia. afunder by earthquakes; but it was afterwards discovered, that some part of it was only fand hardened by the rains and fun.

Narban Point terminates in a long and low piece of land, which runs off into the gulf from the foot of the Perfian hills. Between this point and the main land is a channel, in which a fhip of 900 tons burden might eafily ride. The Portuguefe had formerly a fettlement here, the remains of which are ftill to be feen. A large river empties itfelf into the fea at this place; and Mr Ives obferves, that "Providence feems here to have allotted a fpot of ground amidft unhospitable rocks and deferts, capable of affording the kind production of vegetables for man and beaft." The adjacent country is fubjeft to the Arabs.

Through all the Perfian gulf Mr Ives remarks, that the fpring water on the iflands is much better than that on the continent; and the water neareft the fea on the iflands has greatly the advantage over that which is found in the middle parts. This holds good, however, only in thofe parts which are near the fea; for about 12 miles up the country, both on the Perfian and Arabian fide of the gulf, the water is very good. At the ifland called Baren or Baharen, divers go down to the bottom of the fea, at certain known depths, and come up again with their veffels filled with frefh water. This frefh water is found in holes or little natural wells, fome fathoms below the furface of the fea. The Arabs have certain marks on the ifland to teach them where to dive for the frefh water. Mr Ives was affured by an Arabian merchant, that he himfelf had difcovered a fpring upon the fhore, by which one of thefe wells are ferved. He put into this fpring a bit of heavy ftick; and in two or three days an Arabian diver brought it to him again from the bottom of one of thefe holes.

76
Trade.

The Englifh and other nations, trade with the Perfians feveral ways, particularly by the gulf of Ormus at Gombroon, and by the way of Turkey. A trade alfo was not many years fince opened by the Englifh with Perfia through Ruffia and the Cafpian fea; but that is now difcontinued, having been prohibited by the court of Ruffia, who were apprehenfive that the Englifh would teach the Perfians to build fhips, and difpute the navigation of the Cafpian fea with them. The principal commodities and manufactures of Perfia are raw and wrought filks, mohair camblets, carpets, leather; for which, and fome others the European merchants exchange chiefly woollen manufactures; but the trade is carried on altogether in European fhipping, the Perfians have fcarce any fhips of their own, and the Ruffians the fole navigation of the Cafpian fea. There is not a richer or more profitable trade in the world, than that which is carried on between Gombroon and Surat in the Eaft Indies; and the Englifh Eaft India Company frequently let out their fhips to transport the merchandife of the Banians and Armenians from Perfia to India. The fhah or fovereign of Perfia, is the chief merchant; and he ufually employs his Armenian fubjefts to traffic for him in every part of the world. The king's agents muft have the refufal of all merchandife, before his fubjefts are permitted to trade. It is computed that Perfia produces yearly upwards of 22,000 bales of filk, chiefly in the provinces of Ghilan and Mazanderan, each bale weighing 263 pounds. Vaft quantities of Perfian filk ufed to be imported into Europe, efppecially by the

Dutch, Englifh, and Ruffians, before the civil wars began. The goods exported from Perfia to India are, tobacco, all forts of fruits, pickled and preferved, efppecially dates, marmalade, wines, diftilled waters, horfes, Perfian feathers, and Turkey leather of all forts and colours, a great quantity whereof is alfo exported to Mufcovy and other European countries. The exports to Turkey are, tobacco, galls, thread, goats hair, ituff, mats, box-work, and many other things. As there are no pofts in the eaft, and trading by commiffion with the ufe of bills of exchange, is little known, traffic muft proceed in a very awkward heavy manner, in comparifon of that of Europe.

The moft current money of Perfia are the abaffees, ⁷⁷Money. worth about 1s. 4d. fterling; they are of the fineft filver. An abaffie is worth two mahmoude; a mahmoude, two fhahees; and a fhahee, ten fingle or five double cafbeghes: thefe laft pieces are of brafs, the others of filver; for gold is not current in trade. The fhahees are not very common; but mahmoude and cafbeghes are current everywhere. Horfes, camels, houfes, &c. are generally fold by the toman, which is an imaginary coin, worth 200 fhahees, or 50 abaffees; and they ufually reckon their eftates that way. Such a one, they fay, is worth fo many tomans, as we fay pounds in England.

Perfia is an abfolute monarchy, the lives and eftates ⁷⁸Government. of the people being entirely at the difpofal of their prince. The king has no council eftablifhed, but is advifed by fuch minifters as are moft in favour; and the refolutions taken among the women of the haram frequently defeat the beft laid defigns. The crown is hereditary, excluding only the females. The fons of a daughter are allowed to inherit. The laws of Perfia exclude the blind from the throne; which is the reafon that the reigning prince ufually orders the eyes of all the males of the royal family, of whom he has any jealousy, to be put out. The king has generally a great many wives, which it would be death for any one befides the eunuchs, who have the fuperintendance of them, to look at, or even fee by accident; wherefore, when he travels, notice is given to all men to quit the road, nay the'r very houfes, and to retire to a great diftance.

The prime minifter is called *attemact doulet*, which fignifies the director of the empire, and alfo *vizir azem*, or the great fupporter of the empire; as he alone almoft fufains the whole weight of the adminiftration. This minifter's chief ftudy is to pleafe his mafter, to fecure to himfelf an afcendant over his mind, and to avoid whatever may give him any uneafinefs or umbrage. With this view, he never fails to flatter him, to extol him above all the princes upon earth, and to throw a thick veil over every thing that might help to open his eyes, or difcover to him the weaknefs of the ftate. He even takes particular care to keep the king in utter ignorance; to hide from him, or at leaft to foften, all unwelcome news; and, above all, to exalt immoderately every the leaft advantage he obtains over his enemies. As he takes thefe methods, which indeed are and muft be taken, more or lefs, by the minifters of every defpotic prince, to fecure the favour and confidence of his mafter; fo the inferior officers and governors of provinces are obliged to employ all the means in their power to fecure the prime minifter's, they depending no lefs upon him than he does upon the king. There

Persia.

There is a gradation of despotism and slavery, down from the prime minister to the lowest retainer to the court, or dependent on the government. Children are sometimes in Persia required by the king to cut off the ears and nose, and even to cut the throats of their parents; and these orders cannot be objected to, without endangering their own lives. Indeed their baseness and mercenariness are such, that they will perpetrate such atrocious deeds without the least scruple or difficulty, when they have a promise or expectation of possessing their posts. The prime ministers, notwithstanding the precarious footing on which they stand, in effect of their abilities or good fortune, sometimes continue in their employments during life, or, if removed, are only banished to some city, where they are allowed to spend the remainder of their days in a private station.

Next to the prime minister are the nadir, or grand-master of the household; the mehter, or groom of the chambers, who is always a white eunuch; the mirakbor bashe, or master of the horse; the mir-shikar bashe, or great huntsman and falconer; the divanbeggi, or chief justice, to whom there lies an appeal from the deroga, or the lieutenant of police, in every town; the vacka nuviez, or recorder of events, or first secretary of state; the muslau-she-elmenaleck, or master of the accounts and finances of the kingdom; the numes humbashies, or the king's chief physicians; the sheickada-fibashe, or inspector of the palace, and regulator of rank at court; and the khans, or governors of provinces, under whom are other governors, called *soltans*, appointed also by the king.

Civil matters are all determined by the cazi, and ecclesiastical ones (particularly divorces) by the sheick-elfelleum, or head of the faith; an officer answering to the musti among the Turks; under him are the sheick-elfelom, and cadi, who decide in all matters of religion, and make all contracts, testaments, and other public deeds, being appointed by the king in all the principal towns; and next to these are the pichnamas, or directors of the prayers; and the moullahs, or doctors of the law.

Justice is carried on in Persia in a very summary manner; the sentence, whatever it may be, being always put into execution on the spot. Theft is generally punished with the loss of nose and ears; robbing on the road, by ripping up the belly of the criminal, in which situation he is exposed upon a gibbet in one of the most public parts of the city, and there left until he expires in torment.

There is no nobility in Persia, or any respect shown to a man on account of his family, except to those who are of the blood of their great prophet or patriarchs; but every man is esteemed according to the post he possesses; and when he is dismissed, he loses his honour, and he is no longer distinguished from the vulgar.

With respect to the forces of Persia, their two bodies, called the *Kortshies* and *Goulans*, that serve on horseback, are well kept and paid, and may amount, the former to about 22,000, and the latter to about 18,000. The *Kortshies* are descended from an ancient but foreign race; and the *Goulans* are either Georgian renegades or slaves, or the children of slaves of all nations. The infantry, called *Tangtchies*, are picked out from among the most robust and vigorous of the peasants, and compose a body of 40,000 or 50,000. The Persians have

few fortified towns, and had no ships of war, till Kouli Khan built a royal navy, and among them had a man of war of 80 guns; but since the death of that usurper, we hear no more of their fleet.

The arms of the king of Persia are a lion couchant, looking at the sun as he rises over his back. His usual title is *Shaw* or *Paisbarw*, the "disposer of kingdoms." They add also to the king's titles those of *sultan*, and *chan* or *cham*, which is the title of the Tartar sovereigns. To acts of state the Persian monarch does not subscribe his name; but the grant runs in this manner, viz. *This act, or edict, is given by him whom the universe obeys.*

The ancient Persians are known to have been exceedingly voluptuous and effeminate. After the conquest of the empire by Alexander, the Greek discipline and martial spirit being in part communicated to them, they became much more formidable; and hence the Parthians were found to be a match not only for the Syro-Macedonian princes, but even for the Romans. Of their manners we know little or nothing, but that to their valour and military skill they joined in a surprising degree all the luxury and dissipation of the ancient Persians.

The modern Persians, like the Turks, plundering all the adjacent nations for beauties to breed by, are men of a good stature, shape, and complexion; but the Gaures, or ancient Persians, are homely, ill-shaped, and clumsy, with a rough skin, and olive complexions. In some provinces, not only the complexions but the constitutions of the inhabitants, suffer greatly by the extreme heat and unwholesomeness of the air. The Persian women, too, are generally handsome and well-shaped, but much inferior to those of Georgia and Circassia. The men wear large turbans on their heads, some of them very rich, interwoven with gold and silver; a vest, girt with a sash; and over it a loose garment, something shorter; with sandals, or slippers, on their feet. When they ride, which they do every day, if it be but to a house in the same town, they wear pliant boots of yellow leather; the furniture of their horses is extremely rich, and the stirrups generally of silver: whether on horseback or on foot, they wear a broad sword and a dagger in their sash. The dress of the women does not differ much from that of the men; only their vests are longer, and they wear stiffened caps on their heads, and their hair down.

With respect to outward behaviour, says an intelligent traveller, "The Persians are certainly the Parisians of the East. Whilst a rude and insolent demeanor peculiarly marks the character of the Turkish nation towards foreigners and Christians, the behaviour of the Persians would, on the contrary, do honour to the most civilized nations: they are kind, courteous, civil, and obliging, to all strangers, without being guided by those religious prejudices so very prevalent in every other Mahometan nation; they are fond of inquiring after the manners and customs of Europe, and in return very readily afford any information in respect to their own country. The practice of hospitality is with them so grand a point, that a man thinks himself highly honoured if you will enter his house and partake of what the family affords; whereas, going out of a house without smoking a calcan, or taking any other refreshment, is deemed in Persia a high affront."

Their

Perſia.

Their uſual drink is water and ſherbet, as in other Mahometan countries, wine being prohibited; but of all Mahometan nations they pay the leaſt regard to this prohibition. Many of them drink wine publicly, and almoſt all of them in private (excepting thoſe who have performed the pilgrimage to Mecca, and eccleſiaſtics): they alſo are very liable to be quarrelſome when inebriated, which is often attended with fatal conſequences. They eat opium, but in much leſs quantities than the Turks; and indeed in every thing they ſay or do, eat or drink, they make a point to be as different from this nation as poſſible, whom they deteſt to a man, beyond meaſure; eſteeming Jews and Chriſtians ſuperior to them, and much nearer to ſalvation.

80
Anecdotes
of their re-
ligion.

Every one knows, that the religion of the Perſians is Mahometan; and that they are of the ſect of Ali, for whom they entertain the moſt extravagant veneration. Mr Francklin heard one of his guides on the road reprove another for the expreſſion *O God! O Ali!* "No, no, (ſaid his zealous companion), *Ali firſt, God ſecond!*" This attachment is the ſource of their hatred to the Turks, and of many ſtrange cuſtoms among themſelves, which we have not room to enumerate; a few, however, muſt be mentioned.

"Their mode of living is as follows: They always riſe at daybreak, in order to perform their devotions. Their firſt prayer is denominated *numaz ſoobh*, or the morning prayer; it is ſaid before ſunriſe, after which they eat a ſlight meal called *nâſbita* or breakfast; this conſiſts of grapes, or any other fruits of the ſeaſon, with a little bread, and cheeſe made of goats milk; they afterwards drink a cup of very ſtrong coffee without milk or ſugar; then the calcan or pipe is introduced. The Perſians, from the higheſt to the loweſt ranks, all ſmoke tobacco.

"Their ſecond hour of prayer is called *numaz zôhur*, or mid-day prayer, and is always repeated when the ſun declines from the meridian. Their dinner, or *châſbit*, which is ſoon after this prayer, conſiſts of curds, bread, and fruits of various kinds; animal food not being uſual at this meal.

"The third hour of prayer is called *numaz ôſur*, or the afternoon prayer, ſaid about four o'clock.

"The fourth hour of prayer is *numaz ſhâm*, or evening prayer, which is ſaid after ſunſet; when this is finiſhed, the Perſians eat their principal meal, called *ſhâmi* or ſupper. This generally conſiſts of a pilau, dreſſed with rich meat ſauces, and highly ſeaſoned with various ſpices: ſometimes they eat *kibaâb* or roast meat. When the meal is ready, a ſervant brings notice thereof, and at the ſame time preſents a ewer and water; they then waſh their hands, which is an invariable cuſtom with the Perſians both before and after eating. They eat very quick, conveying their food to their mouths with their fingers; the uſe of knives and forks being unknown in Perſia. Sherbets of different ſorts are introduced, and the meal concludes with a deſert of delicious fruits. The ſupper being finiſhed, the family ſit in a circle, and entertain each other by relating pleaſant ſtories (of which they are exceſſively fond), and alſo by repeating paſſages from the works of their moſt favourite poets, and amuſing themſelves at various kinds of games. The fifth and laſt prayer is ſtyled *numaz akhîr*, the laſt prayer; or ſometimes *numaz ſhêb*,

or the night prayer, repeated about an hour after ſupper."

The moſt remarkable law among the Perſians reſpects marriage. A man may divorce his wife when he chooſes, without aſſigning any other reaſon for the divorce than that it is his pleaſure. If he ſhould change his mind, he may again marry her, divorce her a ſecond time, and a third time marry her; but here this privilege ſtops. No man is allowed to marry the woman whom he has thrice divorced. A widow is obliged to mourn four months for her deceaſed huſband before ſhe can be married to another; but a concubine may form a new connection the inſtant that her keeper expires.

At the naming of children in Perſia, Mr Francklin informs us that the following ceremony is obſerved: "The third or fourth day after the child is born, the friends and relations of the woman who has lain-in aſſemble at her houſe, attended by muſic and dancing girls hired for the occaſion; after playing and dancing ſome time, a muliah or prieſt is introduced, who, taking the child in his arms, demands of the mother what name ſhe chooſes the infant ſhould be called by; being told, he begins praying, and after a ſhort time applies his mouth cloſe to the child's ear, and tells him diſtinctly three times (calling him by name) to remember and be obedient to his father and mother, to venerate his Koran and his prophet, to abſtain from thoſe things which are unlawful, and to praſtiſe thoſe things which are good and virtuous. Having repeated the Mahometan profeſſion of faith, he then redelivers the child to his mother; after which the company are entertained with ſweetmeats and other reſreſhments, a part of which the females preſent always take care to carry away in their pockets, believing it to be the infallible means of their having offspring themſelves."

The Perſians excel more in poetry than any other ſort of literature; and aſtologers are now in as great reputation in Perſia as the magi were formerly. Their books are all manuſcripts, the art of printing having not yet been introduced among them: they excel indeed in writing, and have eight different hands. They write from the right hand to the left, as the Arabs do. In their ſhort hand, they uſe the letters of the alphabet; and the ſame letters, differently pointed, will have 20 different ſignifications. In ſhort, the Perſians are born with as good natural parts as any people in the Eaſt, but make a bad uſe of them; being great diſſemblers, cheats, liars, and flatterers, and having a ſtrong propenſity to voluptuouſneſs, luxury, idleneſs, and indolence; vices indeed to which the Aſiatics in general are much addicted.

PERSIAN WHEEL. See HYDRODYNAMICS.

PERSICA, the PEACH, is by Linnaeus referred to the ſame claſs and genus with amygdalus. There is a great variety of peach trees planted in the gardens, ſome of which are preſerved only for the beauty of their flowers, but moſt of them for the ſake of the fruit. Of thoſe remarkable for the beauty of their flowers the principal are, 1. The vulgaris, or common peach-tree, with double flowers, which is a very great ornament in gardens, producing very large double flowers of a beautiful red or purple colour, and growing to a conſiderable ſize. 2. The humilis, or dwarf-almond. 3. The africana, or double-flowering dwarf-almond. Theſe

two

Perſia
Perſica.

81
Remarkable law
reſpecting
marriage.

82
Ceremony
of naming
their children.

83
Intellectual
excellence.

Persicaria
||
Persimon.

two reach not above the height of three or four feet, though their flowers are of equal beauty with the former.

Of the peach-trees cultivated for the sake of their fruit there is a great number. They are raised from the stones of the fruit, which should be planted in autumn on a bed of light dry earth, about three inches deep and four inches asunder. In the winter the beds should be covered with mulch to protect them from the frost. In this bed they should remain for a year; when they are to be taken up and planted in a nursery, where they are to remain one or two years; after which they must be removed to the places where they are to continue.

PERSICARIA. See POLYGONUM, BOTANY Index.

PERSICUS SINUS, in *Ancient Geography*, (Mela, Pliny); a part of the sea which the Romans called *Mare Rubrum*, and the Greeks *Mare Erythræum*; washing Arabia Felix on the east, between which and Carmania, entering into the land, it washes Persia on the south. Its large mouth consists of straight sides, like a neck, and then the land retiring equally a vast way, and the sea surrounding it in a large compass of shore, there is exhibited the figure of a human head (Mela). Theophrastus calls this bay *Sinus Arabicus*, a name it equally claims with *Persicus*, only for distinction sake *Persicus* is appropriated to it by others.

PERSIMON. See DIOSPYROS, BOTANY Index.—

From the persimon is made a very palatable liquor in the following manner: As soon as the fruit is ripe, a sufficient quantity is gathered, which is very easy, as each tree is well stocked with them. These persimon apples are put into a dough of wheat or other flour, formed into cakes, and put into an oven, in which they continue till they are quite baked and sufficiently dry, when they are taken out again: then, in order to brew the liquor, a pot full of water is put on the fire, and some of the cakes are put in: these become soft by degrees as the water grows warm, and crumble in pieces at last; the pot is then taken from the fire, and the water in it well stirred about, that the cakes may mix with it: this is then poured into another vessel, and they continue to steep and break as many cakes as are necessary for a brewing: the malt is then infused, and they proceed as usual with the brewing. Beer thus prepared is reckoned much preferable to other beer. They likewise make brandy of this fruit in the following manner: having collected a sufficient quantity of persimons in autumn, they are altogether put into a vessel, where they lie for a week till they are quite soft: then they pour water on them, and in that state they are left to ferment of themselves, without promoting the fermentation by any addition. The brandy is then made in the common way, and is said to be very good, especially if grapes (in particular of the sweet sort), which are wild in the woods, be mixed with the persimon fruit. Some persimons are ripe at the end of September, but most of them later, and some not before November and December, when the cold first overcomes their acrimony. The wood of this tree is very good for joiners instruments, such as planes, handles to chisels, &c. but if after being cut down it lies exposed to sunshine and rain, it is the first wood which rots, and in a year's time there is nothing left but what is useless. When the persimon trees get once into a field, they are not easily got out of it again, as they spread much.

Persis
||
Persion.

PERSIS, a Roman lady, whom St Paul salutes in his epistle to the Romans (xvi. 12.), and whom he calls his beloved sister. He says she has laboured much for the Lord, and still labours. Nothing else of her life is come to our knowledge, nor do we know that she is honoured by any church; which is something singular.

PERSIUS FLACCUS, AULUS, a Latin poet in the reign of Nero, celebrated for his satires. He was born, according to some, at Volterra in Tuscany; and according to others, at Tigulia, in the gulf Della Specia, in the year 34. He was educated till 12 years old at Volterra; and afterwards continued his studies at Rome under Palæmon the grammarian, Virginius the rhetorician, and Cornutus the Stoic philosopher, who contracted a friendship for him. Persius consulted that illustrious friend in the composition of his verses. Lucian also studied with him under Cornutus; and appeared so charmed with his verses, that he was incessantly breaking out into acclamations at the beautiful passages in his satires: an example rarely seen in poets of equal rank. He was a steady friend, a good son, an affectionate brother and parent. He was chaste, meek, and modest: which shows how wrong it is to judge of a man's morals by his writings; for the satires of Persius are not only licentious, but sharp and full of bitterness. He wrote but seldom; and it was some time before he applied himself regularly to it.

Persius was of a weak constitution, and troubled with a bad stomach, which was the cause of his death in the 30th year of his age. Six of his satires remain; in their judgements of which the critics have been much divided, excepting as to their obscurity, Persius being indeed the most obscure of all the Latin poets. As a poet, he is certainly inferior to Horace and Juvenal; and all the labours of Isaac Casaubon, who has written a most learned and elaborate commentary upon him, cannot make him equal to either of them as a satirist, though in virtue and learning he exceeded them both. He was a professed imitator of Horace; yet had little of Horace's wit, ease, and talent at ridicule. His style is grand, figurative, poetical, and suitable to the dignity of the Stoic philosophy: and hence he shines most in recommending virtue and integrity: here it is that satire becomes him. He was too grave to court the muses with success: but he had a great soul, susceptible of noble sentiments, which give a grace but to indifferent poetry. His cotemporaries thought highly of him. Quintilian allows, that Persius, although he wrote but one book of satires, acquired a great deal of true glory, *Multum et vera glorie quamvis uno libro Persius meruit*: and Martial says much the same thing, *Sapius in libro memoratur Persius uno*, &c.

PERSON, an individual substance of a rational intelligent nature. Thus we say, an ambassador represents the person of his prince; and that, in law, the father and son are reputed the same person.

The word *person*, *persona*, is thought to be borrowed à *personando*, from personating or counterfeiting; and is supposed to have first signified a mask: because, as Boethius informs us, *in larva concava sonus volvatur*: and hence the actors who appeared masked on the stage were sometimes called *larvati* and sometimes *personati*. He likewise says, that as the several actors represented each a single individual person, viz. Oedipus, or Chremes,

Person
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Personal.

or Hecuba, or Medea; for this reason, other people, who were at the same time distinguished by something in their form, character, &c. whereby they might be known, came likewise to be called by the Latins *personæ*, and by the Greeks *προσωπα*. Again, as actors rarely represented any but great and illustrious characters, the word came at length to import the mind, as being that whose dispositions constitute the character. And thus men, angels, and even God himself, were called *persons*. Things merely corporeal, as a stone, a plant, or a horse, were called *hypostases* or *supposita*, but never *persons*. Hence the learned suppose, that the same name *person* came to be used to signify some dignity, whereby a *person* is distinguished from another; as a father, husband, judge, magistrate, &c. In this sense we are to understand that of Cicero: "Cæsar never speaks of Pompey, but in terms of honour and respect: he does many hard and injurious things, however, against his person."

Person we have already defined to mean an individual substance of a reasonable nature. Now a thing may be individual two ways: 1. Logically, because it cannot be predicated of any other; as Cicero, Plato, &c. 2. Physically; in which sense a drop of water, separated from the ocean, may be called an individual. Person is an individual nature in each of these senses; logically, according to Boethius, because *person* is not spoken of universals, but only of singulars and individuals; we do not say the *person* of an animal or a man, but of Cicero and Plato: and physically, since Socrates's hand or foot are never considered as persons. This last kind of individual is denominated two ways: positively, when the person is said to be the whole principle of acting; for to whatever thing action is attributed, that the philosophers call a *person*: and negatively, as when we say, with the Thomists, &c. that a person consists in this, that it does not exist in another as a more perfect being. Thus a man, though he consists of two different things, viz. body and spirit, is not two persons; because neither part of itself is a complete principle of action, but one person, since the manner of his consisting of body and spirit is such as constitutes one whole principle of action; nor does he exist in any other as a more perfect being; as, for example, Socrates's foot does in Socrates, or a drop of water in the ocean.

PERSON, in *Grammar*, a term applied to such nouns or pronouns as, being either prefixed or understood, are the nominatives in all inflections of a verb; or it is the agent or patient in all finite or personal verbs. See GRAMMAR.

PERSONAL, any thing that concerns, or is restrained to, the person: thus it is a maxim in ethics, that all faults are personal.

PERSONAL Action, in *Law*, is an action levied directly and solely against the person; in opposition to a real or mixed action. See ACTION.

PERSONAL Goods, or *Chattels*, in *Law*, signifies any moveable thing belonging to a person, whether alive or dead. See CHATTELS.

PERSONAL Identity. See METAPHYSICS, Part III. Chap. iii.

PERSONAL Verb, in *Grammar*, a verb conjugated in all the three persons; thus called in opposition to an impersonal verb, or that which has the third person only.

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PERSONALITY, in the schools, is that which constitutes an individual a distinct person.

Personality
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Personifying.

PERSONATÆ, is the name of the 40th order in Linnæus's Fragments of a Natural Method, consisting of a number of plants whose flowers are furnished with an irregular gaping or grinning petal, which in figure somewhat resembles the snout of an animal. The bulk of the genera of this natural order arrange themselves under the class and order didynamia angiospermia of the Sexual Method.

The rest, although they cannot enter into the artificial class just mentioned, for want of the classic character, the inequality of the stamina; yet, in a natural method, which admits of greater latitude, may be arranged with those plants which they resemble in their habit and general appearance, and particularly in the circumstances expressed in that title.

PERSONIFYING, or PERSONALIZING, the giving an inanimate being the figure, sentiments, and language of a person.

Dr Blair, in his Lectures on Rhetoric, gives this account of personification. "It is a figure, the use of which is very extensive, and its foundation laid deep in human nature. At first view, and when considered abstractly, it would appear to be a figure of the utmost boldness, and to border on the extravagant and ridiculous. For what can seem more remote from the track of reasonable thought, than to speak of stones and trees, and fields and rivers, as if they were living creatures, and to attribute to them thought and sensation, affections and actions? One might imagine this to be no more than childish conceit, which no person of taste could relish. In fact, however, the case is very different. No such ridiculous effect is produced by personification when properly employed; on the contrary, it is found to be natural and agreeable, nor is any very uncommon degree of passion required in order to make us relish it. All poetry, even in its most gentle and humble forms, abounds with it. From prose it is far from being excluded; nay, in common conversation, very frequent approaches are made to it. When we say, the ground *thirsts* for rain, or the earth *smiles* with plenty; when we speak of ambition's being *restless*, or a disease being *deceitful*; such expressions show the facility with which the mind can accommodate the properties of living creatures to things that are inanimate, or to abstract conceptions of its own forming.

"Indeed, it is very remarkable, that there is a wonderful proneness in human nature to animate all objects. Whether this arises from a sort of assimilating principle, from a propension to spread a resemblance of ourselves over all other things, or from whatever other cause it arises, so it is, that almost every emotion which in the least agitates the mind bestows upon its object a momentary idea of life. Let a man, by an unwary step, sprain his ankle, or hurt his foot upon a stone, and in the ruffled discomposed moment he will sometimes feel himself disposed to break the stone in pieces, or to utter passionate expressions against it, as if it had done him an injury. If one has been long accustomed to a certain set of objects, which have made a strong impression on his imagination; as to a house, where he has passed many agreeable years; or to fields, and trees, and mountains, among which he has often walked with the greatest delight; when he is obliged to part with them, especially

Personify-
ing.

cially if he has no prospect of ever seeing them again, he can scarce avoid having somewhat of the same feeling as when he is leaving old friends. They seem endowed with life. They became objects of his affection; and, in the moment of his parting, it scarce seems absurd to him to give vent to his feeling in words, and to take a formal adieu.

“So strong is that impression of life which is made upon us, by the more magnificent and striking objects of nature especially, that I doubt not in the least of this having been one cause of the multiplication of divinities in the heathen world. The belief of dryads and naiads, of the genius of the wood and the god of the river, among men of lively imaginations, in the early ages of the world, easily arose from this turn of mind. When their favourite rural objects had often been animated in their fancy, it was an easy transition to attribute to them some real divinity, some unseen power or genius which inhabited them, or in some peculiar manner belonged to them. Imagination was highly gratified, by thus gaining somewhat to rest upon with more stability; and when belief coincided so much with imagination, very slight causes would be sufficient to establish it.

“From this deduction may be easily seen how it comes to pass that personification makes so great a figure in all compositions where imagination or passion have any concern. On innumerable occasions it is the very language of imagination and passion; and therefore deserves to be attended to, and examined with peculiar care. There are three different degrees of this figure, which it is necessary to remark and distinguish, in order to determine the propriety of its use. The first is, when some of the properties or qualities of living creatures are ascribed to inanimate objects; the second, when those inanimate objects are introduced as acting like such as have life; and the third, when they are represented either as speaking to us, or as listening to what we say to them.”

The ingenious professor goes on to investigate the na-

ture of personification at considerable length. We shall give his caution for the use of it in prose compositions, in which he informs us this figure requires to be used with great moderation and delicacy. “The same liberty is not allowed to the imagination there as in poetry. The same assistances cannot be obtained for raising passion to its proper height by the force of numbers and the glow of style. However, addresses to inanimate objects are not excluded from prose; but have their place only in the higher species of oratory. A public speaker may on some occasions very properly address religion or virtue; or his native country, or some city or province, which has suffered perhaps great calamities, or been the scene of some memorable action. But we must remember, that as such addresses are among the highest efforts of eloquence, they should never be attempted unless by persons of more than ordinary genius: for if the orator fails in his design of moving our passions by them, he is sure of being laughed at. Of all frigid things, the most frigid are the awkward and unseasonable attempts sometimes made towards such kinds of personification, especially if they be long continued. We see the writer or speaker toiling and labouring to express the language of some passion which he neither feels himself nor can make us feel. We remain not only cold, but frozen; and are at full leisure to criticise on the ridiculous figure which the personified object makes, when we ought to have been transported with a glow of enthusiasm. Some of the French writers, particularly Bossuet and Flechier, in their sermons and funeral orations, have attempted and executed this figure not without warmth and dignity. Their works are exceedingly worthy of being consulted for instances of this and of several other ornaments of style. Indeed the vivacity and ardour of the French genius is more suited to this bold species of oratory, than the more correct but less animated genius of the British, who in their prose works very rarely attempt any of the high figures of eloquence.”

Personify-
ing.

P E R S P E C T I V E .

PERSPECTIVE is the art of drawing on a plane surface true resemblances or pictures of objects, as the objects themselves appear to the eye from any distance and situation, real or imaginary.

It was in the 16th century that *Perspective* was revived, or rather reinvented. It owes its birth to painting, and particularly to that branch of it which was employed in the decorations of the theatre, where landscapes were properly introduced, and which would have looked unnatural and horrid if the size of the objects had not been pretty nearly proportioned to their distance from the eye. We learn from Vitruvius, that Agatharchus, instructed by Æschylus, was the first who wrote upon this subject; and that afterwards the principles of the art were more distinctly taught by Democritus and Anaxagoras, the disciples of Agatharchus. Of the theory of this art, as described by them, we know nothing; since none of their writings have escaped the general wreck that was made of ancient literature in the dark ages of Europe. However, the revival of

painting in Italy was accompanied with a revival of this art.

The first person who attempted to lay down the rules of perspective was Pietro del Borgo, an Italian. He supposed objects to be placed beyond a transparent tablet, and endeavoured to trace the images which rays of light, emitted from them, would make upon it. But we do not know what success he had in this attempt, because the book which he wrote upon the subject is not now extant. It is, however, very much commended by the famous Egnazio Dante; and, upon the principles of Borgo, Albert Durer constructed a machine, by which he could trace the perspective appearance of objects.

Balthazar Perussi studied the writings of Borgo, and endeavoured to make them more intelligible. To him we owe the discovery of points of distance, to which all lines that make an angle of 45 degrees with the ground-line are drawn. A little time after, Guido Ubbaldi, another Italian, found that all the lines that are parallel

parallel to one another, if they be inclined to the ground-line, converge to some point in the horizontal line; and that through this point also, a line drawn from the eye, parallel to them, will pass. These principles put together enabled him to make out a pretty complete theory of perspective.

Great improvements were made in the rules of perspective by subsequent geometers; particularly by Professor Gravesande, and still more by Dr Brooke Taylor, whose principles are in a great measure new, and far more general than any before him.

In order to understand the principles of perspective, it will be proper to consider the plane on which the representation is to be made as transparent, and interposed between the eye of the spectator and the object to be represented. Thus, suppose a person at a window looks through an upright pane of glass at any object beyond it, and, keeping his head steady, draws the figure of the object upon the glass with a black lead pencil, as if the point of the pencil touched the object itself; he would then have a true representation of the object in perspective as it appears to his eye.

In order to this two things are necessary: first, that the glass be laid over with strong gum-water, which, when dry, will be fit for drawing upon, and will retain the traces of the pencil: and, secondly, that he looks through a small hole in a thin plate of metal, fixed about a foot from the glass, between it and his eye, and that he keeps his eye close to the hole; otherwise he might shift the position of his head, and consequently make a false delineation of the object.

Having traced out the figure of the object, he may go over it again with pen and ink; and when that is dry, put a sheet of paper upon it, and trace it thereon with a pencil: then taking away the paper and laying it on a table, he may finish the picture by giving it the colours, lights, and shades, as he sees them in the object itself; and then he will have a true resemblance of the object.

To every person who has a general knowledge of the principles of optics, this must be self-evident: For as vision is occasioned by pencils of rays coming in straight lines to the eye from every point of the visible object, it is plain that, by joining the points in the transparent plane, through which all those pencils respectively pass, an exact representation must be formed of the object, as it appears to the eye in that particular position, and at that determined distance: and were pictures of things to be always first drawn on transparent planes, this simple operation, with the principle on which it is founded, would comprise the whole theory and practice of perspective. As this, however, is far from being the case, rules must be deduced from the sciences of optics and geometry for drawing representations of visible objects on opaque planes; and the application of these rules constitutes what is properly called the *art* of perspective.

Previous to our laying down the fundamental principles of this art, it may not be improper to observe, that when a person stands right against the middle of one end of a long avenue or walk, which is straight and equally broad throughout, the sides thereof seem to approach nearer and nearer to each other as they are fur-

ther and further from his eye; or the angles, under which their different parts are seen, become less and less according as the distance from his eye increases; and if the avenue be very long, the sides of it at the farthest end will seem to meet: and there an object that would cover the whole breadth of the avenue, and be of a height equal to that breadth, would appear only to be a mere point.

Having made these preliminary observations, we now proceed to the practice of perspective, which is built upon the following

(Fundamental) THEOREM I.

Let $abcd$ (fig. 1.) represent the ground-plan of the figure to be thrown into perspective, and $efgh$ the transparent plane through which it is viewed by the eye at E . Let these planes intersect in the straight line KL . Let B be any point in the ground plan, and BE a straight line, the path of a ray of light from that point to the eye. This will pass through the plane $efgh$ in some point b ; or B will be seen through that point, and b will be the picture, image, or representation of B .

Plate
CCCCX.
Fig. 1.

If BA be drawn in the ground-plan, making any angle BAK with the common intersection, and EV be drawn parallel to it, meeting the picture-plane or perspective-plane in V , and VA be drawn, the point b is in the line VA so situated that BA is to EV as bA to bV .

For since EV and BA are parallel, the figure $BA b VE b B$ is in one plane, cutting the perspective-plane in the straight line VA ; the triangles $BA b$, $EV b$, are similar, and $BA : EV = bA : bV$.

Cor. 1. If B be beyond the picture, its picture b is above the intersection KL ; but if B be between the eye and the picture, as at B' , its picture b' is below KL .

2. If two other parallel lines BA' , ES , be drawn, and A' , S , be joined, the picture of B is in the intersection of the lines AV and $A'S$.

3. The line BA is represented by bA , or bA is the picture of BA ; and if AB be infinitely extended, it will be represented by AV . V is therefore called the *vanishing point* of the line AB .

4. All lines parallel to AB are represented by lines converging to V from the points where these lines intersect the perspective plane; and therefore V is the vanishing point of all such parallel lines.

5. The pictures of all lines parallel to the perspective plane are parallel to the lines themselves.

Fig. 2.

6. If through V be drawn HVO parallel to KL , the angle EVH is equal to BAK .

Fig. 1.

Remark. The proposition now demonstrated is not limited to any inclination of the picture-plane to the ground-plane; but it is usual to consider them as perpendicular to each other, and the ground-plane as horizontal. Hence the line KL is called the *ground line*, and OH the *horizon line*; and OK , perpendicular to both, is called the *height of the eye*.

If ES be drawn perpendicular to the picture-plane, it will cut it in a point S of the horizon-line directly opposite to the eye. This is called the *point of sight*, or *principal point*.

7. The pictures of all vertical lines are vertical, and the pictures of horizontal lines are horizontal, because these lines are parallel to the perspective plane.

8. The point of sight *S* is the vanishing point of all lines perpendicular to the perspective plane.

The above proposition is a sufficient foundation for the whole practice of perspective, whether on direct or inclined pictures, and serves to suggest all the various practical constructions, each of which has advantages which suit particular purposes. Writers on the subject have either confined themselves to one construction, from an affectation of simplicity or fondness for system; or have multiplied precepts, by giving every construction for every example, in order to make a great book, and give the subject an appearance of importance and difficulty. An ingenious practitioner will avoid both extremes, and avail himself of the advantage of each construction as it happens to suit his purpose. We shall now proceed to the practical rules, which require no consideration of intersecting planes, and are all performed on the perspective plane by means of certain substitutions for the place of the eye and the original figure. The general substitution is as follows:

Fig. 3.

Let the plane of the paper be first supposed to be the ground-plan, and the spectator to stand at *F* (fig. 3.). Let it be proposed that the ground-plan is to be represented on a plane surface, standing perpendicularly on the line *GKL* of the plan, and that the point *K* is immediately opposite to the spectator, or that *FK* is perpendicular to *GL*: then *FK* is equal to the distance of the spectator's eye from the picture.

Now suppose a piece of paper laid on the plan with its straight edge lying on the line *GL*; draw on this paper *KS* perpendicular to *GL*, and make it equal to the height of the eye above the ground-plan. This may be much greater than the height of a man, because the spectator may be standing on a place much raised above the ground-plan. Observe also that *KS* must be measured on the same scale on which the ground-plan and the distance *FK* were measured. Then draw *HSO* parallel to *GL*. This will be a horizontal line, and (when the picture is set upright on *GL*) will be on a level with the spectator's eye, and the point *S* will be directly opposite to his eye. It is therefore called the *principal point*, or *point of sight*. The distance of his eye from this point will be equal to *FK*. Therefore make *SP* (in the line *SK*) equal to *FK*, and *P* is the projecting point or substitute for the place of the eye. It is sometimes convenient to place *P* above *S*, sometimes to one side of it on the horizontal line, and in various other situations; and writers, ignorant of, or inattentive to, the principles of the theory, have given it different denominations, such as *point of distance*, *point of view*, &c. It is merely a substitute for the point *E* in fig. 1. and its most natural situation is below, as in this figure.

The art of perspective is conveniently divided into *ICHOGRAPHY*, which teaches how to make a perspective draught of figures on a plane, commonly called the ground-plan; and *SCENOGRAPHY*, which teaches how to draw solid figures, or such figures as are raised above this plan.

Fundamental PROB. I. To put into perspective any given point of the ground-plan.

First general construction.

From *B* and *P* (fig. 3.) draw any two parallel lines *BA*, *PV*, cutting the ground-line and horizon-line in *A* and *V*, and draw *BP*, *AV*, cutting each other in *b*; *b* is the picture of *B*.

Fig. 3.

For it is evident that *BA*, *PV*, of this figure are analogous to *BA* and *EV* of fig. 1. and that $BA : PV = bA : bV$.

If *BA'* be drawn perpendicular to *GL*, *PV* will fall on *PS*, and need not be drawn. *A'V* will be *A'S*.—This is the most easy construction, and nearly the same with Ferguson's.

Second general construction.

Draw two lines *BA*, *BA''*, and two lines *PV*, *PD*, parallel to them, and draw *AV*, *A'D*, cutting each other in *b*: *b* is the picture of *B* by Cor. 2.—This construction is the foundation of all the rules of perspective that are to be found in the books on this subject. They appear in a variety of forms, owing to the ignorance or inattention of the authors to the principles. The rule most generally adhered to is as follows:

Draw *BA* (fig. 4.) perpendicular to the ground-line, and *AS* to the point of sight, and set off *Aβ* equal to *BA*. Set off *SD* equal to the distance of the eye in the opposite direction from *S* that *β* is from *A*, where *B* and *E* of fig. 1. are on opposite sides of the picture; otherwise set them the same way. *D* is called the point of distance. Draw *βD*, cutting *AS* in *b*. This is evidently equivalent to drawing *BA'* and *PS* perpendicular to the ground-line and horizon-line, and *BA''* and *PD* (fig. 3.) making an angle of 45° with these lines, with the additional puzzle about the way of setting off *A'A''* and *SD*, which is avoided in the construction here given.

Fig. 4.

This usual construction, however, by a perpendicular and the point of distance, is extremely simple and convenient; and two points of distance, one on each side of *S*, serve for all points of the ground plan. But the first general construction requires still fewer lines, if *BA* be drawn perpendicular to *GL*, because *PV* will then coincide with *PS*.

Fig. 3.

Third general construction.

Draw *BA* (fig. 4.) from the given point *B* perpendicular to the ground-line, and *AS* to the point of sight. From the point of distance *D* set off *Dd* equal to *BA*, on the same or the contrary side as *S*, according as *B* is on the same or the contrary side of the picture as the eye. Join *dA*, and draw *Db* parallel to *dA*. *b* is the picture of *B*. For *SD*, *Dd*, are equal to the distances of the eye and given point from the picture, and $SD : Dd = bS : bA$.

Fig. 4.

This construction does not naturally arise from the original lines, but is a geometrical consequence from their position and magnitude; and it is of all others the most generally convenient, as the perpendicular distances of any number of points may be arranged along *SD* without confusion, and their direct situations transferred to the ground-line by perpendiculars such as *BA*; and nothing

nothing is easier than drawing parallels, either by a parallel ruler or a bevel-square, used by all who practise drawing.

Fig. 5. PROB. 2. *To put any straight line BC (fig. 5.) of the ground plan in perspective.*

Find the pictures b, c , of its extreme points by any of the foregoing constructions, and join them by the straight line bc .

Perhaps the following construction will be found very generally convenient.

Produce CB till it meet the ground-line in A, and draw PV parallel to it; join AV, and draw PB, PC, cutting AV in b, c . V is its vanishing point, by Cor. 3. of the fundamental theorem.

It must be left to the experience and sagacity of the drawer to select such circumstances as are most suitable to the multiplicity of the figures to be drawn.

PROB. 3. *To put any rectilinear figure of the ground-plan in perspective.*

Put the bounding lines in perspective, and the problem is solved.

The variety of constructions of this problem is very great, and it would fill a volume to give them all. The most generally convenient is to find the vanishing points of the bounding lines, and connect these with the points of their intersection with the ground-line.

Fig. 6. For example, to put the square ABCD (fig. 6.) into perspective.

Draw from the projecting point PV, PW, parallel to AB, BC, and let AB, BC, CD, DA, meet the ground-line, in $\alpha, \kappa, \delta, \beta$, and draw $\alpha V, \delta V, \kappa W, \beta W$, cutting each other in $a b c d$, the picture of the square ABCD. The demonstration is evident.

This construction, however, runs the figure to great distances on each side of the middle line, when any of the lines of the original figure are nearly parallel to the ground-line.

Fig. 7. The following construction (fig. 7.) avoids this inconvenience.

Let D be the point of distance. Draw the perpendiculars A α , B β , C κ , D δ , and the lines A e , B f , C g , D h , parallel to PD. Draw S α , S β , S κ , S δ , and D e , D f , D g , D h , cutting the former in a, b, c, d , the angles of the picture.

It is not necessary that D be the point of distance, only the lines A e , B f , &c. must be parallel to PD.

Remark. In all the foregoing constructions the necessary lines (and even the finished picture) are frequently confounded with the original figure. To avoid this great inconvenience, the writers on perspective direct us to transpose the figure; that is, to transfer it to the other side of the ground-line, by producing the perpendiculars A α , B β , C κ , D δ , till $\alpha A', \beta B'$, &c. are respectively equal to A α , B β , &c.; or, instead of the original figure, to use only its transposed substitute A'B'C'D'. This is an extremely proper method. But in this case the point P must also be transposed to P' above S, in order to retain the first or most natural and simple construction, as in fig. 8.; where it is evident, that when BA=AB', and SP=SP', and B'P' is drawn, cutting AS in b , we have $bA : bS = B'A : P'S = BA : PS$, and b is the picture of B: whence follows the truth of

Fig. 8.

all the subsequent constructions with the transposed figure.

PROB. 4. *To put any curvilinear figure on the ground-plan into perspective.*

Put a sufficient number of its points in perspective by the foregoing rules, and draw a curve line through them.

It is well known that the conic sections and some other curves, when viewed obliquely, are conic sections or curves of the same kinds with the originals, with different positions and proportions of their principal lines, and rules may be given for describing their pictures founded on this property. But these rules are very various, unconnected with the general theory of perspective, and more tedious in the execution, without being more accurate than the general rule now given. It would be a useless affectation to insert them in this elementary treatise.

We come in the next place to the delineation of figures not in a horizontal plane, and of solid figures. For this purpose it is necessary to demonstrate the following

THEOREM II.

The length of any vertical line standing on the ground plane is to that of its picture as the height of the eye to the distance of the horizon line from the picture of its foot.

Let BC (fig. 2.) be the vertical line standing on B, and let EF be a vertical line through the eye. Make BD equal to EF, and draw DE, CE, BE. It is evident that DE will cut the horizon line in some point d , CE will cut the picture plane in c , and BE will cut it in b , and that bc will be the picture of BC, and is vertical, and that BC is to bc as BD to bd , or as EF to bd .

Cor. The picture of a vertical line is divided in the same ratio as the line itself. For $BC : BM = bc : bm$.

PROB. 5. *To put a vertical line of a given length in perspective standing on a given point of the picture.*

Through the given point b (fig. 9.) of the picture, draw S bA from the point of sight, and draw the vertical line AD, and make AE equal to the length or height of the given line. Join ES, and draw bc parallel to AD, producing bc , when necessary, till it cut the horizontal line in d , and we have $bc : bd = AE : AD$, that is, as the length of the given line to the height of the eye, and bd is the distance of the horizon-line from the point b , which is the picture of the foot of the line. Therefore (Theor. 2.) bc is the required picture of the vertical line.

This problem occurs frequently in views of architecture; and a compendious method of solving it would be peculiarly convenient. For this purpose, draw a vertical line XZ at the margin of the picture, or on a separate paper, and through any point V of the horizon-line draw VX. Set off XY, the height of the vertical line, and draw VY. Then from any points b, r , on which it is required to have the pictures of lines equal to XY, draw bs, rt , parallel to the horizon-line, and draw the verticals

Fig. 2.

Fig. 9.

verticals su, tv : these have the lengths required, which may be transferred to b and r . This, with the third general construction for the base points, will have all the confusion of lines which would arise from constructing each line apart.

PROB. 6. To put any sloping line in perspective.

From the extremities of this line, suppose perpendiculars meeting the ground plane in two points, which we shall call the base points of the sloping line. Put these base points in perspective, and draw, by last problem, the perpendiculars from the extremities. Join these by a straight line. It will be the picture required.

PROB. 7. To put a square in perspective, as seen by a person not standing right against the middle of either of its sides, but rather nearly even with one of its corners.

Fig. 10. In fig. 10. let $ABCD$ be a true square, viewed by an observer, not standing at o , directly against the middle of its sides AD , but at O almost even with its corner D , and viewing the side AD under the angle AOD ; the angle $A \circ D$ (under which he would have seen AD from o) being 60 degrees.

Fig. 11. Make AD in fig. 11. equal to AD in fig. 10. and draw SP and Oo parallel to AD . Then, in fig. 11. let O be the place of the observer's eye, and SO be perpendicular to SP ; then S shall be the point of sight in the horizon SP .

Take SO in your compasses, and set that extent from S to P ; then P shall be the true point of distance, taken according to the foregoing rules.

From A and D draw the straight lines AS and DS ; draw also the straight line AP , intersecting DS in C .

Lastly, through the point of intersection C draw BC parallel to AD ; and $ABCD$ in fig. 11. will be a true perspective representation of the square $ABCD$ in fig. 10. The point M is the centre of each square, and AMC and BMD are the diagonals.

PROB. 8. To put a reticulated square in perspective, as seen by a person standing opposite to the middle of one of its sides.

Fig. 12. A reticulated square is one that is divided into several little squares, like net-work, as fig. 12. each side of which is divided into four equal parts, and the whole surface into four times four (or 16) equal squares.

Having divided this square into the given number of lesser squares, draw the two diagonals $A \times C$ and $B \times D$.

Fig. 13. Make AD in fig. 13. equal to AD in fig. 12. and divide it into four equal parts, as $A e, eg, gi, i D$.

Draw SP for the horizon, parallel to AD , and, through the middle point g of AD , draw OS perpendicular to AD and SP .—Make S the point of sight, and O the place of the observer's eye.

Take SP equal to SO , and P shall be the true point of distance.—Draw AS and DS to the point of sight, and AP to the point of distance, intersecting DS in C : then draw BC parallel to AD , and the outlines of the reticulated square $ABCD$ will be finished.

From the division points e, g, i , draw the straight lines

ef, gh, ik , tending towards the point of sight S ; and draw BD for one of the diagonals of the square, the other diagonal AC being already drawn.

Through the points r and e , where these diagonals cut ef and ik , draw lm parallel to AD . Through the centre-point x , where the diagonals cut gh , draw no parallel to AD .—Lastly, through the points v and w , where the diagonals cut ef and ik , draw pq parallel to AD ; and the reticulated perspective square will be finished.

This square is truly represented, as if seen by an observer standing at O , and having his eye above the horizontal plane $ABCD$ on which it is drawn; as if OS was the height of his eye above that plane: and the lines which form the small squares within it have the same letters of reference with those in fig. 12. which is drawn as it would appear to an eye placed perpendicularly above its centre x .

PROB. 9. To put a circle in perspective.

If a circle be viewed by an eye placed directly over its centre, it appears perfectly round, but if it be obliquely viewed, it appears of an elliptical shape. This is plain by looking at a common wine-glass set upright on a table.

Make a true reticulated square, as fig. 12. of the same diameter as you would have the circle; and letting one foot of your compasses in the centre x , describe as large a circle as the sides of the square will contain. Then, having put this reticulated square into perspective, as in fig. 13. observe through what points of the cross lines and diagonals of fig. 12. the circle passes; and through the like points in fig. 13. draw the ellipsis, which will be as true a perspective representation of the circle, as the square in fig. 13. is of the square in fig. 12.

This is Mr Ferguson's rule for putting a circle in perspective; but the following rules by Wolf are perhaps more universal.

If the circle to be put in perspective be small, describe a square about it. Draw first the diagonals of the square, and then the diameters ha and de (fig. 14.) cutting one another at right angles; draw the straight lines fg and bc parallel to the diameter de . Through b and f , and likewise e and g , draw straight lines meeting DE , the ground line of the picture in the points 3 and 4. To the principal point V draw the straight lines 1 V , 3 V , 4 V , 2 V , and to the points of distance L and K , 2 L and 1 K . Lastly, join the points of intersection, a, b, d, f, h, g, e, c , by the arcs $ab, b, d, d, f, f, g, e, c$ will be the circle in perspective.

If the circle be large so as to make the foregoing practice inconvenient, bisect the ground line AB , describing, from the point of bisection as a centre, the semicircle AGB (fig. 15.), and from any number of points in the circumference C, F, G, H, I , &c. draw to the ground line the perpendiculars $C 1, F 2, G 3, H 4, I 5$, &c. From the points $A, 1, 2, 3, 4, 5, B$, draw straight lines to the principal point or point of sight V , likewise straight lines from B and A to the points of distance L and K . Through the common intersections draw straight lines as in the preceding case; and you will have the points a, c, f, g, h, i, b , representatives of A, C, F, G, H, I, B . Then join the points a, c, f , &c. as formerly directed, and you have the perspective circle $acfghibihgfc$.

Hence

Hence it is apparent how we may put not only a circle but also a pavement laid with stones of any form in perspective. It is likewise apparent how useful the square is in perspective; for, as in the second case, a true square was described round the circle to be put in perspective, and divided into several smaller squares, so in this third case we make use of the semicircle only for the sake of brevity instead of that square and circle.

PROB. 10. *To put a reticulated square in perspective, as seen by a person not standing right against the middle of either of its sides, but rather nearly even with one of its corners.*

Fig. 16.

In fig. 16. let O be the place of an observer, viewing the square ABCD almost even with its corner D.—Draw at pleasure SP for the horizon, parallel to AD, and make SO perpendicular to SP: then S shall be the point of sight, and P the true point of distance, if SP be made equal to SO.

Draw AS and DS to the point of sight, and AP to the point of distance, intersecting DS in the point C; then draw BC parallel to AD, and the outlines of the perspective square will be finished. This done, draw the lines which form the lesser squares, as taught in Prob. 8. and the work will be completed.—You may put a perspective circle in this square by the same rule as it was done in fig. 13.

PROB. 14. *To put a cube in perspective, as if viewed by a person standing almost even with one of its edges, and seeing three of its sides.*

Fig. 17.

In fig. 17. let AB be the breadth of either of the six equal square sides of the cube AG; O the place of the observer, almost even with the edge CD of the cube, S the point of sight, SP the horizon parallel to AD, and P the point of distance taken as before.

Make ABCD a true square; draw BS and CS to the point of sight, and BP to the point of distance, intersecting CS in G.—Then draw FG parallel to BC, and the uppermost perspective square side BFGC of the cube will be finished.

Draw DS to the point of sight, and AP to the point of distance, intersecting DS in the point I: then draw GI parallel to CD; and, if the cube be an opaque one, as of wood or metal, all the outlines of it will be finished; and then it may be shaded as in the figure.

But if you want a perspective view of a transparent glass cube, all the sides of which will be seen, draw AH toward the point of sight, FH parallel to BA, and HI parallel to AD: then AHID will be the square base of the cube, perspective parallel to the top BFGC; ABFH will be the square side of the cube, parallel to CGID, and FGIH will be the square side parallel to ABCD.

As to the shading part of the work, it is such mere children's play, in comparison of drawing the lines which form the shape of any object, that no rules need be given for it. Let a person sit with his left side toward a window, and he knows full well, that if any solid body be placed on a table before him, the light will fall on the left-hand side of the body, and the right-hand side will be in the shade.

PROB. 15. *To put any solid in perspective.*

Put the base of the solid, whatever it be, in perspective by the preceding rules. From each bounding point of the base, raise lines representing in perspective the altitude of the object; by joining these lines and shading the figure according to the directions in the preceding problem, you will have a scenographic representation of the object. This rule is general; but as its application to particular cases may not be apparent, it will be proper to give the following example of it.

PROB. 16. *To put a cube in perspective as seen from one of its angles.*

Since the base of a cube standing on a geometrical plane, and seen from one of its angles, is a square seen from one of its angles, draw first such a perspective square: then raise from any point of the ground-line DE (fig. 18) the perpendicular HI equal to the side of the square, and draw to any point V in the horizontal line HR the straight lines VI and VH. From the angles *d*, *b*, and *c*, draw the dotted lines *d*2 and *c*1 parallel to the ground line DE. Perpendicular to those dotted lines, and from the points 1 and 2, draw the straight lines L 1 and M 2. Lastly, since HI is the altitude of the intended cube in *a*, L 1 in *c* and *b*, M 2 in *d*, draw from the point *a* the straight line *fa* perpendicular to *a* E, and from the points *b* and *c*, *bg* and *ce*, perpendicular to *bc* 1, and *abcd* being according to rule, make *af* = HI, *bg* = *cc* = L 1, and *hd* = M 2. Then, if the points *g*, *h*, *e*, *f*, be joined, the whole cube will be in perspective.

Fig. 18.

PROB. 17. *To put a square pyramid in perspective, as standing upright on its base, and viewed obliquely.*

In fig. 19. let AD be the breadth of either of the four sides of the pyramid ATCD at its base ABCD; and MT its perpendicular height. Let O be the place of the observer, S his point of sight, SE his horizon, parallel to AD and perpendicular to OS; and let the proper point of distance be taken in SE produced toward the left hand, as far from S as O is from S.

Fig. 19.

Draw AS and DS to the point of sight, and DL to the point of distance, intersecting AS in the point B. Then, from B, draw BC parallel to AD; and ABCD shall be the perspective square base of the pyramid.

Draw the diagonal AC, intersecting the other diagonal BD at M, and this point of intersection shall be the centre of the square base.

Draw MT perpendicular to AD, and of a length equal to the intended height of the pyramid: then draw the straight outlines AT, CT, and DT; and the outlines of the pyramid (as viewed from O) will be finished; which being done, the whole may be so shaded as to give it the appearance of a solid body.

If the observer had stood at *o*, he could have only seen the side ATD of the pyramid; and two is the greatest number of sides that he could see from any other place of the ground. But if he were at any height above the pyramid, and had his eye directly over its top, it would then appear as in fig. 20. and he would see all its four sides E, F, G, H, with its top *t* just over the centre of its square base ABCD; which would.

Fig. 20.

would be a true geometrical and not a perspective square.

PROB. 18. *To put two equal squares in perspective, one of which shall be directly over the other, at any given distance from it, and both of them parallel to the plane of the horizon.*

Fig. 21. In fig. 21. let ABCD be a perspective square on a horizontal plane, drawn according to the foregoing rules, S being the point of sight, SP the horizon (parallel to AD), and P the point of distance.

Suppose AD, the breadth of this square, to be three feet; and that it is required to place just such another square EFGH directly above it, parallel to it and two feet from it.

Make AE and DH perpendicular to AD, and two thirds of its length: draw EH, which will be equal and parallel to AD; then draw ES and HS to the point of sight S, and EP to the point of distance P, intersecting HS in the point G: this done, draw FG parallel to EH; and you will have two perspective squares ABCD and EFGH, equal and parallel to one another, the latter directly above the former, and two feet distant from it; as was required.

By this method shelves may be drawn parallel to one another, at any distance from each other in proportion to their length.

PROB. 19. *To put a truncated pyramid in perspective.*

Let the pyramid to be put in perspective be quinquangular. If from each angle of the surface whence the top is cut off, a perpendicular be supposed to fall upon the base, these perpendiculars will mark the bounding points of a pentagon, of which the sides will be parallel to the sides of the base of the pyramid, within which it is inscribed. Join these points, and the interior pentagon will be formed with its longest side parallel to the longest side of the base of the pyramid. From the ground line EH (fig. 22.) raise the perpendicular IH, and make it equal to the altitude of the intended pyramid. To any point V draw the straight lines IV and HV, and by a process similar to that in Prob. 16. determine the scenographical altitudes a, b, c, d, e . Connect the upper points f, g, h, i, k , by straight lines; and draw l, k, f, m, g, n , and the perspective of the truncated pyramid will be completed.

Cor. If in a geometrical plane two concentric circles be described, a truncated cone may be put in perspective in the same manner as a truncated pyramid.

PROB. 20. *To put in perspective a hollow prism lying on one of its sides.*

Fig. 23. Let ABDEC (fig. 23.) be a section of such a prism. Draw HI parallel to AB, and distant from it the breadth of the side on which the prism rests; and from each angle internal and external of the prism let fall perpendiculars to HI. The parallelogram will be thus divided by the ichnographical process below the ground-line, so as that the side AB of the real prism will be parallel to the corresponding side of the scenographic view of it.—To determine the altitude of the internal

Fig. 24. and external angles. From H (fig. 24.) raise HI perpendicular to the ground-line, and on it mark off the true altitudes H_1, H_2, H_3, H_4 , and H_5 . Then if

from any point V in the horizon be drawn the straight lines VH, V₁, V₂, V₃, V₄, V₅ or VI; by a process similar to that of the preceding problem, will be determined the height of the internal angles, viz. $1 = a, 2 = b, 4 = d$; and of the external angles, $3 = c, 5 = e$; and when these angles are formed and put in their proper places, the scenograph of the prism is complete.

PROB. 21. *To put a square table in perspective, standing on four upright square legs of any given length with respect to the breadth of the table.*

Fig. 25. In fig. 21. let ABCD be the square part of the floor on which the table is to stand, and EFGH the surface of the square table, parallel to the floor.

Suppose the table to be three feet in breadth, and its height from the floor to be two feet; then two thirds of AD or EH will be the length of the legs i and k ; the other two (l and m) being of the same length in perspective.

Having drawn the two equal and parallel squares ABCD and EFGH, as shown in Prob. 18. let the legs be square in form, and fixed into the table at a distance from its edges equal to their thickness. Take Aa and Dd equal to the intended thickness of the legs, and ab and dc also equal thereto. Draw the diagonals AC and BD, and draw straight lines from the points a, b, c, d , towards the point of sight S, and terminating at the side BC. Then, through the points where these lines cut the diagonals, draw the straight lines n and o, p and q , parallel to AD; and you will have formed four perspective squares (like ABCD in fig. 19.) for the bases of the four legs of the table: and then it is easy to draw the four upright legs by parallel lines, all perpendicular to AD; and to shade them as in the figure.

To represent the intended thickness of the table-board, draw eh parallel to EH, and HG toward the point of sight S: then shade the spaces between these lines, and the perspective figure of the table will be finished.

PROB. 22. *To put five square pyramids in perspective, standing upright on a square pavement composed of the surfaces of 81 cubes.*

Fig. 25. In fig. 25. let ABCD be a perspective square drawn according to the foregoing rules; S the point of sight, P the point of distance in the horizon PS, and AC and BD the two diagonals of the square.

Divide the side AD into 9 equal parts (because 9 times 9 is 81) as $Aa, ab, bc, &c.$ and from these points of division, $a, b, c, d, &c.$ draw lines toward the point of sight S, terminating at the furthestmost side BC of the square. Then, through the points where these lines cut the diagonals, draw straight lines parallel to AD, and the perspective square ABCD will be subdivided into 81 lesser squares, representing the upper surfaces of 81 cubes, laid close to one another's sides in a square form.

Draw AK and DL, each equal to Aa , and perpendicular to AD; and draw LN toward the point of sight S: then draw KL parallel to AD, and its distance from AD will be equal to Aa .—This done, draw $al, bm, cn, do, ep, fq, gr$, and hs , all parallel to AK; and the space ADLK will be subdivided into

into nine equal squares, which are the outer upright surfaces of the nine cubes in the side AD of the square ABCD.

From the points where the lines, which are parallel to AD in this square, meet the side CD thereof, draw short lines to LN, all parallel to DL, and they will divide that side into the outer upright surfaces of the nine cubes which compose it: and then the outsides of all the cubes that can be visible to an observer, placed at a proper distance from the corner D of the square, will be finished.

As taught in Prob. 17. place the pyramid AE upright on its square base *A t v a*, making it as high as you please; and the pyramid DH on its square base *h u v D*, of equal height with AE.

Draw EH from the top of one of these pyramids to the top of the other; and EH will be parallel to AD.

Draw ES and HS to the point of sight S, and HP to the point of distance P, intersecting ES in F.

From the point F, draw FG parallel to EH; then draw EG, and you will have a perspective square EFGH (parallel to ABCD) with its two diagonals EG and FH, intersecting one another in the centre of the square at I. The four corners of this square, E, F, G, H, give the perspective heights of the four pyramids AE, BF, CG, and DH; and the intersection I of the diagonals gives the height of the pyramid MI, the centre of whose base is the centre of the perspective square ABCD.

Lastly, place the three pyramids BF, CG, MI, upright on their respective bases at B, C, and M; and the required perspective representation will be finished, as in the figure.

PROB. 23. *To put upright pyramids in perspective, on the sides of an oblong square or parallelogram; so that their distances from one another shall be equal to the breadth of the parallelogram.*

Fig. 26.

In most of the foregoing operations we have considered the observer to be so placed, as to have an oblique view of the perspective objects: in this, we shall suppose him to have a direct view of fig. 26. that is, standing right against the middle of the end AD which is nearest to his eye, and viewing AD under an angle of 60 degrees.

Having cut AD in the middle, by the perpendicular line S s, take S therein at pleasure for the point of sight, and draw ES for the horizon, parallel to AD.—Here S s must be supposed to be produced downward, below the limits of the plate, to the place of the observer; and SE to be produced towards the left hand beyond E, far enough to take a proper point of distance therein, according to the foregoing rules.

Take *A d* at pleasure, and *D g* equal to *A d*, for the breadths of the square bases of the two pyramids AE and DF next the eye: then draw AS and *d* S, and likewise DS and *g* S, to the point of sight S; and DG on to the point of distance, intersecting AS in G: then, from G draw GI parallel to AD, you will have the first perspective square AGID of the parallelogram ABCD.

From I draw IH to (or toward) the point of distance, intersecting AS in H: then, from H draw

HK parallel to AD, and you will have the second perspective square GHKI of the parallelogram.—Go on in this manner till you have drawn as many perspective squares up toward S as you please.

Through the point *e*, where DG intersects *g* S, draw *b f* parallel to AD; and you will have formed the two perspective square bases *A b c d* and *e f D g* of the two pyramids at A and D.

From the point *f* (the upper outward corner of *e f D g*) draw *f h* toward the point of distance, till it meets AS in *h*; then, from this point of meeting, draw *h m* parallel to GI, and you will have formed the two perspective squares *G h i k* and *l m I n*, for the square bases of the two pyramids at G and I.

Proceed in the same manner to find the bases of all the other pyramids, at the corners of the rest of the perspective squares in the parallelogram ABCD, as shown by the figure.—Then,

Having placed the first two pyramids at A and D upright on their square bases, as shown in Prob. 9. and made them of any equal heights at pleasure, draw ES and FS from the tops of these pyramids to the point of sight S: place all the rest of the pyramids upright on their respective bases, making their tops touch the straight lines ES and FS; and all the work, except the shading part, will be finished.

PROB. 24. *To put a square pyramid of equal sized cubes in perspective.*

Fig. 27. represents a pyramid of this kind; consist- ing as it were of square tables of cubes, one table above another; 81 in the lowest, 49 in the next, 25 in the third, 9 in the fourth, and 1 in the fifth or uppermost. These are the square numbers of 9, 7, 5, 3, and 1.

If the artist is already master of all the preceding operations, he will find less difficulty in this than in attending to the following description of it: for it cannot be described in a few words, but may be executed in a very short time.

In fig. 28. having drawn PS for the horizon, and ta- ken S for the point of sight therein (the observer being at O) draw AD parallel to PS for the side (next the eye) of the first or lowermost table of cubes. Draw AS and DS to the point of sight S, and DP to the point of distance P, intersecting AS in the point B. Then, from B, draw BC parallel to AD, and you will have the surface ABCD of the first table.

Divide AD into nine equal parts, as *A a, a b, b c, c d, &c.* then make AK and DL equal to *A a*, and perpendicular to AD. Draw KL parallel to AD, and from the points of equal division at *a, b, c, &c.* draw lines to KL, all parallel to AK. Then draw *h* S to the point of sight S, and from the division points *a, b, c, &c.* draw lines with a black lead pencil, all tending towards the point of sight, till they meet the diagonal BD of the square.

From these points of meeting draw black lead lines to DC, all parallel to AD; then draw the parts of these lines with black ink which are marked 1, 2, 3, 4, &c. between *h* E and DC.

Having drawn the first of these lines *β γ* with black ink, draw the parts *a i, b k, c l, &c.* (of the former lines which met the diagonal BD) with black ink also; and rub out the rest of the black lead lines, which

would otherwise confuse the following part of the work. Then, draw LF toward the point of fight S ; and, from the points where the lines 1, 2, 3, 4, &c. meet the line DC , draw lines down to LF , all parallel to DL ; and all the visible lines between the cubes in the first table will be finished.

Make iG equal and perpendicular to βi , and qM equal and parallel to iG : then draw GM , which will be equal and parallel to iG . From the points k, l, m, n , &c. draw kn, lo, mp , &c. all parallel to iG , and the outides of the seven cubes in the side Gq of the second table will be finished.

Draw GS and MS to the point of fight S , and MP to the point of distance P , intersecting GS in H ; then, from the point of intersection H , draw HI parallel to AD ; and you will have the surface $GHIM$ of the second table of cubes.

From the points n, o, p, q , &c. draw black lead lines toward the point of fight S , till they meet the diagonal MH of the perspective square surface $GHIM$; and draw SM , with black ink, toward the point of fight.

From those points where the lines drawn from n, o, p, q , &c. meet the diagonal MH , draw black lead lines to MI , all parallel to AD ; only draw the whole first line γi with black ink, and the parts 2, 3, 4, &c. and ni, ou, pv , &c. of the other lines between γN and MI , and GM and γi , with the same; and rub out all the rest of the black lead lines, to avoid further confusion. Then, from the points where the short lines 1, 2, 3, &c. meet the line MI , draw lines down to qE , all parallel to Mq , and the outer surfaces of the seven cubes in the side ME will be finished; and all these last lines will meet the former parallels 2, 3, 4, &c. in the line qE .

Make tO equal and perpendicular to γt , and yP equal and parallel to tO ; then draw OP , which will be equal and parallel to tO .—This done, draw OS and PS to the point of fight S , and PP to the point of distance P in the horizon. Lastly, from the point Q , where PP intersects OS , draw QR parallel to OP ; and you will have the outlines $OQRP$ of the surface of the third perspective table of cubes.

From the points u, v, w, x , draw upright lines to OP , all parallel to tO , and you will have the outer surfaces of the five cubes in the side Oy of this third table.

From the points where these upright lines meet OP , draw lines toward the point of fight S , till they meet the diagonal PQ ; and from these points of meeting draw lines to PR , all parallel to OP , making the parts 2, 3, 4, 5, of these lines with black ink which lie between ZY and PR . Then, from the points where these lines meet PR , draw lines down to yN ; which will bound the outer surfaces of the five cubes in the side PN of the third-table.

Draw the line δr with black ink; and, at a fourth part of its length between δ and Z , draw an upright line to S , equal in length to that fourth part, and another equal and parallel thereto from Z to V : then draw SV parallel to δZ , and draw the two upright and equidistant lines between δZ and SV , and you will have the outer surfaces of the three cubes in the side SZ of the fourth table.

Draw SS and VS to the point of fight S in the ho-

zizon, and VP to the point of distance therein, intersecting SS in T ; then draw TU parallel to SV , and you have $STUV$, the surface of the fourth table, which being reticulated or divided into 9 perspective small squares, and the uppermost cube W placed on the middlemost of the squares, all the outlines will be finished; and when the whole is properly shaded, as in fig. 27. the work will be done.

PROB. 25. *To represent a double cross in perspective.*

In fig. 29. let $ABCD$ and $EFGH$ be the two perspective squares, equal and parallel to one another, the uppermost directly above the lowermost, drawn by the rules already laid down, and as far asunder as is equal to the given height of the upright part of the cross; S being the point of fight, and P the point of distance, in the horizon PS taken parallel to AD .

Draw AE , DH , and CG ; then $AEHD$ and $DHGC$ shall be the two visible sides of the upright part of the cross; of which, the length AE is here made equal to three times the breadth EH .

Divide DH into three equal parts, HI , IK , and KD . Through these points of division, at I and K , draw MO and PR parallel to AD : and make the parts MN , IO , PQ , KR , each equal to HI : then draw MP and OR parallel to DH .

From M and O , draw MS and OS to the point of fight S ; and from the point of distance P draw PN cutting MS in T : from T draw TU parallel to MO , and meeting OS in U ; and you will have the uppermost surface $MTUO$ of one of the cross pieces of the figure.—From R , draw RS to the point of fight S ; and from U draw UV parallel to OR ; and OVR shall be the perspective square end next the eye of that cross part.

Draw PMX (as long as you please) from the point of distance P , through the corner M ; lay a ruler to N and S , and draw XN from the line PX :—then lay the ruler to I and S , and draw YZS .—Draw XY parallel to MO , and make XW and YB equal and perpendicular to XY : then draw WB parallel to XY , and $WXYB$ shall be the square visible end of the other cross part of the figure.

Draw BK toward the point of fight S ; and from U draw UP to the point of distance P , intersecting YS in Z : then, from the intersection Z , draw Za parallel to MO , and Zb parallel to HD , and the whole delineation will be finished.

This done, shade the whole, as in fig. 30. and you will have a true perspective representation of a double cross.

PROB. 26. *To put three rows of upright square objects in perspective, equal in size, and at equal distances from each other, on an oblong square plane, the breadth of which shall be of any assigned proportion to the length thereof.*

Fig. 31. is a perspective representation of an oblong square plane, three times as long as it is broad, having a row of nine upright square objects on each side, and one of the same number in the middle; all equally high, and at equal distances from one another, both long-wise and cross-wise, on the same plane.

In fig. 32. PS is the horizon, S the point of fight, P the

the point of distance, and AD (parallel to PS) the breadth of the plane.

Draw AS, NS, and DS, to the point of sight S; the point N being in the middle of the line AD: and draw DP to the point of distance P, intersecting AS in the point B: then, from B draw BC parallel to AD, and you have the perspective square ABCD.

Through the point *i*, where DB intersects NS, draw *ae* parallel to AD; and you will have subdivided the perspective square ABCD into four lesser squares, as *A aiN*, *N icD*, *a B ki*, and *ik Ce*.

From the point C (at the top of the perspective square ABCD) draw CP to the point of distance P, intersecting AS in E; then, from the point E draw EF parallel to AD; and you will have the second perspective square BEFC.

Through the point *l*, where CE intersects NS, draw *bf* parallel to AD; and you will have subdivided the square BEFC into the four squares *B b lk*, *k lfC*, *b E m l*, and *l m Ff*.

From the point F (at the top of the perspective square BEFC) draw FP to the point of distance P, intersecting AS in I; then from the point I draw IK parallel to AD; and you will have the third perspective square EIKF.

Through the point *n*, where FI intersects NS, draw *cg* parallel to AD; and you will have subdivided the square EIKF into four lesser squares, *E c nm*, *m ng F*, *c I on*, and *n o Kg*.

From the point K (at the top of the third perspective square EIKF) draw KP to the point of distance P, intersecting AS in L; then from the point L draw LM parallel to AD; and you will have the fourth perspective square ILMK.

Through the point *p*, where KL intersects NS, draw *dh* parallel to AD; and you will have subdivided the square ILMK into the four lesser squares *I d po*, *op hK*, *d L q p*, and *p q M h*.

Thus we have formed an oblong square ALMD, whose perspective length is equal to four times its breadth, and it contains 16 equal perspective squares.—If greater length was still wanted, we might proceed further on toward S.

Take A 3, equal to the intended breadth of the side of the upright square object AQ (all the other sides being of the same breadth), and AO for the intended height. Draw O 18 parallel to AD, and make D 8 and 4 7 equal to A 3; then draw 3 S, 4 S, 7 S, and 8 S to the point of sight S; and among them we shall have the perspective square bases of all the 27 upright objects on the plane.

Through the point 9, where DB intersects 8 S, draw 1 10 parallel to AD, and you have the three perspective square bases A 1 2 3, 4 5 6 7, 8 9 10 D, of the three upright square objects at A, N, and D.

Through the point 21, where *eb* intersects 8 S, draw 14, 11 parallel to AD; and you will have the three perspective squares *a 14 15 16 17 18 19 20*, and *21 11 e 22*, for the bases of the second cross row of objects; namely, the next beyond the first three at A, N, and D.

Through the point *w*, where CE intersects 8 S, draw a line parallel to BC; and you will have three perspective squares, at B, *k*, and C, for the bases of the third row of objects; one of which is set up at B.

Through the point *x*, where *fc* intersects 8 S, draw a line parallel to *bf*; and you will have three perspective squares, at *b*, *l*, and *x*, for the bases of the fourth cross row of objects.

Go on in this manner, as you see in the figure, to find the rest of the square bases, up to LM; and you will have 27 upon the whole oblong square plane, on which you are to place the like number of objects, as in fig. 31.

Having assumed AO for the perspective height of the three objects at A, N, and D (fig. 32.) next the observer's eye, and drawn O 18 parallel to AD, in order to make the objects at N and D of the same height as that at O; and having drawn the upright lines 4 15, 7 W, 8 X, and D 22, for the heights at N and D; draw OS and RS, 15 S and WS, XS and 22 S, all to the point of sight S: and these lines will determine the perspective equal heights of all the rest of the upright objects, as shown by the two placed at *a* and B.

To draw the square tops of these objects, equal and parallel to their bases, we need only give one example, which will serve for all.

Draw 3 R and 2 Q parallel to AO, and up to the line RS; then draw PQ parallel to OR, and OPQR shall be the top of the object at A, equal and parallel to its square base A 1 2 3.—In the same easy way the tops of all the other objects are formed.

When all the rest of the objects are delineated, shade them properly, and the whole perspective scheme will have the appearance of fig. 31.

PROB. 27. *To put a square box in perspective, containing a given number of lesser square boxes of a depth equal to their width.*

Let the given number of little square boxes or cells Fig. 33. be 16, then 4 of them make the length of each side of the four outer sides *ab*, *bc*, *cd*, *da*, as in fig. 33. and the depth *af* is equal to the width *ae*. Whoever can draw the reticulated square, by the rules laid down towards the beginning of this article, will be at no loss about putting this perspective scheme in practice.

PROB. 28. *To put stairs with equal and parallel steps in perspective.*

In fig. 34. let *ab* be the given breadth of each step, Fig. 34. and *ai* the height thereof. Make *bc*, *cd*, *de*, &c. each equal to *ab*; and draw all the upright lines *ai*, *bl*, *cn*, *dp*, &c. perpendicular to *ah* (to which the horizon *sS* is parallel); and from the points *i*, *l*, *n*, *p*, *r*, &c. draw the equidistant lines *iB*, *lC*, *nD*, &c. parallel to *ah*; these distances being equal to that of *iB* from *a h*.

Draw *xi* touching all the corner-points *l*, *n*, *p*, *r*, *t*, *v*; and draw 2 16 parallel to *xi*, as far from it as you want the length of the steps to be.

Toward the point of sight S draw the lines *a 1*, *i 2*, *k 3*, *l 4*, &c. and draw 16 15, 14 13, 12 11, 10 9, 8 7, 6 5, 4 3, and 2 1, all parallel to *A h*, and meeting the lines *w 15*, *u 13*, *s 11*, &c. in the points 15, 13, 11, 9, 7, 5, 3, and 1: then from these points draw 15 14, 13 12, 11 10, 9 8, 7 6, 5 4, and 3 2, all parallel to *ha*; and the outlines of the steps will be finished. From the point 16 draw 16 A parallel to *ha*, and A *x* 16 will be part of the flat at the top of the uppermost step.

Fig. 35. This done, shade the work as in fig. 35. and the whole will be finished.

PROB. 29. To put stairs with flats and opening in perspective, standing on a horizontal pavement of squares.

Fig. 36. In fig. 36. having made S the point of sight, and drawn a reticulated pavement AB with black lead lines, which may be rubbed out again; at any distance from the side AB of the pavement which is nearest to the eye, and at any point where you choose to begin the stair at that distance, as *a*, draw *G a* parallel to BA, and take *a b* at pleasure for the height of each step.

Take *a b* in your compasses, and set that extent as many times upward from F to E as is equal to the first required number of steps O, N, M, L, K; and from these points of division in EF draw *1 b*, *2 d*, *3 f*, *4 h*, and *E k*, all equidistant from one another, and parallel to *F a*: then draw the equidistant upright lines *a b*, *t d*, *u f*, *v h*, *w k*, and *l m*, all perpendicular to *F a*: then draw *m b*, touching the outer corners of these steps at *m*, *k*, *h*, *f*, *d*, and *b*; and draw *n s* parallel to *m b*, as far from it as you want the length of the steps K, L, M, N, O to be.

Towards the point of sight S drawn *m n*, *l s*, *k o*, *i 6*, *h p*, *f q*, *d r*, and *b s*. Then (parallel to the bottom-line BA) through the points *n*, *o*, *p*, *q*, *r*, *s*, draw *n 8*; *5*, *14*; *6*, *15*; *7*, *16*; *1*, *17*; and *2 s*: which done, draw *n 5* and *o 6* parallel to *l m*, and the outlines of the steps K, L, M, N, O will be finished.

At equal distances with that between the lines marked 8 and 14, draw the parallel lines above marked 9 10 11 12 and 13; and draw perpendicular lines upwards from the points *n*, *o*, *p*, *q*, *r*, *s*, as in the figure.

Make *H m* equal to the intended breadth of the flat above the square opening at the left hand, and draw *HW* toward the point of sight S, equal to the intended length of the flat; then draw *WP* parallel to *H m*, and the outlines of the flat will be finished.

Take the width of the opening at pleasure, as from F to C, and draw *CD* equal and parallel to *FE*. Draw *GH* parallel to *CD*, and the short lines marked 33, 34, &c. just even with the parallel lines 1, 2, &c. From the points where these short lines meet *CD* draw lines toward the point of sight S till they meet *DE*; then from the points where the lines 38, 39, 40, &c. of the pavement meet *C y*, draw upright lines parallel to *CD*; and the lines which form the opening will be finished.

The steps P, Q, R, S, T, and the flat U above the arch V, are done in the same manner with those in fig. 34. as taught in Prob. 28. and the equidistant parallel lines marked 18, 19, &c. are directly even with those on the left-hand side of the arch V, and the upright lines on the right-hand side are equidistant with those on the left.

From the points where the lines 18, 19, 20, &c. meet the right-hand side of the arch, draw lines toward the point of sight S; and from the points where the pavement lines 29, 30, 31, 32, meet the line drawn from A towards the point of sight, draw upright lines toward the top of the arch.

Having done the top of the arch, as in the figure, and the few steps to the right hand thereof, shade the whole as in fig. 37. and the work will be finished.

Fig. 37.

PROB. 30. To put upright conical objects in perspective, as if standing on the sides of an oblong square, at distances from one another equal to the breadth of the oblong.

In fig. 38. the bases of the upright cones are perspective circles, inscribed in squares of the same diameter; and the cones are set upright on their bases by the same rules as are given for pyramids, which we need not repeat here.

In most of the foregoing operations we have considered the observer's eye to be above the level of the tops of all the objects, as if he viewed them when standing on high ground. In this figure, and in fig. 41. and fig. 42. we shall suppose him to be standing on low ground, and the tops of the objects to be above the level of his eye.

In fig. 38. let AD be the perspective breadth of the oblong square ABCD; and let *A a* and *D d* (equal to *A a*) be taken for the diameters of the circular bases of the two cones next the eye, whose intended equal heights shall be *A E* and *D F*.

Having made S the point of sight in the horizon parallel to AD, and found the proper point of distance therein, draw *AS* and *a S* to contain the bases of the cones on the left-hand side, and *DS* and *d S* for those on the right.

Having made the two first cones at A and D of equal height at pleasure, draw *ES* and *FS* from their tops to the point of sight, for limiting the perspective heights of all the rest of the cones. Then divide the parallelogram ABCD into as many equal perspective squares as you please; find the bases of the cones at the corners of these squares, and make the cones thereon, as in the figure.

If you would represent a ceiling equal and parallel to ABCD, supported on the tops of these cones, draw *EF*, then *EFGH* shall be the ceiling; and by drawing *ef* parallel to *EF*, you will have the thickness of the floor-boards and beams, which may be what you please.

This shows how any number of equidistant pillars may be drawn of equal heights to support the ceiling of a long room, and how the walls of such a room may be represented in perspective at the backs of these pillars. It also shows how a street of houses may be drawn in perspective.

PROB. 31. To put a square hollow in perspective, the depth of which shall bear any assigned proportion to its width.

Fig. 41. is the representation of a square hollow, of which the depth AG is equal to three times its width AD; and S is the point of sight over which the observer's eye is supposed to be placed, looking perpendicularly down into it, but not directly over the middle.

Draw *AS* and *DS* to the point of sight S; make *ST* the horizon parallel to AD, and produce it to such a length beyond T that you may find a point of distance therein not nearer S than if AD was seen under an angle of 60 degrees.

Draw *DU* to the point of distance, intersecting *AS* in B; then from the point B draw *BC* parallel to AD; and

and

and you will have the first perspective square ABCD, equal to a third part of the intended depth.

Draw CV to the point of distance, intersecting AS in E; then from the point E draw EF parallel to AD; and you will have the second perspective square BEFC, which, added to the former one, makes two-thirds of the intended depth.

Draw FW to the point of distance, intersecting AS in G; then from the point G draw GH parallel to AD; and you will have the third perspective square EGHF, which, with the former two, makes the whole depth AGHD three times as great as the width AD, in a perspective view.

Divide AD into any number of equal parts, as suppose 8; and from the division-points *a, b, c, d,* &c. draw lines toward the point of sight S, and ending at GH; then through the points where the diagonals BD, EC, GF, cut these lines, draw lines parallel to AD; and you will have the parallelogram AGHD reticulated, or divided into 192 small and equal perspective squares.

Make AI and DM equal and perpendicular to AD; then draw IM, which will be equal and parallel to AD; and draw IS and MS to the point of sight S.

Divide AI, IM, and MD, into the same number of equal parts as AD is divided; and from these points of division draw lines toward the point of sight S, ending respectively at GK, KL, and LH.

From those points where the lines parallel to AD meet AG and DH draw upright lines parallel to AI and DM; and from the points where these lines meet IK and LM draw lines parallel to IM; then shade the work, as in the figure.

PROB. 32. *To represent a semicircular arch in perspective, as if it were standing on two upright walls, equal in height to the height of the observer's eye.*

Fig. 42.

After having gone through the preceding operation, this will be more easy by a bare view of fig. 42. than it could be made by any description; the method being so much like that of drawing and shading the square hollow.—We need only mention, that *a T b E A* and *D F c t d* are the upright walls on which the semicircular arch is built; that S is the point of sight in the horizon *T t*, taken in the centre of the arch; and *d* in fig. 41. is the point of distance; and that the two perspective squares ABCD and BEFC make the parallelogram AEFD of a length equal to twice its breadth AD.

PROB. 33. *To represent a square in perspective, as viewed by an observer standing directly even with one of its corners.*

Fig. 43.

In fig. 43. let A 9 BC be a true square, viewed by an observer standing at some distance from the corner C, and just even with the diagonal C 9.

Let *p* SP be the horizon, parallel to the diagonal AB; and S the point of sight, even with the diagonal C 9. Here it will be proper to have two points of distance *p* and P, equidistant from the point of sight S.

Draw the straight line 1 17 parallel to AB, and draw A 8 and B 10 parallel to CS. Take the distance between 8 and 9 in your compasses, and set it off all the way in equal parts from 8 to 1, and from 10 to 17.—The line 1 17 should be produced a good way further

both to right and left hand from 9, and divided all the way in the same manner.

From these points of equal division, 8, 9, 10, &c. draw lines to the point of sight S, and also to the two points of distance *p* and P, as in the figure.

Now it is plain, that *a c b 9* is the perspective representation of A 9 BC, viewed by an observer even with the corner C and diagonal C 9.—But if there are other such squares lying even with this, and having the same position with respect to the line 1 17, it is evident that the observer, who stands directly even with the corner C of the first square, will not be even with the like corners G and K of the others; but will have an oblique view of them, over the sides FG and IK, which are nearest his eye: and their perspective representations will be *e g f 6* and *h k i 3*, drawn among the lines in the figure: of which the spaces taken up by each side lie between three of the lines drawn toward the point of distance *p*, and three drawn to the other point of distance P.

PROB. 34. *To represent a common chair, in an oblique perspective view.*

The original lines to the point of sight S, and points of distance *p* and P, being drawn as in the preceding operation, choose any part of the plane, as *l m n 13*, on which you would have the chair L to stand.—There are just as many lines (namely two) between *l* and *m* or 13 and *n*, drawn toward the point of distance *p*, at the left hand, as between *l* and 13, or *m* and *n*, drawn to the point of distance P on the right: so that *l m, m n, n 13*, and *13 l*, form a perspective square.

From the four corners *l, m, n, 13*, of this square raise the four legs of the chair to the perspective perpendicular height you would have them: then make the seat of the chair a square equal and parallel to *l m n 13*, as taught in Prob. 18. which will make the two sides of the seat in the direction of the lines drawn toward the point of distance *p*, and the fore and back part of the seat in direction of the lines drawn to the other point of distance P. This done, draw the back of the chair leaning a little backward, and the cross bars therein tending toward the point of distance P. Then shade the work as in the figure; and the perspective chair will be finished.

PROB. 35. *To present an oblong square table in an oblique perspective view.*

In fig. 43. M is an oblong square table, as seen by an observer standing directly even with C 9 (see Prob. 33.), the side next the eye being perspective parallel to the side *a c* of the square *a b c 9*.—The forementioned lines drawn from the line 1 17 to the two points of distance *p* and P, form equal perspective squares on the ground plane.

Choose any part of this plane of squares for the feet of the table to stand upon; as at *p, q, r,* and *s*, in direction of the lines *o p* and *r s* for the two long sides, and *t s* and *q r* for the two ends; and you will have the oblong square or parallelogram *q r s t* for the part of the floor or ground-plane whereon the table is to stand: and the breadth of this plane is here taken in proportion to the length as 6 to 10; so that, if the length of the table be ten feet, its breadth will be six.

On the four little perspective squares at *q, r, s,* and

t, place the four upright legs of the table, of what height you please, so that the height of the two next the eye, at *o* and *p*, shall be terminated by a straight line *uv* drawn to the point of distance *P*. This done, make the leaf *M* of the table an oblong square, respectively equal and parallel to the oblong square *qrst* on which the feet of the table stands. Then shade the whole, as in the figure, and the work will be finished.

If the line *117* were prolonged to the right and left hand, and equally divided throughout (as it is from *1* to *17*), and if the lines which are drawn from *p* and *P* to the right and left hand sides of the plate were prolonged till they came to the extended line *117*, they would meet it in the equal points of division. In forming large plans of this sort, the ends of slips of paper may be pasted to the right and left edges of the sheet on which the plan is to be formed.

Of the Anamorphosis, or reformation of distorted images.

By this means pictures that are so mishapen, as to exhibit no regular appearance of any thing to the naked eye, shall, when viewed by reflection, present a regular and beautiful image. The inventor of this ingenious device is not known. Simon Stevinus, who was the first that wrote upon it, does not inform us from whom he learned it. The principles of it are laid down by S. Vauzelard in his *Perspective Conique et Cylindrique*; and Gaspar Schott professes to copy Marius Bettinus in his description of this piece of artificial magic.

It will be sufficient for our purpose to copy one of the simplest figures of this writer, as by this means the mystery of this art will be sufficiently unfolded. Upon the cylinder of paper, or pasteboard, *ABCD*, fig. 44. draw whatever is intended to be exhibited, as the letters *IHS*. Then with a needle make perforations along the whole outline; and placing a candle, *G*, behind this cylinder, mark upon the ground plane the shadow of them, which will be distorted more or less, according to the position of the candle or the plane, &c. This being done, let the picture be an exact copy of this distorted image, let a metallic speculum be substituted in the place of the cylinder, and let the eye of the spectator have the same position before the cylinder that the candle had behind it. Then looking upon the speculum, he will see the distorted image restored to its proper shape. The reformation of the image, he says, will not easily be made exact in this method, but it will be sufficiently so to answer the purpose.

Other methods, more exact and geometrical than this, were found out afterwards: so that these pictures could be drawn by certain rules, without the use of a candle. Schott quotes one of these methods from Bettinus, another from Herigonius, and another from Kircher, which may be seen in his *Magia*, vol. i. p. 162, &c. He also gives an account of the methods of reforming pictures by speculums of conical and other figures.

Instead of copying any of these methods from Schott or Bettinus, we shall present our readers with that which Dr Smith hath given us in his *Optics*, vol. i. p. 250, as, no doubt, the best, and from which any person may easily make a drawing of this kind. The same description answers to two mirrors, one of which, fig. 39. is convex, and the other, fig. 40. is concave.

In order to paint upon a plane a deformed copy *ABCDEKIHGF* of an original picture, which shall appear regular, when seen from a given point *O*, elevated above the plane, by rays reflected from a polished cylinder, placed upon the circle *lnp*, equal to its given base; from the point *R*, which must be supposed to lie perpendicularly under *O*, the place of the eye, draw two lines *Ra*, *Re*; which shall either touch the base of the cylinder, or else cut off two small equal segments from the sides of it, according as the copy is intended to be more or less deformed. Then, taking the eye, raised above *R*, to the given height *RO*, somewhat greater than that of the cylinder, for a luminous point, describe the shadow *aekf* (of a square, fig. 39. or parallelogram standing upright upon *ae* Fig. 39. as a base, and containing the picture required) anywhere behind the arch *lnp*. Let the lines drawn from *R* to the extremities and divisions of the base *a*, *b*, *c*, *d*, *e*, cut the remotest part of the shadow in the points *f*, *g*, *h*, *i*, *k*, and the arch of the base in *l*, *m*, *n*, *o*, *p*; from which points draw the lines *lA*, *mBG*, *nCH*, *oDI*, *pEK*, as if they were rays of light that came from the focus *R*, and were reflected from the base *lnp*; so that each couple, *lA*, *lR*, produced, may cut off equal segments from the circle. Lastly, Transfer the lines *laf*, *mbg*, &c. and all their parts in the same order, upon the respective lines *lA*, *mBG*, &c. and having drawn regular curves, by estimation, through the points *A*, *B*, *C*, *D*, *E*, through *F*, *G*, *H*, *I*, *K*, and through every intermediate order of points; the figure *ACEKHF*, so divided, will be the deformed copy of the square, drawn and divided upon the original picture, and will appear similar to it, when seen in the polished cylinder, placed upon the base *lnp*, by the eye in its given place *O*.

The practical methods of drawing these images seem to have been carried to the greatest perfection by J. Leopold, who, in the *Acta Lipsiensia* for the year 1712, has described two machines, one for the images to be viewed with a cylindrical, and the other with a conical mirror. The person possessed of this instrument has nothing to do but to take any print he pleases, and while he goes over the outlines of it with one pen, another traces the anamorphosis.

By methods of this kind, groves of trees may be cut, so as to represent the appearance of men, horses, and other objects from some one point of view, which are not at all discernible in any other. This might easily be effected by one person placing himself in any particular situation, and giving directions to other persons what trees to lop, and in what manner. In the same method it has been contrived, that buildings of circular and other forms, and also whole groups of buildings consisting of walls at different distances and with different positions to one another, should be painted so as to exhibit the exact representation of particular objects, which could only be perceived in one situation. Bettinus has illustrated this method by drawings in his *Apiaria*.

It may appear a bold assertion to say, that the very short sketch now given of the art of perspective is a sufficient foundation for the whole practice, and includes all the expeditious rules peculiar to the problems which most generally occur. It is, however, true, and the intelligent

Fig. 44.

Fig. 39.
and 40.

telligent reader will see, that the two theorems on which the whole rests, include every possible case, and apply with equal facility to pictures and originals in any position, although the examples are selected of perpendicular pictures, and of originals referred to horizontal planes, as being the most frequent. The scientific foundation being so simple, the structure need not be complex, nor swell into such volumes as have been published on the subject: volumes which by their size deter from the perusal, and give the simple art the appearance of intricate mystery; and by their prices, defeat the design of their authors, viz. the dissemination of knowledge among the practitioners. The treatises on perspective acquire their bulk by long and tedious discourses, minute explanations of common things, or by great numbers of examples; which indeed do make some of these books valuable by the variety of curious cuts, but do not at all instruct the reader by any improvements made in the art itself. For it is evident that most of those who have treated this subject have been more conversant in the practice of designing than in the principles of geometry; and therefore when, in their practice, the cases which have offered have put them on trying particular expedients, they have thought them worth communicating to the public as improvements in the art; and each author, fond of his own little expedient, (which a scientific person would have known for an easy corollary from the general theorem), has made it the principle of a practical system—in this manner narrowing instead of enlarging the knowledge of the art; and the practitioner tired of the bulk of the volume, in which a single maxim is tediously spread out, and the principle on which it is founded kept out of his sight, contents himself with a remembrance of the maxim (not understood), and keeps it slightly in his eye to avoid gross errors. We can appeal to the whole body of painters and draughtsmen for the truth of this assertion; and it must not be considered as an imputation on them of remissness or negligence, but as a necessary consequence of the ignorance of the authors from whom they have taken their information. This is a strong term, but it is not the less just. Several mathematicians of eminence have written on perspective, treating it as the subject of pure geometry, as it really is; and the performances of Dr Brook Taylor, Gravesande, Wolf, De la Caille, Emerson, are truly valuable, by presenting the art in all its perspicuous simplicity and universality. The works of Taylor and Emerson are more valuable, on account of the very ingenious and expeditious constructions which they have given, suited to every possible case. The merit of the first author has been universally acknowledged by all the British writers on the subject, who never fail to declare that their own works are composed on the principle of Dr Brook Taylor; but any man of science will see that these authors have either not understood them, or aimed at pleasing the public by fine cuts and uncommon cases; for without exception, they have omitted his favourite constructions, which had gained his predilection by their universality, and attached themselves to inferior methods, more usually expedient perhaps, or inventions (as they thought) of their own. What has been given in this article is not *professed* to be according to the principles of Dr Brook Taylor, because the principles are not peculiar to him, but the necessary results of the theory itself, and incul-

cated by every *mathematician* who had taken the trouble to consider the subject. They are sufficient not only for directing the ordinary practice but also for suggesting modes of construction for every case out of the common track. And a person of ingenuity will have a laudable enjoyment in this, without much stretch of thought, inventing rules for himself; and will be better pleased with such fruits of his own ingenuity, than in reading the tedious explanation of examples devised by another. And for this purpose we would, with Dr Taylor, “advise all our readers not to be contented with the scheme they find here; but, on every occasion, to draw new ones of their own, in all the variety of circumstances they can think of. This will take up more time at first, but they will find the vast benefit and pleasure of it by the extensive notions it will give them of the nature of the principles.”

The art of perspective is necessary to all arts where there is any occasion for designing; as architecture, fortification, carving, and generally all the mechanical arts; but it is more particularly necessary to the art of painting, which can do nothing without it. A figure in a picture, which is not drawn according to the rules of perspective, does not represent what is intended, but something else. Indeed we hesitate not to say, that a picture which is faulty in this particular, is as blameable, or more so, than any composition in writing which is faulty in point of orthography, or grammar. It is generally thought very ridiculous to pretend to write a heroic poem, or a fine discourse, upon any subject, without understanding the propriety of the language in which we write; and to us it seems no less ridiculous for one to pretend to make a good picture without understanding perspective: Yet how many pictures are there to be seen, that are highly valuable in other respects, and yet are entirely faulty in this point? Indeed this fault is so very general, that we cannot remember that we ever have seen a picture that has been entirely without it; and what is the more to be lamented, the greatest masters have been the most guilty of it. Those examples make it to be the less regarded; but the fault is not the less, but the more to be lamented, and deserves the more care in avoiding it for the future. The great occasion of this fault, is certainly the wrong method that is generally used in educating of persons in this art: for the young people are generally put immediately to drawing; and when they have acquired a facility in that, they are put to colouring. And these things they learn by rote, and by practice only; but are not at all instructed in any rules of art. By which means, when they come to make any designs of their own, though they are very expert at drawing out and colouring every thing that offers itself to their fancy; yet for want of being instructed in the strict rules of art, they do not know how to govern their inventions with judgement, and become guilty of so many gross mistakes; which prevent themselves, as well as others, from finding that satisfaction they otherwise would do in their performances. To correct this for the future, we would recommend it to the masters of the art of painting, to consider if it would not be necessary to establish a better method for the education of their scholars, and to begin their instructions with the technical parts of painting, before they let them loose to follow the inventions of their own uncultivated imaginations.

The art of painting, taken in its full extent, consists of two parts; the inventive, and the executive. The inventive part is common with poetry, and belongs more properly and immediately to the original design (which it invents and disposes in the most proper and agreeable manner) than to the picture, which is only a copy of that design already formed in the imagination of the artist. The perfection of this art of painting depends upon the thorough knowledge the artist has of all the parts of his subject; and the beauty of it consists in the happy choice and disposition that he makes of it: And it is in this that the genius of the artist discovers and shows itself, while he indulges and humours his fancy, which here is not confined. But the other, the executive part of painting, is wholly confined and strictly tied to the rules of art, which cannot be dispensed with upon any account; and therefore in this the artist ought to govern himself entirely by the rules of art, and not to take any liberties whatsoever. For any thing that is not truly drawn according to the rules of perspective, or not truly coloured or truly shaded, does not appear to be what the artist intended, but something else. Wherefore, if at any time the artist happens to imagine that his picture would look the better, if he should swerve a little from these rules, he may assure himself, that the fault belongs to his original design, and not to the strictness of the rules; for what is perfectly agreeable and just in the real original objects themselves, can never

appear defective in a picture where those objects are exactly copied.

Therefore to offer a short hint of thoughts we have some time had upon the method which ought to be followed in instructing a scholar in the executive part of painting: we would first have him learn the most common effects of practical geometry, and the first elements of plain geometry and common arithmetic. When he is sufficiently perfect in these, we would have him learn perspective. And when he has made some progress in this, so as to have prepared his judgement with the right notions of the alterations that figures must undergo, when they come to be drawn on a flat, he may then be put to drawing by view, and be exercised in this along with perspective, till he comes to be sufficiently perfect in both. Nothing ought to be more familiar to a painter than perspective; for it is the only thing that can make the judgement correct, and will help the fancy to invent with ten times the ease that it could do without it.

We earnestly recommend to our readers the *careful* perusal of Dr Taylor's Treatise, as published by Colson in 1749, and Emerson's published along with his Optics. They will be surprised and delighted with the instruction they will receive; and will then truly estimate the splendid volumes of other authors and see their frivolity.

P E R

Perspective.

PERSPECTIVE is also used for a kind of picture or painting, frequently seen in gardens, and at the ends of galleries; designed expressly to deceive the sight by representing the continuation of an alley, a building, landscape, or the like.

Aerial PERSPECTIVE, is sometimes used as a general denomination for that which more restrictedly is called *aerial perspective*, or the art of giving a due diminution or degradation to the strength of light, shade, and colours of objects, according to their different distances, the quantity of light which falls upon them, and the medium through which they are seen; the *chiaro oscuro*, or *clair obscure*, which consists in expressing the different degrees of light, shade, and colour of bodies, arising from their own shape, and the position of their parts with respect to the eye and neighbouring objects, whereby their light or colours are affected; and keeping, which is the observance of a due proportion in the general light and colouring of the whole picture, so that no light or colour in one part may be too bright or strong for another. A painter, who would succeed in *aerial perspective*, ought carefully to study the effects which distance, or different degrees or colours of light, have on each particular original colour, to know how its hue or strength is changed in the several circumstances that occur, and to represent it accordingly. As all objects in a picture take their measures in proportion to those placed in the front, so, in *aerial perspective*, the strength of light, and the brightness of the colours of objects close to the picture, must serve as a measure, with respect to which all the same colours at several di-

P E R

Perspective.

stances must have a proportional degradation in like circumstances.

Bird's eye view in PERSPECTIVE, is that which supposes the eye to be placed above any building, &c. as in the air at a considerable distance from it. This is applied in drawing the representations of fortifications, when it is necessary not only to exhibit one view as seen from the ground, but so much of the several buildings as the eye can possibly take in at one time from any situation. In order to this, we must suppose the eye to be removed a considerable height above the ground, and to be placed as it were in the air, so as to look down into the building like a bird that is flying. In representations of this kind, the higher the horizontal line is placed, the more of the fortification will be seen, and *vice versa*.

PERSPECTIVE Machine, is an instrument by which any person, without the help of the rules of art, may delineate the true perspective figures of objects. Mr Ferguson has described a machine of this sort of which he ascribes the invention to Dr Eevis.

Fig. 45. is a plan of this machine, and fig. 46. is a representation of it when made use of in drawing distant and 46. objects in perspective.

In fig. 45. *abef* is an oblong square board, represented by *ABEF* in fig. 46. *x* and *y* (*X* and *Y*) are two hinges on which the part *cl d* (*CLD*) is moveable. This part consists of two arches or portions of circles *cml* (*CML*) and *dnl* (*DNL*) joined together at the top *l* (*L*), and at bottom to the cross bar *dc* (*DC*), to which one part of each hinge is fixed, and the other part

Fig. 1.

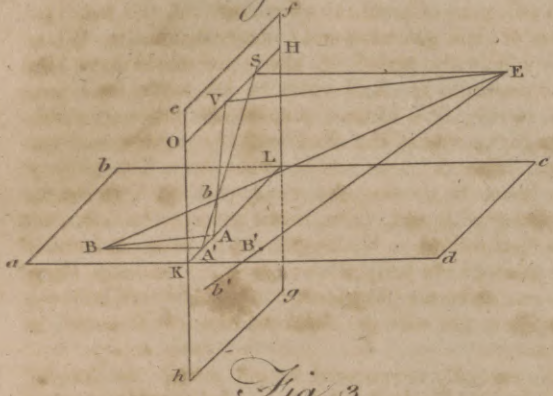


Fig. 2.

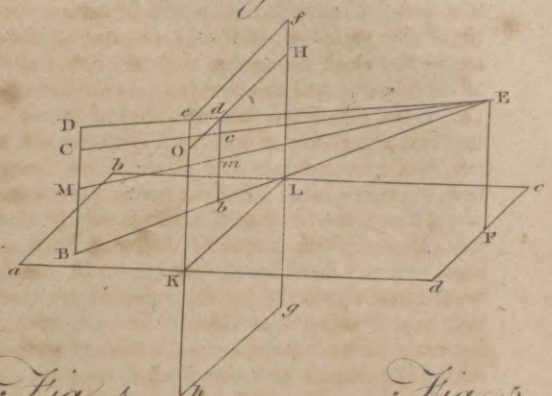


Fig. 3.

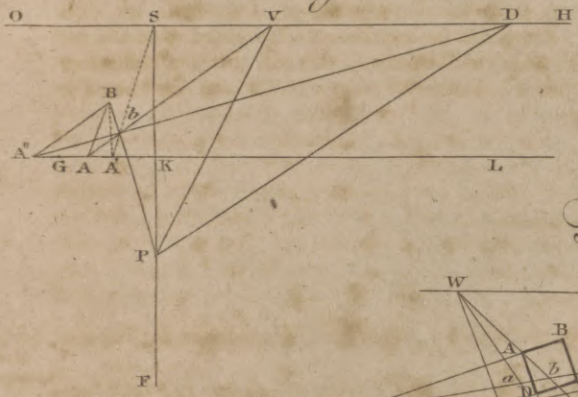


Fig. 4.

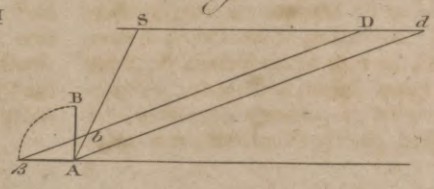


Fig. 5.

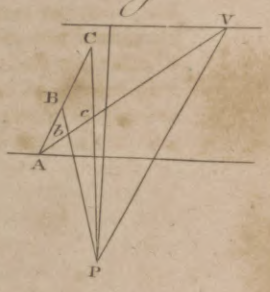


Fig. 6.

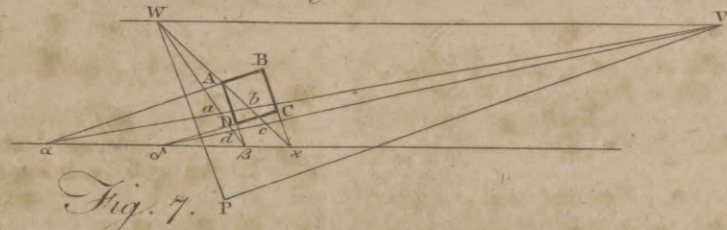


Fig. 7.

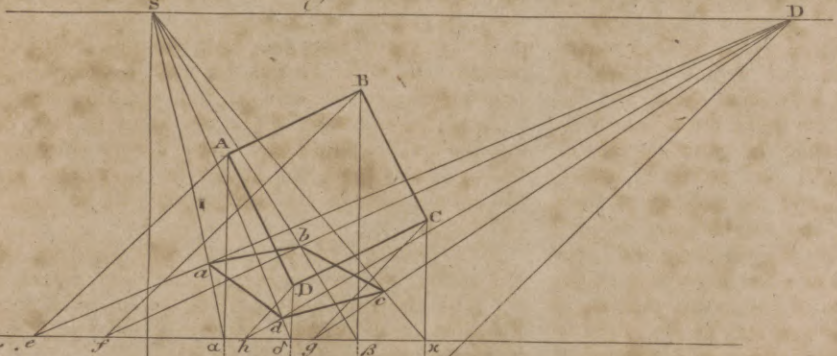


Fig. 9.

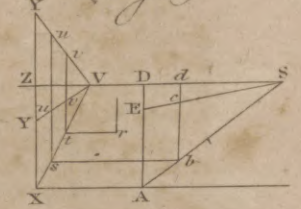


Fig. 11.

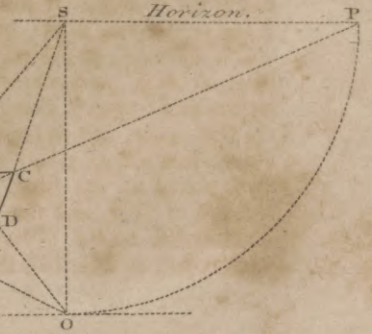


Fig. 8.

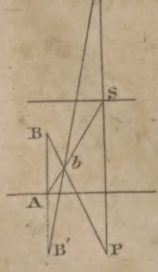
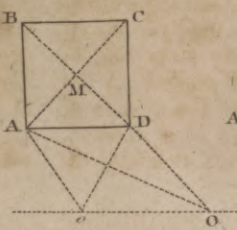


Fig. 10.



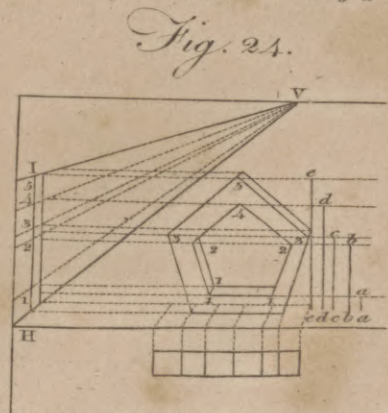
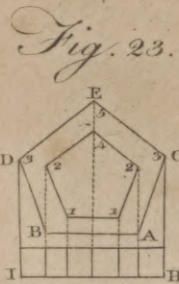
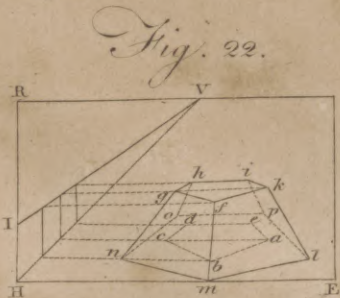
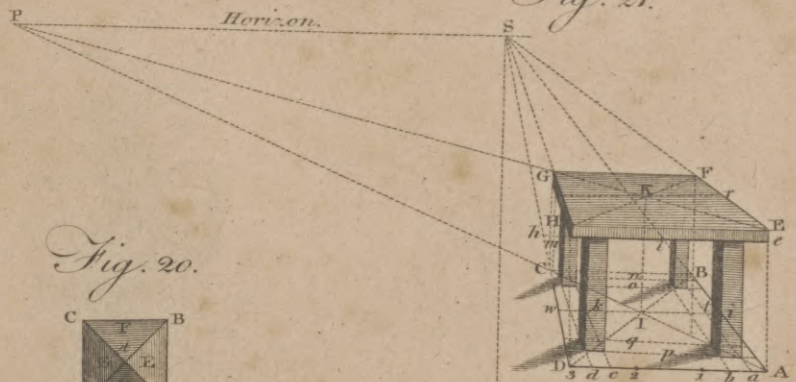
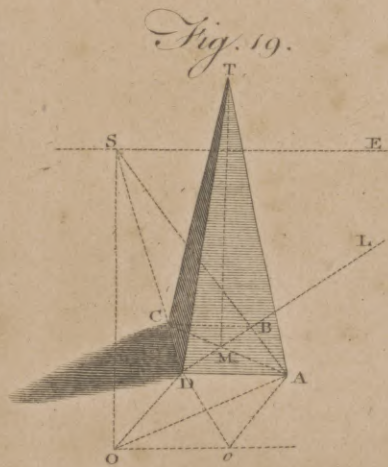
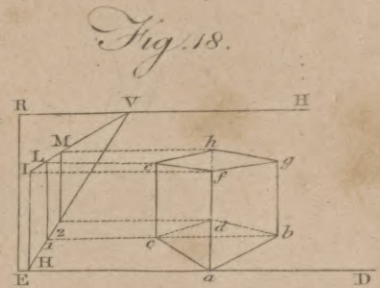
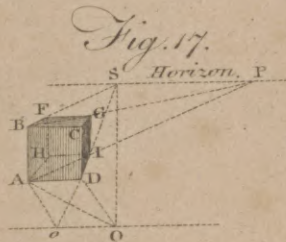
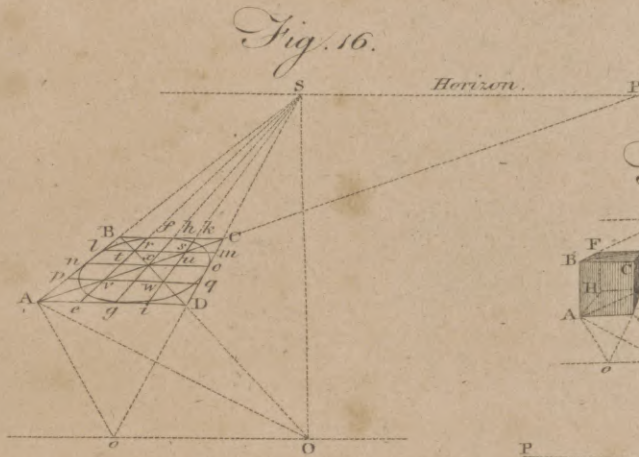
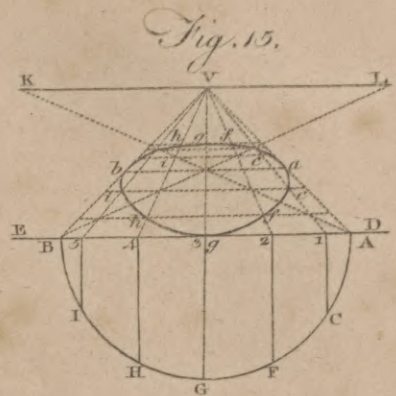
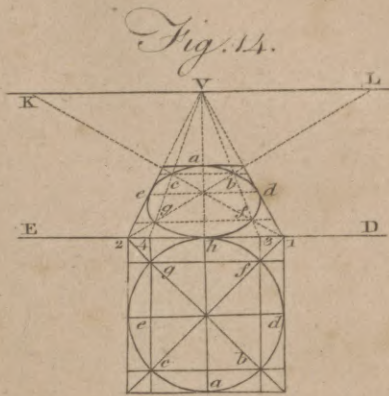
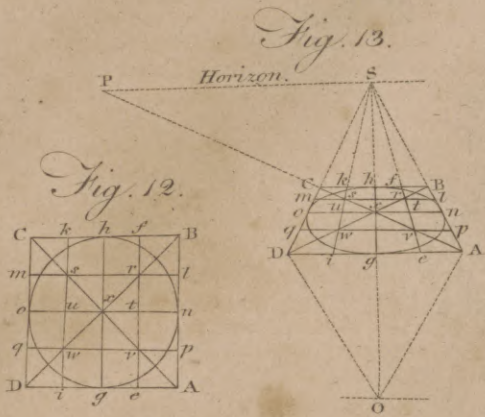


Fig. 25.

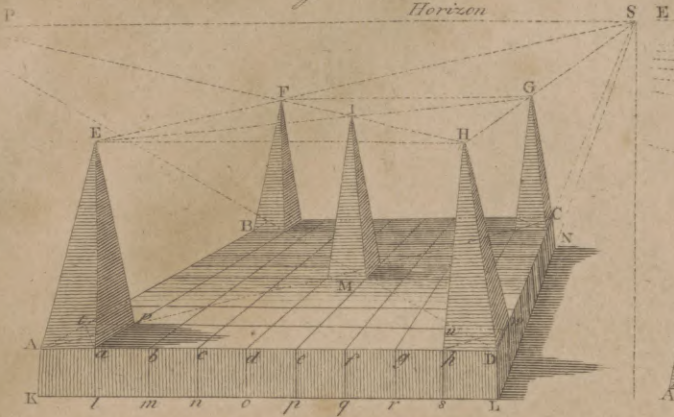


Fig. 26.

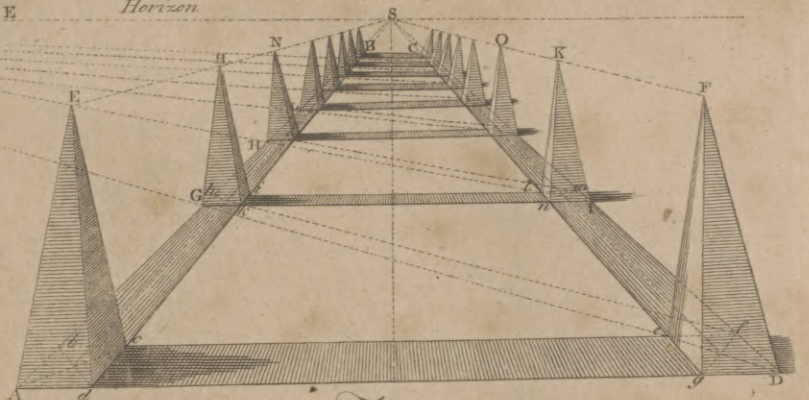


Fig. 27.

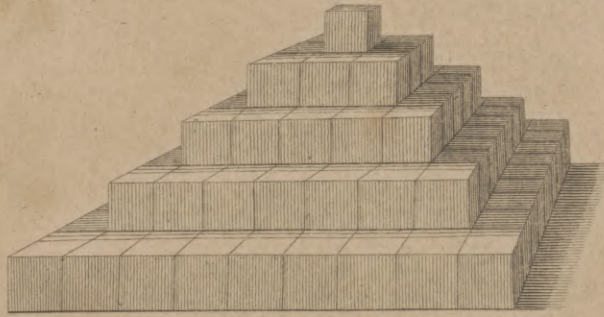


Fig. 28.

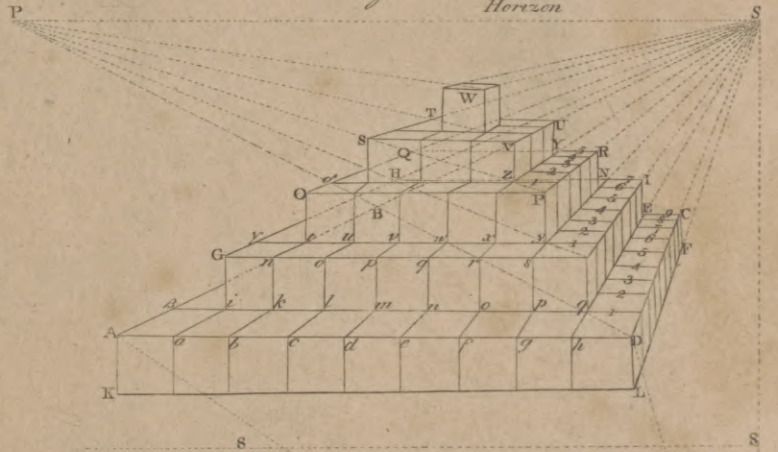


Fig. 29.

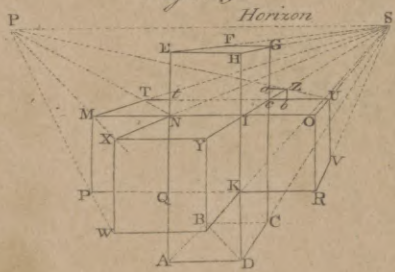


Fig. 30.

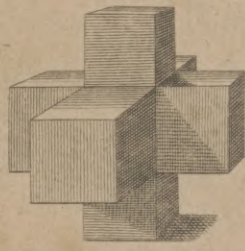


Fig. 32.

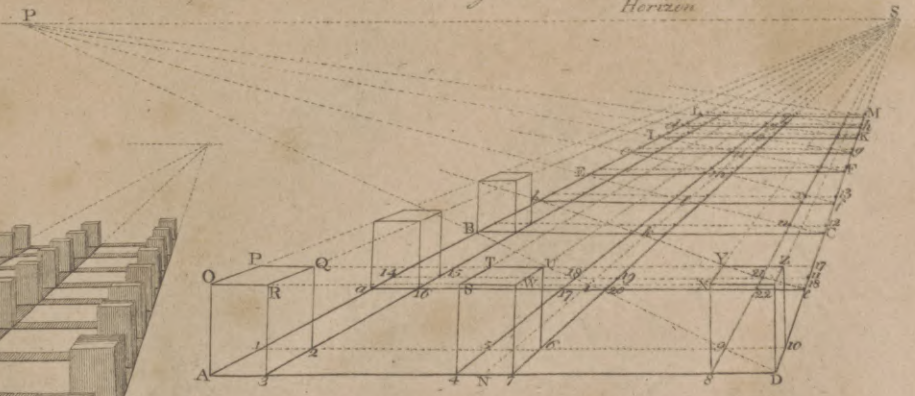
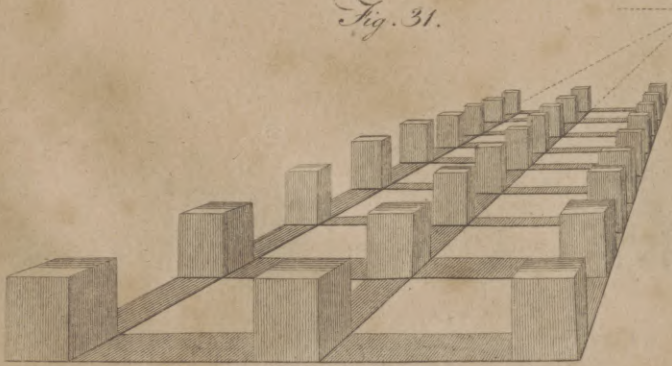


Fig. 31.



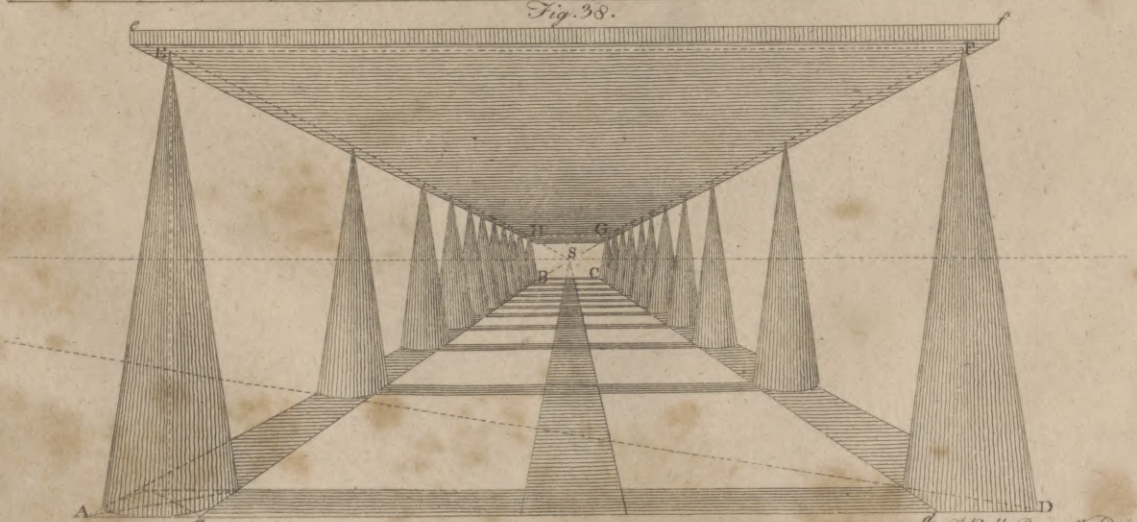
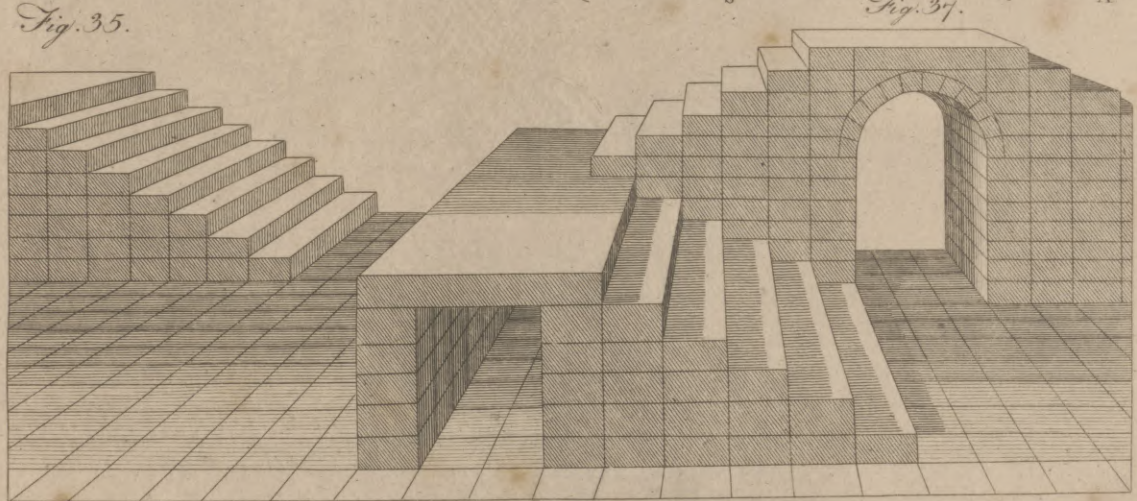
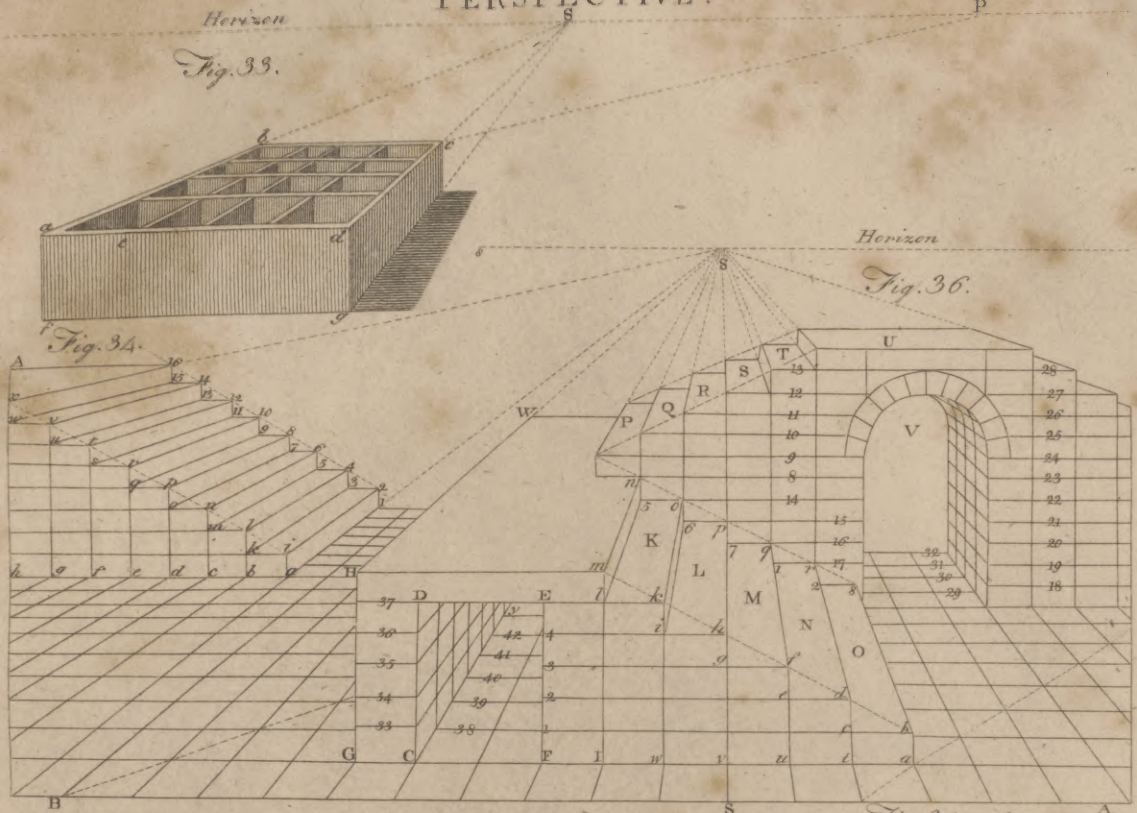


Fig. 44.

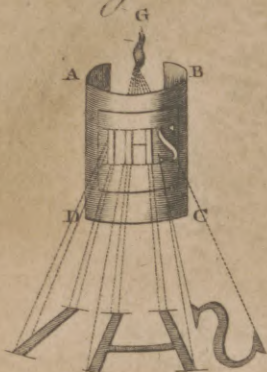


Fig. 45.

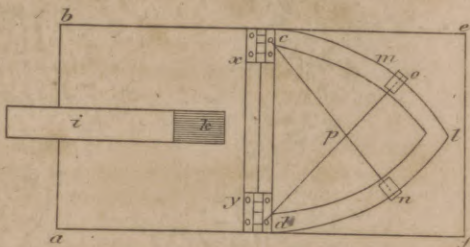


Fig. 46.

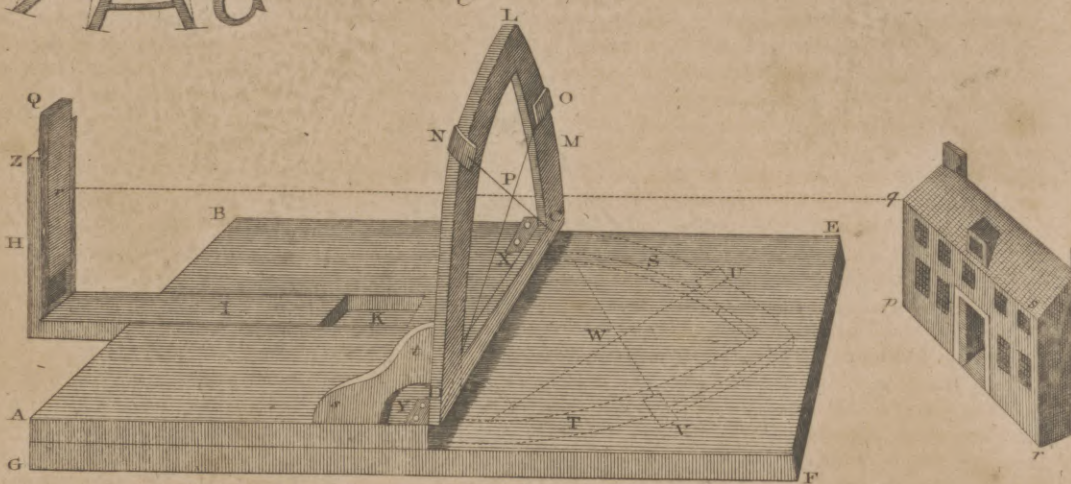


Fig. 47.

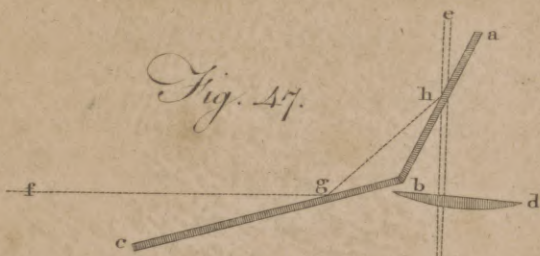


Fig. 49.

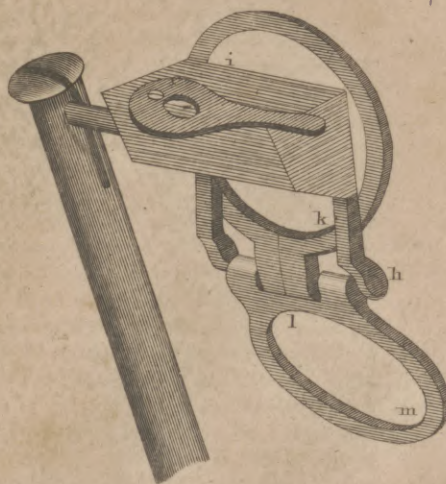
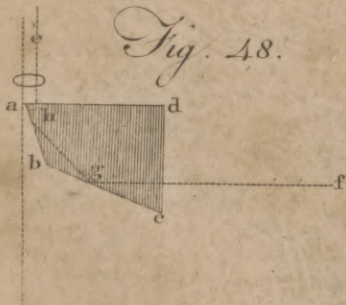


Fig. 48.



Perspective.

part to a flat board, half the length of the board *abef* (ABEF), and glued to its uppermost side. The centre of the arch *cm l* is at *d*, and the centre of the arch *dnl* is at *c*.

On the outer side of the arch *dnl* is a sliding piece *n* (much like the nut of the quadrant of altitude belonging to a common globe), which may be moved to any part of the arch between *d* and *l*: and there is such another slider *o* on the arch *cm l*, which may be set to any part between *c* and *l*.—A thread *cpn* (CPN) is stretched tight from the centre *c* (C) to the slider *n* (N), and such another thread is stretched from the centre *d* (D) to the slider *o* (O); the ends of the thread being fastened to these centres and sliders.

Now it is plain, that, by moving these sliders on their respective arches, the intersection *p* (P) of the threads may be brought to any point of the open space within the arches.—In the groove *k* (K) is a straight sliding bar *i* (I), which may be drawn further out, or pushed further in at pleasure.

To the outer end of this bar I (fig. 46.) is fixed the upright piece HZ, in which is a groove for receiving the sliding piece Q. In this slider is a small hole *r* for the eye to look through, in using the machine: and there is a long slit in HZ, to let the hole *r* be seen through when the eye is placed behind it, at any height of the hole above the level of the bar I.

How to delineate the perspective figure of any distant object or objects, by means of this machine.

Suppose you wanted to delineate a perspective representation of the house *qsrp* (which we must imagine to be a great way off, without the limits of the plate), place the machine on a steady table, with the end EF of the horizontal board ABEF toward the house, so that, when the Gothic-like arch DLC is set upright, the middle part of the open space (about P) within it may be even with the house when you place your eye at Z and look at the house through the small hole *r*. Then fix the corners of a square piece of paper with four wafers on the surface of that half of the horizontal board which is nearest the house; and all is ready for drawing.

Set the arch upright, as in the figure; which it will be when it comes to the perpendicular side *t* of the upright piece *st* fixed to the horizontal board behind D. Then place your eye at Z, and look through the hole *r* at any point of the house, as *q*, and move the sliders N and O till you bring the intersection of the threads at P directly between your eye and the point *q*: then put down the arch flat upon the paper on the board, as at ST, and the intersection of the threads will be at W. Mark the point W on the paper with the dot of a black lead pencil, and set the arch upright again as before: then look through the hole *r*, and move the sliders N and O till the intersection of the threads comes between your eye and any other point of the house, as *p*: then put down the arch again to the paper, and make a pencil mark thereon at the intersection of the threads, and draw a line from that mark to the former one at W; which line will be a true perspective representation of the corner *p q* of the house.

Proceed in the same manner, by bringing the intersection of the threads successively between your eye and other points of the outlines of the house, as *r*, *s*, &c. and put down the arch to mark the like points on the

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paper, at the intersection of the threads: then connect these points by straight lines, which will be the perspective outlines of the house. In like manner find points for the corners of the door and windows, top of the house, chimneys, &c. and draw the finishing lines from point to point: then shade the whole, making the lights and shades as you see them on the house itself, and you will have a true perspective figure of it.—Great care must be taken, during the whole time, that the position of the machine be not shifted on the table; and to prevent such an inconvenience, the table should be very strong and steady, and the machine fixed to it either by screws or clamps.

In the same way, a landscape, or any number of objects within the field of view through the arch, may be delineated, by finding a sufficient number of perspective points on the paper, and connecting them by straight or curved lines as they appear to the eye. And as this makes every thing in perspective equally easy, without taking the trouble to learn any of the rules for drawing, the operations must be very pleasing and agreeable. Yet as science is still more so, we would by all means recommend it to our readers to learn the rules for drawing particular objects; and to draw landscapes by the eye, for which, we believe, no perspective rules can be given. And although any thing may be very truly drawn in perspective by means of this machine, it cannot be said that there is the least degree of science in going that way to work.

The arch ought to be at least a foot wide at bottom, that the eye at Z may have a large field of view through it: and the eye should then be, at least, $10\frac{1}{2}$ inches from the intersection of the threads at P when the arch is set upright. For if it be nearer, the boundaries of view at the sides near the foot of the arch will subtend an angle at Z of more than 60 degrees, which will not only strain the eye, but will also cause the outermost parts of the drawing to have a disagreeable appearance.—To avoid this, it will be proper to draw back the sliding bar I, till Z be $14\frac{1}{2}$ inches distant from P; and then the whole field of view, through the foot wide arch, will not subtend an angle to the eye at Z of more than 45 degrees; which will give a more easy and pleasant view, not only of all the objects themselves, but also of their representations on the paper whereon they are delineated. So that, whatever the width of the arch be, the distance of the eye from it should be in this proportion: As 12 is to the width of the arch, so is $14\frac{1}{2}$ to the distance of the eye (at Z) from it.

If a pane of glass, laid over with gum water, be fixed into the arch, and set upright when dry, a person who looks through the hole *r* may delineate the objects upon the glass which he sees at a distance through and beyond it, and then transfer the delineation to a paper put upon the glass, as mentioned in the beginning of the article PERSPECTIVE.

Mr Peacock likewise invented three simple instruments for drawing architecture and machinery in perspective, of which the reader will find sketches and descriptions in the 75th volume of the Philosophical Transactions. These descriptions are not inserted here, because we do not think the instruments superior to that described by Ferguson, and because we wish that our readers who have occasion to draw may make themselves so much masters of the art of perspective, as to be above

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the aid of such mechanical contrivances. But for the sake of those whose opportunities of improvement in the art do not enable them to practise it without such helps, we annex the following description of an instrument invented for this purpose by Dr Wollaston, to which he has given the name of *Camera Lucida*.

"Having a short time since (says the author) amused myself with attempts to sketch various interesting views, without an adequate knowledge of the art of drawing, my mind was naturally employed in facilitating the means of transferring to paper the apparent relative positions of the objects before me; and I am in hopes that the instrument, which I contrived for this purpose, may be acceptable even to those who have attained to greater proficiency in the art, on account of the many advantages it possesses over the camera obscura.

"The principles on which it is constructed will probably be most distinctly explained by tracing the successive steps, by which I proceeded in its formation.

"While I look directly down at a sheet of paper on my table, if I hold between my eye and the paper a piece of plain glass, inclined from me downwards at an angle of 45° , I see by reflection the view that is before me, in the same direction that I see my paper through the glass. I might then take a sketch of it; but the position of the objects would be reversed.

"To obtain a direct view, it is necessary to have two reflections. The transparent glass must for this purpose be inclined to the perpendicular line of sight only the half of 45° , that it may reflect the view a second time from a piece of looking-glass placed beneath it, and inclined upwards at an equal angle. The objects now appear as if seen through the paper in the same place as before; but they are direct instead of being inverted, and they may be discerned in this manner sufficiently well for determining the principal positions.

"The pencil, however, and any object, which it is to trace, cannot both be seen distinctly in the same state of the eye, on account of the difference of their distances, and the efforts of successive adaption of the eye to one or to the other, would become painful if frequently repeated. In order to remedy this inconvenience, the paper and pencil may be viewed through a convex lens of such a focus, as to require no more effort than is necessary for seeing the distant objects distinctly. These will then appear to correspond with the paper in *distance* as well as *direction*, and may be drawn with facility, and with any desired degree of precision.

"This arrangement of glasses will be best understood from inspecting fig. 47. *ab* in the transparent glass; *bc* the lower reflector; *bd* a convex lens (of 12 inches focus); *e* the position of the eye; and *fghe* the course of the rays.

"In some cases a different construction will be preferable. Those eyes, which without assistance are adapted to seeing near objects alone, will not admit the use of a convex glass; but will on the contrary require one that is concave to be placed in front, to render the distant objects distinct. The frame for a glass of this construction is represented at *ik*, (fig. 49.) turning upon the same hinge at *h* with a convex glass in the frame *im*, and moving in such a manner, that either of the glasses may be turned alone into its place, as may be necessary to suit an eye that is long or short-sighted.

Those persons, however, whose sight is nearly perfect, may at pleasure use either of the glasses.

"The instrument represented in that figure differs moreover in other respects from the foregoing, which I have chosen to describe first, because the action of the reflectors there employed would be more generally understood. But those who are conversant with the science of optics will perceive the advantage that may be derived in this instance from prismatic reflection; for when a ray of light has entered a solid piece of glass, and falls from within upon any surface, at an inclination of only twenty-two or twenty-three degrees, as above supposed, the refractive power of the glass is such as to suffer none of that light to pass out, and the surface becomes in this case the most brilliant reflector that can be employed.

"Fig. 48. represents the section of a solid prismatic piece of glass, within which both the reflections requisite are effected at the surfaces *ab*, *bc*, in such a manner that the ray *fg*, after being reflected first at *g*, and again at *h*, arrives at the eye in a direction *he* at right angles to *fg*.

"There is another circumstance in this construction necessary to be attended to, and which remains to be explained. Where the reflection was produced by a piece of plain glass, it is obvious that any objects behind the glass (if sufficiently illuminated) might be seen through the glass as well as the reflected image. But when the prismatic reflector is employed, since no light can be transmitted directly through it, the eye must be so placed that only a part of its pupil may be intercepted by the edge of the prism, as at *e*, fig. 48. The distant objects will then be seen by this portion of the eye, while the paper and pencil are seen past the edge of the prism by the remainder of the pupil.

"In order to avoid inconvenience that might arise from unintentional motion of the eye, the relative quantities of light to be received from the object, and from the paper, are regulated by a small hole in a piece of brass, which by moving on a centre at *c*, fig. 49. is capable of adjustment to every inequality of light that is likely to occur.

"Since the size of the whole instrument, from being so near the eye, does not require to be large, I have on many accounts preferred the smallest size that could be executed with correctness, and have had it constructed on such a scale, that the lenses are only three fourths of an inch in diameter.

"Though the original design, and principal use of this instrument is to facilitate the delineation of objects in true perspective, yet this is by no means the sole purpose to which it is adapted; for the same arrangement of reflectors may be employed with equal advantage for copying what has been already drawn, and may thus assist a learner in acquiring at least a correct outline of any subject.

"For this purpose the drawing to be copied should be placed as nearly as may be at the same distance before the instrument that the paper is beneath the eye-hole, for in that case the size will be the same, and no lens will be necessary either to the object, or to the pencil.

"By a proper use of the same instrument, every purpose of the pentagraph may also be answered; as a painting may be reduced in any proportion required, by placing

Perspective.

Perspec-
tive
||
Perth.

cing it at a distance in due proportion greater than that of the paper from the instrument. In this case a lens becomes requisite for enabling the eye to see at two unequal distances with equal distinctness, and in order that one lens may suit for all these purposes, there is an advantage in carrying the height of the stand according to the proportion in which the reduction is to be effected.

“The principles on which the height of the stem is adjusted will be readily understood by those who are accustomed to optical considerations. For as in taking a perspective view the rays from the paper are rendered *parallel*, by placing a lens at the distance of its *principal* focus from the paper, because the rays received from the distant objects are *parallel*; so also when the object seen by reflection is at so short a distance that the rays received from it are in a certain degree *divergent*, the rays from the paper should be made to have the same degree of divergency in order that the paper may be seen distinctly by the same eye; and for this purpose the lens must be placed at a distance less than its principal focus. The stem of the instrument is accordingly marked at certain distances to which the conjugate foci are in the several proportions of 2, 3, 4, &c. to 1, so that distinct vision may be obtained in all cases, by placing the painting proportionally more distant.

“By transposing the convex lens to the front of the instrument and reversing the proportional distances, the artist might also enlarge his smaller sketches with every desirable degree of correctness, and the naturalist might delineate minute objects in any degree magnified.”

PERSPECTIVE Glass, or *Graphical Perspective*. See *DIOPTRICS*.

PERSPIRATION, in *Physiology*, the excretion of a fluid through the pores of the skin. Perspiration is distinguished into sensible and insensible; and here sensible perspiration is the same with sweating, and insensible perspiration that which escapes the notice of the senses.

PERSPICUITY, properly signifies the property which any thing has of being easily seen through; hence it is generally applied to such writings or discourses as are easily understood.

PERSPICUITY, in composition. See *ORATORY*, N^o 43.

PERTH, a county of Scotland, including Menteith, Braidalbin, Athol, Stratherne, part of Gowrie, and Perth Proper; is bounded by Badenoch and Lochaber on the north and north-west; by Marr on the north-east; by Argyle and Lennox on the west and south-west; having Clackmannanshire, part of Stirlingshire, and the Forth to the south; the shires of Kinross and Fife to the south-east, and Angus to the east. It extends above 70 miles in length, and near 60 at its greatest breadth, exhibiting a variety of Highlands and Lowlands; mountains, hills, dales, and straths, diversified with pasture grounds, corn fields, and meadows; rivers, lakes, forests, woods, plantations, inclosures, towns, villages, and a great number of elegant seats, beautifully situated, belonging to noblemen and gentlemen. The chief rivers of Perthshire are the Tay, the Teith, and the Erne, besides a great number of subordinate streams. The river Tay is famous for its salmon-fishery. The river Erne rises from Loch Erne, a lake seven miles long, in the mountainous country of Stratherne: this river, after a course of 34 miles from west to east, dur-

ing which it receives many streams and rivulets, falls into the Tay at Abernethy.

“The Tay (says a late traveller), on the southern bank of which the city of Perth stands, is truly a noble river. It rises in Braidalbin, on the frontiers of Lorne. Before it has advanced many miles from its source, its stream is considerably augmented by the accession of several small rills. Soon after, it diffuses its waters into a small lake called Loch Dochart; and indeed the river itself there bears rather the name of the Dochart. Continuing its course from Loch Dochart, it soon again expands into another lake. Out of this it proceeds to Killin, still bearing, if I remember right, the name of the Dochart. Here it meets with another river which flows hither by a more north-easterly course. The waters are diffused into the famous Loch Tay, 16 miles in length. Issuing from this spacious lake at Kenmore, the Tay is soon after increased by the accession of the Lyon. It proceeds onward in an eastern direction through Athol, receiving as it advances all the waters in the country, till at Logierait it is joined by the large river of Tummel. Here it bends to the south, and advancing about eight miles reaches Dunkeld; whence taking a more northern direction, it continues its course towards Perth; being as it advances still augmented by the accession of various tributary streams, the most considerable of which is the Almond. At Perth it turns to the south-east, and receiving as it proceeds the waters of the Erne, passes by Abernethy, once the capital of the Pictish kingdom. Soon after this, it expands itself to the breadth of three miles. Contracting its breadth, as it approaches Dundee, it there opens into the German ocean.

“Such is the noble river; on the southern bank of which, where it has increased into a vast body of water, and not a great many miles above where it discharges itself into the ocean, Perth is advantageously situated. A person acquainted with the general character of great rivers, and with their influence in determining the aspect and the fertility of the districts through which they pass, might readily, without farther knowledge of the local circumstances than what is conveyed in this account of the course of the Tay, and of the situation of Perth upon it, conclude the city to stand amid delightful scenery, and to enjoy most of the advantages which natural circumstances afford, for the promotion of trade and industry.”

Freestone, lead, iron, and copper ores, with some lapis calaminaris, are found in different parts of Perthshire. The soil, being generally rich and well manured, produces excellent wheat, and all kinds of grain. The hilly country abounds with pasture for the black cattle, horses, sheep, goats, and deer. The heaths, woods, and forests, are stored with variety of game; the rivers teem with salmon and trout; the gardens and orchards are stored with all kinds of herbs, roots, apples, pears, cherries, plums, and almost every species of fruit found in South Britain. The houses and attire, even of the commonalty, are neat and decent; and every peasant can produce a good quantity of linen, and great store of blankets, made in his own family. Indeed, this is the case through all the Lowlands of Scotland. Flax is reared by every husbandman; and being dressed at home, is spun by the females of his family into thread for linen; this is woven by country weavers, of whom there is a great number through all the Low Country, and after-

Perth.

Heron's
Tour, 1792.

Perth.

wards bleached or whitened by the good-wife and her fervants; so that the whole is made fit for use at a very small expence. They likewise wash, card, spin, and weave their wool into tartan for plaids, kerfies, and coarse rufflet-cloth, for common wearing, besides great part of it which is knit into caps, stockings, and mitts. Plaids, made of the finest worsted, are worn either plain or variegated, as veils, by women of the lower, and even of the middle rank; nay, some years ago, ladies of fashion wore silken plaids with an undress: this is a loose piece of drapery, gathered about the head, shoulders, and waist, on which it is crossed, so as to leave the hands at liberty, and produces a very good effect to the eye of the spectator. The Lowlanders of Perthshire are civilized, hospitable, and industrious: the commerce of the country consists chiefly in corn, linen, and black cattle: there are, moreover, some merchants who trade to foreign countries.—For an account of the different divisions of this county above-mentioned, see the articles as they occur in the order of the alphabet.

PERTH Proper, stretching 20 miles in length, and at some places 15 in breadth, is bounded on the north-east, by the Carse of Gowrie; on the east, by Angus; on the west, by Stratheme; on the north, by Athol; and on the south, by the frith of Tay. This is likewise a fruitful country, populous and well cultivated, abounding with gentlemen who possess opulent estates; with farmers who understand agriculture; and with manufacturers who turn their industry to great account. North-eastward from Perth to Brechin lies the vale of Strathmore, one of the most fertile districts in Scotland, which gives the title of *Earl* to the noble family of Lyon.

The population of this county in 1801 amounted to 126,366 (A).

The following table shows the state of the population, according to its parishes at two different periods.

| <i>Parishes.</i> | Population in 1755. | Population in 1790—1798. |
|------------------|---------------------|--------------------------|
| 1 Aberdalgy | 320 | 523 |
| Aberfoil | 895 | 790 |
| Abernethy | 1490 | 1415 |
| Abernyte | 258 | 345 |
| 5 Alyth | 2680 | 2723 |
| Arngask | 736 | 554 |
| Auchterarder | 1194 | 1670 |
| Auchtergaven | 1677 | 1784 |
| Balquhidder | 1592 | 1300 |
| 10 Blackford | 1681 | 1360 |
| Blair Athol | 3257 | 3120 |
| Blairgowrie | 1596 | 1651 |
| Bendothy | 1293 | 878 |
| Callander | 1750 | 2100 |
| 15 Caputh | 2048 | 2045 |
| Cargill | 1897 | 1720 |
| Clunie | 905 | 1037 |
| Collace | 499 | 473 |
| Comrie | 2546 | 3000 |
| 20 Crieff | 1414 | 2640 |
| Culrofs | 1695 | 1442 |
| Cupar | 1491 | 2076 |

Parishes.

Population in 1755.

Population in 1790—1798.

Perth.

| | | |
|-------------------|------|--------|
| Dron | 598 | 450 |
| Dull | 5748 | 4676 |
| 25 Dumbarrie | 764 | 1250 |
| Dumblane | 2728 | 2750 |
| Dunkeld | 1298 | 1773 |
| Dunkeld, Little | 2919 | 2705 |
| Dunning | 1491 | 1600 |
| 30 Errol | 2229 | 2685 |
| Forgandenny | 1295 | 978 |
| Forteviot | 1164 | 970 |
| Fortingal | 3859 | 3914 |
| Fossaway | 1765 | 1505 |
| 35 Foulis, Wester | 1706 | 1224 |
| Foulis, Easter | 586 | 648 |
| Gask | 385 | 486 |
| Glendovan | 220 | 240 |
| Inchture | 893 | 1000 |
| 40 Kenmore | 3067 | 3463 |
| Killin | 1968 | 2360 |
| Kilmadock | 2730 | 3209 |
| Kilspindie | 828 | 718 |
| Kincardine | 1250 | 2068 |
| 45 Kinclaven | 993 | 1150 |
| Kinfauns | 639 | 628 |
| Kinloch | 331 | 372 |
| Kinnaird | 557 | 404 |
| Kinnoul | 1163 | 1465 |
| 50 Kirkmichael | 2689 | 2200 |
| Lecropt | 577 | 420 |
| Lethendy | 346 | 367 |
| Logie | 1985 | 1500 |
| Logierait | 2487 | 2200 |
| 55 Longforgan | 1285 | 1526 |
| Maderty | 796 | 631 |
| Meigle | 1285 | 1148 |
| Methven | 1790 | 1786 |
| Monedie | 1492 | 1320 |
| 60 Monivaird | 1460 | 1025 |
| Monzie | 1192 | 1136 |
| Moulin | 2109 | 1749 |
| Muckhart | 535 | 526 |
| Muthil | 2902 | 2948 |
| 65 Perth | 9019 | 19,871 |
| Port | 1865 | 1765 |
| Rattray | 751 | 500 |
| Redgorton | 1074 | 2123 |
| Rhind | 498 | 495 |
| 70 St Madoes | 189 | 300 |
| St Martins | 1083 | 1090 |
| Scone | 889 | 1442 |
| Tippermuir | 988 | 1280 |
| Trinity Gask | 913 | 795 |
| 75 Tulliallan | 1321 | 2430 |
| 76 Weem | 1295 | 1364 |

118,903

133,274

118,903

Increase, 14,371

PERTH,

(A) It is supposed that there is some error in the statement of the population in 1801, by which it appears to be less than in 1790 and 1798. But by the return of the population of the town of Perth, the amount in 1801 is only 14,878; and in 1791 it was nearly 20,000, which will account for the difference.

Perth.

PERTH, the capital of the county of that name, is an agreeable, populous town, situated 20 miles within land, on the south bank of the river Tay. It was otherwise called *St Johnston's*, from a church dedicated to St John, as the patron of the place. It is a royal borough, second in dignity to the metropolis, the seat of a large presbytery, and gave the title of *Earl* to the family of Drummond, which is now forfeited. James Drummond, 4th earl, was created duke of Perth by James II. for adhering to whose interests he was outlawed. His two grandsons were attainted in 1745. No less than 14 national councils have been held at Perth between 1201 and 1459. But the oldest was at Scone, A. D. 906. Perth, in the reign of Edward I. of England, was possessed by the English, who secured it with fortifications: but after an obstinate resistance, they were expelled by Robert Bruce. In the year 1715, the rebels made it a place of arms, and retired to it, after the battle of Dunblane; but they were in a little time dislodged by the duke of Argyle, and retreated northwards with the pretender. They possessed it also in 1745. The pretender was proclaimed king, new magistrates were appointed, and an attempt was made to fortify it. The town is populous and handsome; the streets are well paved, and tolerably clean at all times; and the houses, though not stately, make a very decent appearance. Both the streets and houses are, for the greater part, disposed in a regularity of plan, which proves them not to be of the most remote antiquity. It is indeed true, that the level situation, being singularly favourable to regularity, might, even from the first, give this an advantage over many of our old boroughs. Several streets run in a direction parallel with the river, as far as a right line can bear this relation to a curve line, nearly between east and west: these are again intersected by others extending between north and south. It should seem that anciently particular streets were inhabited, each by a particular class of artisans. The names still preserved seem to indicate as much. The shop-keepers or merchants occupied one street; the hammermen a second; and other crafts occupied, in the same manner, each a separate street. Many of the houses in that street called the *Water-gate*, seem to be very old buildings. Towards the south end of the *Water-gate* stands the famous palace of the Gowrie family. The house, and the very room, where the attempt of the Gowries to seize or assassinate the king was supposed to have been made, is now converted into barracks for a train of artillery; but the back-stair, down which the Ruthvens were thrown, is pulled down. This strange event, however magnified or attested by contemporary writers, is made up of so many improbabilities, or circumstances for which no reason can be assigned, that Sir David Dalrymple, in republishing the account printed by authority, 1600, preparatory to his further observations on it, seems justified in absolutely discrediting a fact which passed for problematical with so many persons at the very time. Dr Robertson supposes it a plot of Elizabeth to get James into her power. Mr Cant having discussed the whole story of the conspiracy in his *Muse's Threnodie*, p. 185—261, concludes, "that as this would have been a very impolitic measure, the best way of accounting for it is by James's known hatred to the Puritans, and wish to get rid of two popular characters." The king had been seized and forced from his favourites by the father of the Ruthvens 12 years before

Hewson's
Tour.Gough's
Camden.

(1582), and though he affected to forgive him, took the first opportunity to condemn and execute him as a traitor, 1584. Mr Camden was too good a courtier to speak with impartiality of any part of this weak monarch's conduct. Though the name of *Gowrie* was abolished, the title of *Ruthven* was revived in the person of Sir Thomas Ruthven of Freeland, whom Charles II. 1651, created Lord Ruthven: but the honour, on the death of his son David in 1704, devolved on Isabel, surviving daughter of his second sister, who married Sir Francis Ruthven, and was succeeded, 1732, by his son James.

Perth.

The castle of Perth stood near the red bridge, which terminated the narrow street called *Skinner-gate*. At the end of the *Castle-street* another narrow street leads west to the *Black-friars*, called *Couvre-feu-row*, where the curfew bell was. The kings of Scotland before James II. were crowned at Scone, and resided at Perth as the metropolis of the nation. James resided and was educated in the castle of Edinburgh, and was crowned there 1437. The parliaments and courts of justice were removed from Perth to Edinburgh, but Perth kept its priority till 22 James III. 1482.

The church in which John Knox harangued is still standing, and is now divided into three; named the *east*, the *middle*, and the *west* kirks. The east kirk was lately very handsomely modernised within. There is an old hospital, a considerable building, the founding of which is ascribed to James VI. The town-house shuts up the eastern end of the High-street. A monastery of Carthusians was here established by King James I. of Scotland, who lost his life on the very spot, by the treachery of Athol and his accomplices. The king was buried in a very stately monument in this place, which was called *monasterium vallis virtutis*, one of the most magnificent buildings in the kingdom, which with the rest was destroyed by the populace. James VI. created George Hay commendator of the Carthusian priory, giving him all its emoluments, with a vote and seat in parliament; but these not being sufficient to support the title, he surrendered it back to the king. The only remains of this magnificent structure is to be seen in the carved stones with which the south-east porch of St John's church is built, now greatly decayed. The king's garment full of stabs was preserved here after the reformation.

The town was anciently provided with a stone bridge over the river, which an inundation swept away; but a new and very fine one has lately been built, the most beautiful structure of the kind in North Britain, and was designed and executed by Mr Smeaton. Its length is 900 feet; the breadth (the only blemish) 22 within the parapets. The piers are founded 10 feet beneath the bed of the river, upon oaken and beechen piles, and the stones laid in puzzolano, and cramped with iron. There are nine arches, of which the centre is 75 feet in diameter. This noble work opens a communication with all the different great roads of the kingdom, and was completed at the expence of 26,000l. Of this the commissioners of forfeited estates, by his majesty's permission, gave 11,000l; Perth 2000l.; private subscribers 4756l. the royal boroughs 500l. But still this great work would have met with a check for want of money, had not the earl of Kinnoul, with his characteristic public spirit, advanced the remaining sum, and taken the security

Perth,
Pertinax.

curity of the tolls, with the hazard only to himself. The whole expence has now been defrayed, and the toll has ceased.

This town has but one parish, which has two churches, besides meetings for separatists, who are very numerous. One church, which belonged to a monastery, is very ancient: not a vestige of the last is now to be seen; for the disciples of Knox made a general desolation of every edifice that had given shelter to the worshippers of the church of Rome: it being one of his maxims, to pull down the nests, and then the rooks would fly away.

The flourishing state of Perth is owing to two accidents: the first, that of numbers of Cromwell's wounded officers and soldiers choosing to reside here, after he left the kingdom, who introduced a spirit of industry among the people; the other cause was the long continuance of the earl of Marr's army here in 1715, which occasioned vast sums of money being spent in the place. But this town, as well as all Scotland, dates its prosperity from the year 1745; the government of this part of Great Britain having never been settled till a little after that time.

That this town does not owe its origin to William I. 1210, as Boethius says, is evident from its being mentioned as a considerable place in the foundation charter of Holyroodhouse by David I. 1128.

The population of Perth in 1791 is said to have been nearly 20,000; but it is supposed that it has since increased to 22,000.

The trade of Perth is considerable. It exports annually 150,000l. worth of linen, from 24,000 to 30,000 bolls of wheat and barley to London and Edinburgh, and a very large quantity of cured salmon. That fish is taken there in vast abundance; 3000 have been caught in one morning; weighing, one with another, 16 pounds; the whole capture 48,000 pounds. The fishery begins on St Andrew's day, and ends August 26th old style. The rents of the fisheries amount to considerably upwards of 3000l. per. annum. Smelts come up this river in May and June. W. Long. 3. 27. N. Lat. 56. 22.

PERTH *Amboy.* See *New JERSEY.*

PERTINAX, was an illustrious Roman emperor after the death of Commodus. He was descended of a mean family; and like his father, who was either a slave or the son of a manumitted slave, he for some time followed the employment of drying wood and making charcoal. His poverty did not, however, prevent him from receiving a liberal education. For some time he was employed in teaching a number of pupils the Greek and the Roman languages in Etruria. He left this laborious profession and became a soldier, and by his valour and intrepidity gradually rose to offices of the highest trust in the army, and was made consul by M. Aurelius for his services. He was afterwards entrusted with the government of Moesia, and at length he presided over the city of Rome as governor. When Commodus was murdered, Pertinax was universally chosen to succeed to the imperial dignity; and his refusal, on the plea of old age and increasing infirmities, did not prevent his being saluted emperor and Augustus. He complied with reluctance; but his mildness, his economy, and popularity, convinced the senate and the people of the prudence and the justice of their choice. He forbade his name to be inscribed on such places or estates as were part of the

imperial domains, and asserted that they belonged not to him but to the public. He melted all the silver statues which had been raised to his predecessor, and he exposed to sale all his concubines, horses, arms, and all the instruments of his pleasure and extravagance. With the money raised from these relics he enriched the empire, and was enabled to abolish all the taxes which Commodus had laid on the rivers, ports, and highways, through the empire. These patriotic actions gained him the affection of the worthiest and most discerning of his subjects; but the extravagant, luxurious, and vicious, raised their clamours against him; and when the emperor attempted to introduce among the pretorian guards such discipline as was absolutely necessary to preserve the peace and tranquillity of Rome, the flames of rebellion were kindled, and the minds of the soldiers totally alienated. Pertinax was apprized of their mutinying, but he refused to fly at the hour of danger. He scorned the advice of such of his friends as wished him to withdraw from the impending storm; and he unexpectedly appeared before the seditious troops, and without fear or concern boldly asked them, whether they who were bound by duty to defend the person of their prince and emperor, were come to betray him and to shed his blood? His undaunted courage and intrepidity would have had the desired effect, and the soldiers had begun to retire, when one of the most seditious of them advanced and darted his javelin at the emperor's breast, exclaiming *The soldiers send you this.* The rest instantly followed the example; and Pertinax, muffling up his head, and calling upon Jupiter to avenge his death, remained unmoved, and was immediately dispatched. His head was cut off and carried upon the point of a spear in triumph to the camp. This abominable murder happened in the 103d year of the Christian era.

It was no sooner known that Pertinax had been murdered, than the enraged populace flocked from all quarters of the city; and uttering dreadful menaces against the authors of his death, ran up and down the streets in quest of them. The senators were no less concerned for his death than the people; the more, because they were now convinced, that the soldiers would suffer none to reign but tyrants. However, as they had more to lose than the common people, they did not offer to revenge his death; but either shut themselves up in their own houses, or in those of the soldiers of their acquaintance, thinking themselves there most safe. Such was the unfortunate and much-lamented end of Publius Helvius Pertinax, after he had lived 66 years 7 months and 26 or 28 days; and reigned, according to Dio Cassius, 87 days, that is, from the 1st of January to the 28th of March. His body, together with his head, was interred with great pomp by Didius Julianus, his successor, in the burying place of his wife's family. The emperor Septimius Severus, with the title of emperor, assumed the name of Pertinax, which he knew would above any thing else recommend him to the army in Illyricum, and to the Roman people. He punished with great severity all those who had been accessory to his death, disbanded the prætorian guards, honoured his memory with a most magnificent funeral, at which was carried the effigies of the deceased prince, pronounced his panegyric, and caused him to be ranked in the number of the gods, appointing the son chief priest to his father. The day of his accession to the empire was yearly celebrated with

Fertinent, with the Circenian games; and his birthday, for many years after, with other sports. He performed great things, says Herodian, during his short administration, and would have restored the empire to its former lustre, had he been indulged with a longer reign.

PERTINENT OF LANDS, in *Scots Law*. See LAW, N^o clxvii. 6. p. 670.

PERU, a country of South America, is bounded on the north by Popayan, on the east by Amazonia, on the south by Chili, and on the west by the Pacific ocean; extending from 1^o 40' north to 26^o 10' south latitude, and between 56^o and 81^o west longitude from Greenwich; being about 1800 miles in length, but its greatest breadth does not much exceed 390.

¹ How discovered by the Spaniards. This country was discovered by the Spaniards; and the first intelligence they had of it was on the following occasion. Nunez de Balboa having been raised to the government of the small colony at Santa Maria in Darien by the suffrages of his companions, was very desirous of having that authority confirmed by the court of Spain. For this purpose he endeavoured to recommend himself to the Spanish ministry by some important service; that is, by extorting from the Indians as much gold and silver as he could. He therefore made frequent intruds into the adjacent country, subdued several of the caciques or petty princes, and collected a considerable quantity of gold. In one of these expeditions, the Spaniards contended so violently about the division of some gold which they had taken, that they were on the point of coming to blows with one another. A young cacique who was present, astonished at such contention about a thing of which he knew not the use, tumbled the gold out of the balance with indignation, and turning to the Spaniards, told them, that since they valued gold so very highly, he would conduct them to a country where the most common utensils were made of that metal. The Spaniards eagerly caught at this hint; and upon further questioning the cacique, were informed, that at the distance of six days journey, towards the south, from the place where they were at that time, they should discover another ocean, near which this desirable country was situated; but if they intended to attack that powerful state, they must assemble a much greater number of forces than had hitherto appeared on the continent.

² Difficulties they had to overcome. Balboa was transported at the news. He immediately concluded, that the ocean mentioned by the cacique was that which Columbus had so long sought for in vain, and that the rich territory described to him must be part of the East Indies. He was therefore impatient till he should arrive at that happy country, in comparison with the discovery of which all former exploits almost vanished into nothing. In order therefore to procure a force sufficient to ensure success in his enterprise, he first secured the friendship of the neighbouring caciques, and then dispatched some of his officers to Hispaniola, with a large quantity of gold as a proof of his past success, and an earnest of what he expected. By this means he secured the friendship of the governor, and procured a considerable reinforcement. But though he now imagined himself sufficiently strong to attempt the discovery, there were still prodigious difficulties to be surmounted. The isthmus of Darien, though not above 60 miles in breadth, has a chain of lofty mountains running through its whole extent. Being situated between two vast

oceans, the Atlantic and Pacific, the climate is excessively moist, inasmuch that it rains for two-thirds of the year. In consequence of this the valleys are marshy, and so frequently overflowed, that the inhabitants find it necessary in some places to build their houses upon trees, in order to be elevated at some distance from the damp soil, and the odious reptiles engendered in the waters. There are also many large rivers very difficult to be crossed; and as the country at that time was only inhabited by a few wandering savages, the enterprise of Balboa was looked upon as the most difficult that had been undertaken by any Spanish adventurer.

On this arduous task Balboa set out on the 1st day of September 1513, about the time that the periodical rains began to abate. He had only 190 Spaniards along with him; but all of them were hardy veterans, inured to the climate of America, and very much attached to their leader. A thousand Indians attended in order to carry their provisions and other necessaries; and they had along with them some of those fierce dogs so terrible to the natives of America.

Balboa proceeded by sea, and without difficulty, to the territories of a cacique whose friendship he had gained; but as soon as he began to advance into the interior parts of the country, he met with all the difficulties above-mentioned. Some of the caciques also, at his approach, fled with all their people to the mountains, carrying off or destroying whatever could afford subsistence to an army. Others collected their force in order to oppose him: however, Balboa continued unmoved in spite of all difficulties, and at last, after a most painful journey of 25 days, he arrived at the South sea; when, with the most extravagant transports of joy, he went into it up to the middle, and took possession of the ocean in his master's name, vowing to defend it against all the enemies of Spain.

³ Balboa first gets a sight of the South Sea. That part of the South sea which Balboa now discovered, he called the *Gulf of St Michael*; which name it still retains, and is situated to the east of Panama. From some of the neighbouring caciques he extorted provisions and gold by force; others sent him presents voluntarily; and he had the satisfaction to hear, that the adjacent coasts abounded with pearl-oysters. The inhabitants were also unanimous in declaring, that there was to the southward a very rich and populous country, where the people had tame animals, which they endeavoured to describe to him, meaning the Peruvian sheep. But, however impatient he might be to visit this empire, he considered it as highly improper to venture thither with a handful of men exhausted by labour and disease. He therefore led back his followers to Santa Maria, in order to refresh them after their fatigues; and from thence he sent an account to the court of Spain of the important discovery he had made, demanding a reinforcement of 1000 men, in order to conquer the country he had newly discovered. But here his hopes were all blasted at once. The He is de-
⁴ He is de-
prived of his command, king indeed determined to prosecute the discovery, but refused to continue Balboa in his government, appointing Pedrarias Davila to supersede him, and giving him the command, of 15 stout vessels, with 1200 soldiers, to ensure his success.

Balboa, though much mortified by his disgrace, submitted to the king's pleasure without repining. It was not long, however, before he met with an additional

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tional misfortune; the new governor tried him for some pretended irregularities committed before his arrival, and fined him of almost all he was worth. In the mean time the Spaniards, paying no regard to the treaties concluded by Balboa with the Indians, plundered and destroyed all indiscriminately, insomuch that the whole country, from the gulf of Darien to the lake Nicaragua, was desolated. The new comers had also arrived at the most unlucky time of the year, namely, about the middle of the wet season, when the excessive rains produced the most violent and fatal diseases. To this was joined an extreme scarcity of provisions; so that in the space of a month above 600 Spaniards perished in the utmost misery.

5
And put to death.

Balboa failed not to send violent remonstrances to Spain against the conduct of the new governor; and he, on the other hand, accused his antagonist of having deceived the king by false accounts of the country, and magnifying his own exploits beyond measure. At last the king, sensible of his error in superseding Balboa, appointed him adelantado, or lieutenant-governor of the countries on the South sea, with very extensive privileges and authority; enjoining Pedrarias to support him in all his enterprises, and to consult with him in every thing which he himself undertook. It was impossible, however, to extinguish the envy of Pedrarias; and therefore, though a reconciliation took place in appearance, even so far, that Pedrarias agreed to give his daughter in marriage to Balboa, yet he soon after had him condemned and executed on pretence of disloyalty, and an intention to revolt from the king.

6
A new expedition set on foot.

On the death of Balboa, the thoughts of conquering Peru were for a time laid aside; however, it still remained an object of desire to all the Spanish adventurers in America. Accordingly, several armaments were fitted out with a design to explore and take possession of the countries to the east of Panama; but, either through the difficulties which attended the undertaking itself, or the bad conduct of the adventurers, all of them proved unsuccessful, until at last it became a general opinion, that Balboa's scheme had been entirely visionary.

7
Meets with bad success at first.

Still, however, there were three persons settled at Panama, on whom the common opinions made so little impression, that they determined to go in quest of this country, looked upon to be chimerical by the generality of their neighbours. Their names were *Francisco Pizarro*, *Diego de Almagro*, and *Hernando Luque*. Pizarro and Almagro were soldiers of fortune, and Luque was an ecclesiastic, who acted both as priest and school-master at Panama. Their confederacy was authorized by Pedrarias governor of Panama; and each engaged to employ his whole fortune in the adventure. Pizarro, being the least wealthy of the three, engaged to take upon himself the greatest share of the fatigue and danger, and to command in person the armament which was to go first upon the discovery. Almagro offered to conduct the supplies of provisions and reinforcements of troops which might be necessary; and Luque was to remain at Panama, in order to negotiate with the governor, and to superintend whatever was carrying on for the general interest.

In 1524, Pizarro set sail from Panama with a single vessel of small burthen and 112 men; and so little was

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he or his countrymen at that time acquainted with the climate of America, that the most improper season of the whole year was chosen for his departure: the periodical winds, which were then set in, being directly opposite to the course which he proposed to steer. The consequence of this was, that, after beating about for 70 days with much danger and fatigue, he had advanced scarce as far to the south-east as a skilful navigator will now make in three days. He touched at several places of Terra Firma; but finding that country exceedingly inhospitable and unhealthy, he was obliged to retire to Chuchama, opposite to the Pearl islands, where he hoped to receive some reinforcements from Panama. Here he was found by Almagro, who had set out in quest of him with a reinforcement of 70 men, and had suffered distresses very much resembling those of Pizarro himself. In particular, he had lost an eye in combat with the Indians. However, he had advanced as far as the river of St Juan in the province of Popayan, where the country showing a better aspect, and the inhabitants more friendly, our projectors again began to indulge themselves in hopes, and determined by no means to abandon their scheme.

Almagro returned to Panama, in hopes of recruiting their shattered troops. But the bad accounts of the service gave his countrymen such an unfavourable idea of it, that Almagro could levy no more than 80 men, and these with great difficulty. Slender as this reinforcement was, however, the adventurers did not hesitate at renewing their enterprise. The disasters and disappointments they met with in this new attempt, were scarcely inferior to those they had already experienced, when part of the armament at last reached the bay of St Matthew on the coast of Quito, and landed at Tacamez to the south of the river of Emeralds, where they met with a more fertile and champaign country than any they had yet seen; the natives also were more civilized, and clothed in garments of cotton or woollen stuff, adorned with trinkets of gold and silver. But notwithstanding these favourable appearances, Pizarro did not think fit to attack such a powerful empire with an handful of soldiers already exhausted; and therefore retired to a small island called Gallo, with part of the troops; from whence he dispatched Almagro to Panama, in hopes of obtaining a reinforcement.

The reception which Almagro met with was by no means agreeable. Some of the adventurers had informed their friends of the many dangers and losses which they had sustained; which not only disheartened people from engaging in the service, but weighed so much with Pedro de los Rios, the successor of Pedrarias, that he prohibited the raising of new recruits, and even dispatched a vessel to bring home Pizarro and his companions from the island of Gallo. Almagro and Luque, though much mortified with this disappointment, privately advised Pizarro not to relinquish an enterprise on which they had built all their hopes. He therefore positively refused to obey the orders of the governor, and employed all his address in persuading his men not to abandon him. But the calamities to which they had been exposed had such an effect upon them, that when he drew a line upon the sand with his sword, telling such as wished to return that they might pass over it, only 13 had resolution to remain with him.

8
Pizarro abandoned by all his men but thirteen.

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Pizarro with his little troop now fixed their residence on the isle of Gorgona, which they considered as a safer retreat than Gallo, as being farther removed from the coast, and uninhabited, so that they might with the greater security wait for supplies. Here they continued five months in the most unwholesome climate imaginable, and at last had come to a resolution of committing themselves to sea on a float, when a vessel arrived from Panama to their relief. This was the effect of the continued solicitations of Almagro and Luque; who, though they could not prevail upon the governor to favour the undertaking, had succeeded so far as to induce him to send a small vessel to the relief of Pizarro and his unfortunate associates. However, the more effectually to show his disapprobation of Pizarro's scheme, the governor refused to allow one landman to go on board of the ship which he sent.—The hopes of the adventurers were now again revived, and Pizarro easily induced them to resume their scheme. Instead of returning to Panama, therefore, they sailed to the south-east, and in 20 days after the discovery of Gorgona, they discovered the coast of Peru. Having touched at some places of less note, they at length arrived at Tumbes, remarkable for its stately temple, and a palace of the incas or sovereigns of the country. Here they found that what had been told them concerning the riches of the country was true; not only ornaments and sacred vessels being made of gold and silver, but even such as were for common use. Yet to attempt the conquest of this opulent empire with their slender force, would have been madness; they contented themselves therefore with viewing it, procuring two of the beasts of burthen called *llamas*, to which they gave the name of sheep, some vessels of gold and silver, and two young men, whom they proposed to instruct in the Castilian language. With these Pizarro arrived at Panama in the year 1527, near three years after he had set out from that place on his expedition.

9
Goes on
with his
scheme at
all adventures.

The empire of Peru, thus discovered, is said to have been originally possessed by independent tribes, justly reckoned among the most savage even in America; living more like wild beasts than men. For several ages they lived in this manner, when suddenly there appeared on the banks of a lake called *Titiaca*, a man and woman of majestic form, and clothed in decent garments. They declared themselves to be the children of the sun, sent by their beneficent parent to instruct and reclaim mankind.

10
History of
the Incas of
Peru.

The names of these two extraordinary personages were *Manco Capac* and *Mama Ocla*. At their persuasion, several of the dispersed savages united, and, receiving their commands as heavenly injunctions, followed them to Cuzco, where they settled, and began to lay the foundations of a city. Manco Capac instructed the men in agriculture, and other useful arts; while Mama Ocla taught the women to spin and weave; after which Manco turned his attention towards the introduction of proper laws and regulations into his new state.

Thus, according to the Indian tradition, was founded the empire of the Incas, or lords of Peru. At first its extent was small, the territory of Manco Capac reaching not above eight leagues from Cuzco his capital. Within these narrow limits, however, he exercised the most perfect despotism, and the same was

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maintained by his successors, all of whom were not only obeyed as monarchs, but revered as deities. Their blood was held to be sacred, and, by prohibiting intermarriages with the people, was never contaminated by mixing with that of any other race. The family, thus separated from the rest of the nation, was distinguished by peculiarities in dress and ornaments, which it was unlawful for others to assume. Among the Peruvians, however, it is said, that this high degree of veneration was made use of by the monarchs only to promote the good of their subjects. If we may believe the accounts given by their countrymen, the Peruvian monarchs extended their empire not with a view to increase their own power and wealth, but from a desire of diffusing the blessings of civilization, and the knowledge of the arts which they possessed, among the barbarous people whom they reduced, and, during a succession of 12 monarchs, not one deviated from this character.

The Peruvians were taught by Manco to adore the Creator of heaven and earth, whom they denominated *Paca Camac*, that intelligence which animated the world. They seldom built temples or offered sacrifices to him, but worshipped him in their hearts. One temple, however, dedicated to *The unknown God*, the Spaniards found at their arrival, erected in a valley, thence named *the valley of Paca Camac*. The sacrifices instituted in honour of the sun consisted chiefly of lambs; besides which they offered all sorts of cattle, fowls, and corn, and even burnt their finest cloths on the altar by way of incense. They had also drink offerings made of maize or Indian corn, steeped in water. Nor were those oblations the only acts of adoration in general use among them. When they first drank after their meals, they dipped the tip of their finger into the cup, and lifting up their eyes with great devotion, gave the sun thanks for their liquor, before they presumed to take a draught of it.

Carver's
Modern
General
Traveller.

II
Religion of
the Peruvians.

Besides the worship of the sun, they paid some kind of veneration to the images of several animals and vegetables that had a place in their temples. These were generally the images brought from the conquered nations, where the people worshipped all sorts of creatures, animate or inanimate; it being the custom, when a province was subdued, to remove all their idols to the temple of the sun at Cuzco.

Exclusive of the solemnities at every full moon, four grand festivals were celebrated annually. The first of those, called *Raymi*, was held in the month of June, immediately after the summer solstice, and was kept not only in honour of the sun, but of their first Inca, Manco Capac, and Coya Mama Ocla, his wife and sister, whom the Incas considered as their first parents, descended immediately from the sun, and sent by him into the world to reform and polish mankind. At this festival, all the viceroys, generals, governors, and nobility, were assembled at the capital city of Cuzco; and the emperor, or Inca, officiated in person as high-priest; though on other occasions the sacerdotal function was discharged by the regular pontiff, who was usually either the uncle or brother of the Inca.

The morning of the festival being come, the Inca, accompanied by his near relations, drawn up in order according to their seniority, went barefoot in procession, at break of day, to the market-place, where they remained

B b

remained

^{Peru} remained looking attentively towards the east in expectation of the rising sun. The luminary no sooner appeared, than they fell prostrate on their faces in the most profound veneration, and universally acknowledged it to be their god and father.

The vassal princes, and nobility, that were not of the blood royal, assembled in another square, and performed the like ceremony. Out of a large flock of sheep the priests then chose a black lamb, which they offered in sacrifice, first turning its head towards the east. From the entrails of the victim, on this occasion, they superstitiously drew prognostics relating to peace and war, and other public events.

That the Peruvians believed in the immortality of the soul, appears from the practice of the Incas, who constantly inculcated to the people, that, on leaving this world, they should enter into a state of happiness provided for them by their god and father the sun.

¹² They were acquainted with astronomy before the arrival of the Spaniards.

Before the arrival of the Spaniards in America, the Peruvians were acquainted with some points of astronomy. They had observed the various motions of the planet Venus, and the different phases of the moon. The common people divided the year only by the seasons; but the Incas, who had discovered the annual revolution of the sun, marked out the summer and winter solstices by high towers, which they erected on the east and west of the city of Cuzco. When the sun came to rise directly opposite to four of those towers, on the east side of the city, and to set against those of the west, it was then the summer solstice; and in like manner, when it rose and set against the other towers, it was the winter solstice. They had also erected marble pillars in the great court before the temple of the sun, by which they observed the equinoxes. This observation was made under the equator, when the sun being directly vertical, the pillars cast no shade. At those times they crowned the pillars with garlands of flowers and odoriferous herbs, and celebrating a festival, offered to their adored luminary rich presents of gold and precious stones.

They distinguished the months by the moon, and their weeks were called quarters of the moon; but the days of the week they marked only by the ordinal numbers, as first, second, &c. They were astonished at the eclipses of the sun and moon. When the former hid his face, they concluded it was on account of their sins, imagining that this phenomenon portended famine, war, and pestilence, or some other terrible calamity. In a similar state of the moon, they apprehended that she was sick, and when totally obscured, that she was dying. At this alarming crisis they sounded their trumpets, and endeavoured by every kind of noise to rouse the lunar planet from her supposed lethargy; teaching their children to cry out, and call upon *mama quilla*, or "mother moon," that she would not die and leave them to perish.

They made no predictions from any of the stars, but considered dreams, and the entrails of beasts which they offered in sacrifice, as instructive objects of divination. When they saw the sun set, they imagined that he plunged into the ocean, to appear next morning in the east.

¹³ They had teachers of morality;

Among a people wholly void of letters, the speculative essays of the understanding must have been very rude and imperfect. They had, however, among them amentas, or philosphers, who delivered moral precepts,

and likewise cultivated poetry. Comedies and tragedies composed by those bards were acted on their festivals before the king and the royal family, the performers being the great men of the court, and the principal officers of the army. The amentas also composed songs and ballads; but if we may judge from the rudeness of the music with which they are laud to have been accompanied, they were far from being agreeable to a polished ear.

That the Peruvians were not unacquainted with painting and statuary, appears from the furniture and ornaments of their temples and palaces; but in all the implements of mechanic arts they were extremely deficient. Though many goldsmiths were constantly employed, they had never invented an anvil of any metal, but in its stead made use of a hard stone. They beat their plate with round pieces of copper in place of hammers; neither had they any files or graving tools. Instead of bellows for melting their metals, they used copper pipes, of a yard long, almost of the form of a trumpet. Having no tongs to take their heated metal out of the fire, they made use of a stick or copper bar. Their carpenters had no other tools than hatchets made of copper or flint; nor had they learned the use of iron; though the country affords mines of that metal. Instead of nails, they fastened their timber with cords or the tough twigs of trees. A thorn, or a small bone, served them for a needle; and instead of thread, the sinews of animals, or the fibres of some plant. Their knives were made of flint or copper.

When the Spaniards first visited this country, they found it agitated by a civil war. Huana Capac, the 12th monarch from the founder of the state, was seated on the throne; who is represented as a prince no ways deficient conspicuous for his abilities in war than for his pacific virtues. By him the kingdom of Quito was subdued, which almost doubled the extent of the dominions and power of the Peruvian empire. Notwithstanding the ancient and fundamental law against polluting the blood of the Inca with any foreign alliance, Huana married the daughter of the conquered monarch, by whom he had a son named *Atahualpa*, commonly written *Atabalipa*, to whom, at his death in 1529, he left the kingdom of Quito, bestowing the rest of his dominions upon Huascar his eldest son by a mother of the royal race. This produced a civil war, in which Atabalipa proved victorious, and afterwards attempted to secure himself on the throne by putting to death all the descendants of Manco Capac, styled the *children of the sun*, whom he could seize either by force or stratagem; however, from a political motive, he spared the life of his rival Huascar, who had the misfortune to be taken prisoner in an engagement, that, by assuaging out orders in his name, he might more easily establish his own authority, and cover the illegality of his birth.

This contest had so much engaged the attention of the Peruvians, that they never once attempted to check the progress of the Spaniards. It was some time, however, before Pizarro was informed of this contest, so much in his favour. The first intelligence which he received of it was a message from Huascar, asking his assistance against Atabalipa, whom he represented as a rebel and an usurper. Pizarro perceived the importance of the intelligence, and therefore determined

Peru. to push forward, while intestine discord put it out of the power of the Peruvians to attack him with their whole force. Being obliged to divide his troops, in order to leave a garrison in St Michael, which might serve for a place of retreat in case of a disaster, he began his march with only 62 horsemen and 102 foot-soldiers, 20 of whom were armed with cross-bows, and only three with muskets. He directed his course towards Caxamalca, a small town at the distance of 12 days march from St Michael, where Atabalipa was encamped with a considerable body of troops. Before he had proceeded far, an officer dispatched by the Inca met him with a valuable present from that prince, accompanied with a proffer of his alliance, and his assurances of a friendly reception at Caxamalca. Pizarro, according to the usual artifice of his countrymen in America, pretended to come as the ambassador of a powerful monarch, and declared that he was now advancing with intention to offer Atabalipa his aid against those enemies who disputed his title to the throne.

16
And by their ignorance of the motives of the Spaniards.

As the object of the Spaniards in entering their country was altogether incomprehensible to the Peruvians, they had formed various conjectures concerning it, without being able to decide whether they should consider their new guests as beings of a superior nature, who had visited them from some beneficent motive, or as formidable avengers of their crimes, and enemies to their repose and liberty. The continual professions of the Spaniards, that they came to enlighten them with the knowledge of truth, and lead them in a way of happiness, favoured the former opinion; the outrages which they committed, their rapaciousness and cruelty, were awful confirmations of the latter. While in this state of uncertainty, Pizarro's declaration of his pacific intentions so far removed all the Inca's fears, that he determined to give him a friendly reception. In consequence of this resolution, the Spaniards were allowed to march in tranquillity across the sandy desert between St Michael and Motupè, where the most feeble effort of an enemy, added to the unavoidable distresses which they suffered in passing through that comfortless region, must have proved fatal to them. From Motupè they advanced towards the mountains which encompass the low country of Peru, and passed through a defile so narrow and inaccessible, that a few men might have defended it against a numerous army. But here likewise, from the same inconsiderate credulity of the Inca, the Spaniards met with no opposition, and took quiet possession of a fort erected for the security of that important station. As they now approached near to Caxamalca, Atabalipa renewed his professions of friendship; and, as an evidence of his sincerity, sent them presents of greater value than the former.

On entering Caxamalca, Pizarro took possession of a large court, on one side of which was a house which the Spanish historians call a palace of the Inca, and on the other a temple of the sun, the whole surrounded with a strong rampart or wall of earth. When he had posted his troops in this advantageous station, he dispatched Hernando Soto, and his brother Ferdinand, to the camp of Atabalipa, which was about a league distant from the town. He instructed them to confirm the declaration which he had formerly made of his pa-

cific disposition, and to desire an interview with the Inca, that he might explain more fully the intention of the Spaniards in visiting his country. They were treated with all the respectful hospitality usual among the Peruvians in the reception of their most cordial friends, and Atabalipa promised to visit the Spanish commander next day in his quarters. The decent deportment of the Peruvian monarch, the order of his court, and the reverence with which his subjects approached his person and obeyed his commands, astonished those Spaniards, who had never met in America with any thing more dignified than the petty cacique of a barbarous tribe. But their eyes were still more powerfully attracted by the vast profusion of wealth which they observed in the Inca's camp. The rich ornaments worn by him and his attendants, the vessels of gold and silver in which the repast offered to them was served up, the multitude of utensils of every kind formed of those precious metals, opened prospects far exceeding any idea of opulence that a European of the 16th century could form.

On their return to Caxamalca, while their minds were yet warm with admiration and desire of the wealth which they had beheld, they gave such a description of it to their countrymen, as confirmed Pizarro in a resolution which he had already taken. From his own observation of American manners during his long service in the New World, as well as from the advantages which Cortes had derived from seizing Montezuma, he knew of what consequence it was to have the Inca in his power. For this purpose, he formed a plan as daring as it was perfidious. Notwithstanding the character he had assumed of an ambassador from a powerful monarch, who courted an alliance with the Inca, and in violation of the repeated offers which he had made to him of his own friendship and assistance, he determined to avail himself of the unsuspecting simplicity with which Atabalipa relied on his professions, and to seize his person during the interview to which he had invited him. He prepared for the execution of his scheme with the same deliberate arrangement, and with as little compunction, as if it had reflected no disgrace on himself or his country. He divided his cavalry into three small squadrons, under the command of his brothers Ferdinand, Soto, and Benalcazar; his infantry was formed into one body, except 20 of most tried courage, whom he kept near his own person to support him in the dangerous service which he reserved for himself; the artillery, consisting of two field-pieces, and the cross-bow men, were placed opposite to the avenue by which Atabalipa was to approach. All were commanded to keep within the square, and not to move until the signal for action was given.

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17
Perfidious scheme of Pizarro to seize the Inca.

Early in the morning the Peruvian camp was all in motion. But as Atabalipa was solicitous to appear with the greatest splendour and magnificence in his first interview with the strangers, the preparations for this were so tedious, that the day was far advanced before he began his march. Even then, lest the order of the procession should be deranged, he moved so slowly, that the Spaniards became impatient and apprehensive that some suspicion of their intention might be the cause of this delay. In order to remove this, Pizarro dispatched one of his officers with fresh assurances of his friendly disposition. At length the Inca approached. First of all appeared

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400 men in an uniform dress, as harbingers to clear the way before him. He himself, sitting on a throne or couch, adorned with plumes of various colours, and almost covered with plates of gold and silver enriched with precious stones, was carried on the shoulders of his principal attendants. Behind him came some chief officers of his court carried in the same manner. Several bands of singers and dancers accompanied this cavalcade; and the whole plain was covered with troops, amounting to more than 30,000 men.

As the Inca drew near the Spanish quarters, Father Vincent Valverde, chaplain to the expedition, advanced with a crucifix in one hand, and a breviary in the other, and in a long discourse explained to him the doctrine of the creation, the fall of Adam, the incarnation, the sufferings and resurrection of Jesus Christ, the appointment of St Peter as God's vicegerent on earth, the transmission of his apostolical power by succession to the popes, the donation made to the king of Castile by Pope Alexander of all the regions in the New World. In consequence of all this, he required Atabalipa to embrace the Christian faith, to acknowledge the supreme jurisdiction of the pope, and to submit to the king of Castile as his lawful sovereign; promising, if he complied instantly with this requisition, that the Castilian monarch would protect his dominions, and permit him to continue in the exercise of his royal authority; but if he should impiously refuse to obey his summons, he denounced war against him in his master's name, and threatened him with the most dreadful effects of his vengeance.

This strange harangue, unfolding deep mysteries, and alluding to unknown facts, of which no power of eloquence could have conveyed at once a distinct idea to an American, was so lamely translated by an unskilful interpreter, little acquainted with the idiom of the Spanish tongue, and incapable of expressing himself with propriety in the language of the Inca, that its general tenor was altogether incomprehensible to Atabalipa. Some parts in it, of more obvious meaning, filled him with astonishment and indignation. His reply, however, was temperate. He began with observing, that he was lord of the dominions over which he reigned by hereditary succession; and added, that he could not conceive how a foreign priest should pretend to dispose of territories which did not belong to him; that if such a preposterous grant had been made, he, who was the rightful possessor, refused to confirm it; that he had no inclination to renounce the religious institutions established by his ancestors; nor would he forsake the service of the sun, the immortal divinity whom he and his people revered, in order to worship the God of the Spaniards, who was subject to death; that with respect to other matters contained in his discourse, as he had never heard of them before, and did not now understand their meaning, he desired to know where he had learned things so extraordinary. "In this book," answered Valverde, reaching out to him his breviary. The Inca opened it eagerly; and turning over the leaves, lifted it to his ear: "This (says he) is silent; it tells me nothing;" and threw it with disdain to the ground. The enraged monk, running towards his countrymen, cried out, "To arms, Christians, to arms; the word of God is insulted; avenge this profanation on those impious dogs."

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Pizarro, who during this long conference had with difficulty restrained his soldiers, eager to seize the rich spoils of which they had now so near a view, immediately gave the signal of assault. At once the martial music struck up, the cannon and muskets began to fire, the horse sallied out fiercely to the charge, the infantry rushed on sword in hand. The Peruvians, astonished at the suddenness of an attack which they did not expect, and disinclined with the destructive effects of the firearms, and the irresistible impression of the cavalry, fled with universal consternation on every side, without attempting either to annoy the enemy or to defend themselves. Pizarro, at the head of his chosen band, advanced directly towards the Inca; and though his nobles crowded around him with officious zeal, and fell in numbers at his feet, while they vied one with another in sacrificing their own lives, that they might cover the sacred person of their sovereign, the Spaniards soon penetrated to the royal seat: and Pizarro seizing the Inca by the arm, dragged him to the ground, and carried him as a prisoner to his quarters. The fate of the monarch increased the precipitate flight of his followers. The Spaniards pursued them towards every quarter, and, with deliberate and unrelenting barbarity, continued to slaughter wretched fugitives, who never once offered at resistance. The carnage did not cease until the close of day. Above 4000 Peruvians were killed. Not a single Spaniard fell, nor was one wounded but Pizarro himself, whose hand was slightly hurt by one of his own soldiers, while struggling eagerly to lay hold on the Inca.

The plunder taken on this occasion was immense, but the Spaniards were still unsatisfied; which being observed by the Inca, he endeavoured to apply himself to their ruling passion, avarice, in order to obtain his liberty: and therefore offered such a ransom as astonished them, even after all they knew concerning the opulence of the country. The apartment in which he was confined was 22 feet in length and 16 in breadth; and all this space he engaged to fill with vessels of gold as high as he could reach. This proposal was eagerly caught by Pizarro, and a line was drawn upon the walls to mark the stipulated height.

Atabalipa, charmed with the thoughts of liberty, immediately set about performing his part of the agreement, and dispatched messengers into all parts of the empire, in order to collect the immense quantity of gold which he had promised; and though the unfortunate monarch was now in the hands of his enemies, such was the veneration which his subjects had for him, that his orders were obeyed with as great alacrity as though he had been at full liberty; while he, in the mean time, flattering himself with the hopes of being soon released, made no preparations for expelling the invaders from his dominions.

In a short time Pizarro received intelligence that Almagro was arrived at St Michael with a reinforcement equal to the force he had with him. This was a matter of great joy to the Spaniards, and no small vexation to Atabalipa, who now considered his kingdom as in danger of being totally overrun by these strangers, whose force he neither knew, nor the means they had of transporting themselves. For this reason he determined to put his brother Huascar to death, lest he should join the strangers against him. To this he was the rather inclined,

18
Atabalipa
seized by
Pizarro.19
He offers
an im-
mense sum
for his li-
berty.

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clined, as he had got information that the captive prince had been making applications to them, and had offered them a much larger sum than what was stipulated for the Inca's ransom; and in consequence of this determination the unfortunate prince lost his life.

In the mean time the Indians daily arrived at Caxamalca with vast quantities of treasure; the sight of which so much inflamed the Spaniards, that they insisted upon an immediate division: and this being complied with, there fell to the share of each horseman 8000 pesos, at that time not inferior to the value of as many pounds sterling in the present century, and half as much to each foot soldier, Pizarro and his officers receiving shares proportionable to their dignity. A fifth part was reserved for the emperor, together with some vessels of curious workmanship as a present. In consequence of this immense acquisition of wealth, many of the Spaniards became clamorous for their discharge; which was readily granted by their general, as well knowing that the display of their riches would not fail to allure adventurers more hardy, though less opulent, to his standard.

20
Pizarro resolves to put the Inca to death.

After this division of the spoil, Atabalipa was very importunate with Pizarro in order to recover his liberty; but the Spaniard, with unparalleled treachery and cruelty, had now determined to put him to death. To this he was urged by Almagro's soldiers, who, though they had received an equal share with the rest, were still unsatisfied. The Inca's ransom had not been completed; and they were apprehensive, that whatever sums might afterwards be brought in, the troops of Pizarro would appropriate them to themselves as part of that ransom. They insisted with Pizarro, therefore, to put him to death, that all the adventurers might for the future be on an equal footing. Accounts were likewise received that troops were assembling in the remote provinces of the empire, which Pizarro suspected to be done by the Inca's orders. These accounts were heightened by one Philipillo an Indian interpreter, who had conceived a passion for one of the unhappy monarch's wives; and for that reason wished to have him put to death. Atabalipa himself, too, had the misfortune to hasten his own ruin by his conceiving a contemptuous notion of Pizarro, which he had not the precaution to conceal. He had, since they were first discovered by him, admired the European arts of reading and writing, and wished much to know whether he should regard it as a natural or acquired talent. In order to determine this, he desired one of the soldiers who guarded him to write the name of God upon the nail of his thumb. This he showed to several Spaniards successively, asking its meaning; and to his surprise, they all returned the same answer. At length Pizarro entered; and, on presenting it to him, he blushed, and was obliged to own his ignorance; which inspired the Inca with the contemptuous notion of him above-mentioned.

21
Atabalipa accused and condemned,

In order, however, to give some show of justice to such a detestable action, and that he might be exempted from standing singly as the perpetrator, Pizarro resolved to accuse the Inca of some capital crime, and institute a court of judicature for the purpose of trying him. For this purpose, he appointed himself and Almagro, with two assistants, as judges, with full powers to acquit or condemn: an attorney-general was named to carry on

the prosecution in the king's name; counsellors were chosen to assist the prisoner in his defence; and clerks were ordained to record the proceedings of court. Before this strange tribunal a charge was exhibited still more amazing. It consisted of various articles: that Atabalipa, though a bastard, had dispossessed the lawful owner of the throne, and usurped the regal power; that he had put his brother and lawful sovereign to death; that he was an idolater, and had not only permitted, but commanded the offering up of human sacrifices; that he had a great number of concubines; that since his imprisonment, he had wasted and embezzled the royal treasures, which now belonged of right to the conquerors; and that he had excited his subjects to take up arms against the Spaniards. On these heads of accusation they proceeded to try the sovereign of a great empire, over whom they had no jurisdiction. To all these charges the Inca pleaded not guilty. With respect to the death of his brother, he alleged, that the Spaniards could take no cognizance of the fact. With regard to the taxes which he had levied, and the wars he had carried on, they were nothing to the Spaniards; and as to the conspiracy against the Spaniards, he utterly denied it. He called heaven and earth to witness the integrity of his conduct, and how faithfully he had performed his engagements, and the perfidy of his accusers. He desired to be sent over to Spain to take his trial before the emperor; but no regard was paid to his intreaties. He was condemned to be burnt alive; which cruel sentence was mitigated, as a great favour, to strangling; and the unhappy monarch was executed without mercy.

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The death of the Inca was followed by a revolution in the Spanish affairs, who now became generally odious. Hideous cries were set up by his women as the funeral procession passed by their apartment; many offered to bury themselves alive with him; and on being hindered, strangled themselves out of grief and vexation. The whole town of Caxamalca was filled with lamentation, which quickly extended itself over the whole kingdom. Friends and enemies accused the Spaniards of inhumanity and treachery. Loads of gold that were coming to Caxamalca by order of the deceased Inca were now stopped; and the loss of the treasure was the first unfortunate consequence which the Spaniards felt from their late iniquitous conduct. The two factions of Indians united against Pizarro; and many of the Spaniards not only exclaimed against the cruelty of the judges, but would even have mutinied, had not a sense of the impending danger kept them quiet. At Cuzco the friends of the emperor Huascar proclaimed Manco Capac the legitimate brother of the late Inca, determining to support him to the last against all the machinations of his enemies. Pizarro, in the mean time, set up Taparipa, the son of Atabalipa, causing him to be treated with all the honours due to an emperor. Immediately he set out for Cuzco, the gaining of which was absolutely necessary for his design. An army of Indians occupied the passes, and resolved to dispute his progress. The contest, however, was soon decided; the Spanish cavalry bore down every thing before them, and great numbers of Indians were slain. The conquerors gained a considerable booty; and Pizarro dispatched Almagro to reduce Cuzco, while he himself founded a new colony in the fruitful valley of Xauna; which, however, was not permanent,

22
and strangled.

23
A general revolt of the Peruvians.

being

Peru. being afterwards removed to the place where Lima now stands.

While Pizarro was thus employed, another commander, named *Ferdinando Soto*, was detached with 60 horse to make the best of his way to Cuzco, and clear the road for the march of the remainder of the army. He was opposed by a formidable collection of Indians, who had fortified themselves in order to defend a pass against him: for which reason, fearing lest his strength might be unequal, he sent a message to Pizarro, desiring that the Inca might join him, thinking that his presence would awe the Peruvians, and prevent the further effusion of blood; but his expectations were frustrated by the death of the Inca, which happened about this time; so that there was now a necessity for having recourse to arms; for as the Spaniards set up no person in his room, the title of Manco Capac was universally acknowledged.

In the mean time, a new supply of soldiers arriving from Spain, Benalcazar, governor of St Michael, undertook an expedition against Quito, where, according to the report of the natives, Atabalipa had left the greatest part of his treasure. He accomplished his purpose with very great difficulty, having a country covered with rocks and mountains to pass, and being opposed by large bodies of the natives. But when he got possession of the city, to his extreme mortification, he found that the inhabitants had carried off all their gold and silver; for they being now acquainted with the ruling passion of the Spaniards, had taken care to disappoint it, by removing the treasures which they knew very well had been the cause of the expedition.

²⁴ Chili invaded by Alvarado. About the same time Alvarado governor of Guatemala, invaded the province of Chili. In this expedition his troops endured such hardships, and suffered so much from the cold among the Andes, that a fifth part of the men and all the horses died, and at the same time the rest were so much dispirited and emaciated, that they became quite unfit for service. What was worst of all, when they had arrived at the end of their journey, they met with a body of Spaniards drawn up in hostile array to oppose them. These had been sent against him by Pizarro, who claimed Chili as part of his jurisdiction, and were now joined by Benalcazar, with the troops under his command. Alvarado, however, advanced boldly to the attack; but on the interposition of some moderate men in each party, the difference was accommodated. Alvarado engaged to return to his government, upon his being paid 100,000 pesos to defray the expence of his armament. However, most of his followers remained in the country, and enlisted in the service of Pizarro.

²⁵ He is obliged by Pizarro to abandon the enterprize.

²⁶ Honours conferred on Pizarro by the court of Spain.

In the mean time Ferdinand Pizarro, the brother of the general, had landed in Spain, where he produced such immense quantities of gold and silver as astonished the court, even after all they had seen of the wealth of their new discovered territories. The general's authority was confirmed to him, with new powers and privileges, and the addition of 70 leagues extending along the coast, to the southward of the territory granted in his former patent. Almagro had the title of *adelantado* or *governor* conferred upon him, with jurisdiction over 200 leagues of a country lying southward from the

vince allotted to Pizarro; he himself was made a knight of the order of St Jago.

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Of these transactions some accounts were received at Peru before the arrival of Ferdinand Pizarro himself; and no sooner did Almagro hear that he had obtained the royal grant of an independent government, than, pretending that Cuzco, the capital of all Peru, lay within his jurisdiction, he attempted to seize it. Pizarro was no less ready to oppose him; and a very dangerous civil war was about to take place, when the quarrel was made up, on condition that Almagro should attempt the conquest of Chili; and if he did not find there an establishment equivalent to his expectations, Pizarro should yield up to him part of Peru.

By this reconciliation Pizarro was left at liberty to settle the internal policy of his province, which, though little qualified for a legislator, he attempted, by dividing the country into various districts, appointing magistrates to preside in each, and establishing such regulations concerning the administration of justice, the royal revenue, &c. as occurred to him. The seat of government he removed from Cuzco to Lima, which he named *Ciudad des los Reyes*, and which name it still retains among the Spaniards in all legal and formal deeds. Its other name, *Lima*, is a corruption of *Rimac*, the name of the valley in which the city stands.

In the mean time Almagro had set out on his expedition to Chili; the event of which has been related under the article CHILI; and while he was thus employed, Pizarro encouraged some of his most distinguished officers to invade those provinces of the empire which had not yet been visited by the Spaniards. This he did with a view to keep them employed, and prevent tumults; but it was attended with very terrible consequences. No sooner did Manco Capac the Inca perceive the security of the Spaniards in thus dividing their forces, than he seized the opportunity of making one vigorous effort to redress the wrongs of himself and his countrymen, and expel the invaders, who had tyrannized in such a cruel manner. Though strictly guarded by the Spaniards, he found means to communicate his intentions to the chief men of his nation, whom he joined in the year 1536, under pretence of celebrating a festival which he had obtained liberty from Pizarro to attend. Upon this the standard of war was immediately erected, and a most formidable army, according to the Spanish historians, of 200,000 men collected. Many of the Peruvian detachments were massacred in their habitations, and several were cut off; and while this vast army laid siege to Cuzco, another formidable body invested Lima, and kept the governor closely shut up. The greatest effort, however, was made against Cuzco, which was defended by Pizarro and his two brothers, with only 170 men. The siege lasted nine months; many of the Spaniards were killed; among whom was Juan Pizarro, the general's brother, and the best beloved of them all. The rest were reduced to the most desperate situation, when Almagro appeared suddenly in the neighbourhood of Cuzco. He had received such accounts of the insurrection in Peru, as would at any rate have determined him to return to the assistance of Pizarro; but besides this, he had now received the royal patent,

²⁷ A dreadful insurrection of the Peruvians.

Peru. patent, creating him governor of Chili, and deemed it certain beyond all contradiction, that Cuzco lay within his jurisdiction; for which reason he hastened to prevent it from falling into the hands of the Peruvians. On his arrival his assistance was solicited by both parties. The Inca made many advantageous proposals; but at length despairing of obtaining any cordial union with a Spaniard, he attacked him in the night by surprise with a great body of chosen troops. But the Spanish valour and discipline prevailed against all the numbers of their enemies; and the Peruvians were repulsed with such slaughter, that a great part of the remainder dispersed, and Almagro advanced to the gates of Cuzco without opposition. Pizarro's brothers took measures to oppose his entrance; but prudence for the present refrained both parties from entering into a civil war while they were surrounded with enemies; and therefore each leader endeavoured to corrupt the followers of his antagonist. In this Almagro had the advantage; and so many of Pizarro's troops deserted in the night, that Almagro was encouraged to advance towards the city, where he surprised the centinels; and investing the house where the two brothers were lodged, he compelled them, after an obstinate defence, to surrender at discretion; and Almagro's authority over Cuzco was immediately recognized as authentic.

29 Civil war between Pizarro and Almagro. In this fray only two or three persons were killed; but matters soon began to wear a more serious aspect. Francis Pizarro, having dispersed the Peruvians who invested Lima, and received considerable reinforcements from other provinces, ordered 500 men under the command of Alonso de Alvarado to march to Cuzco, in hopes of relieving his brothers, if they were not already cut off. They advanced to a small distance from the capital, before they knew that they had a more formidable enemy than the Indians to encounter. When they saw their countrymen drawn up on the banks of a river to oppose them, they were greatly surprised; however, Almagro, who wished rather to gain them than to fight, began with attempting to seduce their leader. Alvarado could not by any means be gained over; but being inferior in military skill, Almagro attacked him by surprise, entirely defeated and dispersed his army, taking himself and some of his principal officers prisoners.

This victory seemed decisive; and Almagro was advised to make it so by putting to death Gonzalo and Ferdinand Pizarro, Alvarado, and some others whom he could not hope to gain. This advice, however, he declined from motives of humanity, and a desire of making his adversary appear the aggressor. For these reasons, instead of marching directly against Pizarro, he retired quietly to Cuzco; which gave his adversary time to recollect himself from the disorder into which the news of so many disasters had thrown him. He began again to practise upon Almagro those arts which had before proved successful; and Almagro again suffered himself to be deceived by pretended offers of pacification. The negotiations for this purpose were protracted for several months; and while Almagro was employed in detecting and eluding the fraudulent intentions of the governor, Gonzalo Pizarro and Alvarado found means to corrupt the soldiers who guarded them, and not only made their own escape, but persuaded 60 of

Almagro's men to accompany them. There now remained only Ferdinand Pizarro in the hands of Almagro; and he was delivered by another act of treachery. The general proposed that all points of controversy should be submitted to the decision of their sovereign: and that Ferdinand Pizarro should be instantly set at liberty, and return to Spain, together with some officers whom the general proposed to send over to show the justice of his claims. Though the intention of Pizarro by making this proposal was evident, Almagro was deceived by it, and released those whom Pizarro wanted; which he had no sooner done, than the latter threw off all disguise, and openly declared, that arms alone must now decide the matter between them. He therefore immediately set out for Cuzco with an army of 700 men, to which Almagro had only 500 to oppose. From the weakness of his forces, probably, Almagro did not attempt to guard some strong passes, through which Pizarro had to march, but waited patiently for his adversary in a plain open country.

In the mean time, Pizarro advanced without any obstruction from his enemy; and an engagement soon happened, in which Almagro was defeated and taken prisoner. The conquerors behaved with great cruelty, massacring a great number of officers, and treating Almagro himself with great severity. The Indians had assembled in great numbers to see the battle, with an intention to join the vanquished party; but were so much overawed by the Spaniards, that they retired quietly after the battle was over, and thus lost the only opportunity they ever had of expelling their tyrants.— Almagro, after having for some months languished in prison, was at length formally tried, and condemned to die by Pizarro. Notwithstanding his consummate bravery, for which he was remarkable, this hardy veteran could not bear the deliberate approach of death, but condescended to use intreaties to save his life. The Pizarros, however, continued inflexible; and he was first strangled in prison, and then publicly beheaded. He left one son by an Indian woman, whom he appointed his successor, by virtue of a power granted him by the emperor.

As during these dissensions all intercourse with Spain ceased, it was some time before the accounts of the civil war were received at court. The first intelligence was given by some of Almagro's soldiers, who had left America on the ruin of their cause; and they did not fail to represent the injustice and violence of Pizarro in the strongest colours, which strongly prejudiced the emperor against him. In a short time, however, Ferdinand Pizarro arrived, and endeavoured to give matters a new turn. The emperor was uncertain which of them he ought to believe; and therefore thought it necessary to send over some person with ample powers to inquire into the merits of the cause, and to determine certainly who was in the wrong. If he found the governor still alive, he was to assume only the title of judge, in order to have the appearance of acting in concert with him; but if he was dead, the viceroy might then produce his commission appointing him Pizarro's successor in the government. This complaisance to Pizarro, however, proceeded more from a dread of his power than from any other thing; for in the mean time, his brother Ferdinand was arrested at Madrid, and confined

28 They are defeated, and dispersed.

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30 Almagro defeated and taken prisoner.

31 and strangled.

^{Peru.} fined to a prison, where he remained above 20 years. The person nominated to this important trust was Christoval Vaca de Castro.

³² Peru divided by Pizarro among his associates. While this gentleman was preparing for his voyage, Pizarro, considering himself as the unrivalled master of Peru, proceeded to parcel out its territories among the conquerors; and had this division been made with any degree of impartiality, the extent of country which he had to bestow was sufficient to have gratified his friends, and to have gained his enemies. But Pizarro conducted this transaction, not with the equity and candour of a judge attentive to discover and to reward merit, but with the illiberal spirit of a party-leader. Large districts, in parts of the country most cultivated and populous, were set apart as his own property, or granted to his brothers, his adherents, and favourites. To others, lots less valuable and inviting were assigned. The followers of Almagro, amongst whom were many of the original adventurers, to whose valour and perseverance Pizarro was indebted for his success, were totally excluded from any portion in those lands, towards the acquisition of which they had contributed so largely. As the vanity of every individual sets an immoderate value upon his own services, and the idea of each, concerning the recompence due to them, rose gradually to a more exorbitant height in proportion as their conquests extended, all who were disappointed in their expectations exclaimed loudly against the rapaciousness and partiality of the governor. The partisans of Almagro murmured in secret, and meditated revenge.

Rapid as the progress of the Spaniards in South America had been since Pizarro landed in Peru, their avidity of dominion was not yet satisfied. The officers to whom Ferdinand Pizarro gave the command of different detachments, penetrated into several new provinces; and though some of them were exposed to great hardships in the cold and barren regions of the Andes, and others suffered distresses not inferior amidst the woods and marshes of the plains, they made discoveries and conquests which extended their knowledge of the country, as well as added to their power. Pedro de Valdivia re-assumed Almagro's scheme of invading Chili; and, notwithstanding the fortitude of the natives in defending their possessions, made such progress in the conquest of the country, that he founded the city of St Jago, and gave a beginning to the establishment of the Spanish dominion there. But of all the enterprises undertaken about this period, that of

³³ Expedition of Gonzales Pizarro.

Gonzales Pizarro was the most remarkable. The governor, who seems to have resolved that no person in Peru should possess any station of distinguished eminence or authority but those of his own family, had deprived Benalcazar, the conqueror of Quito, of his command in that kingdom, and appointed his brother Gonzales to take the government of it. He instructed him to attempt the discovery and conquest of the country to the east of the Andes; which, according to the information of the Indians, abounded with cinnamon and other valuable spices. Gonzales, not inferior to any of his brothers in courage, and no less ambitious of acquiring distinction, eagerly engaged in this difficult service. He set out from Quito at the head of 340 soldiers, near one half of whom were horsemen, with 4000 Indians to carry their provisions. In for-

^{Peru.} cing their way through the defiles, or over the ridges of the Andes, excess of cold and fatigue, to neither of which they were accustomed, proved fatal to the greater part of the wretched attendants. The Spaniards, though more robust, and inured to a variety of climates, suffered considerably, and lost some men; but when they descended into the low country, their distresses increased. During two months it rained incessantly, without any interval of fair weather long enough to dry their clothes. The vast plains upon which they were now entering, either altogether without inhabitants, or occupied by the rudest and least industrious tribes in the New World, yielded little subsistence. They could not advance a step but as they cut a road through woods, or made it through marshes. Such incessant toil, and continual scarcity of food, seem more than sufficient to have exhausted and dispirited any troops. But the fortitude and perseverance of the Spaniards in the 16th century were insuperable. Allured by frequent but false accounts of rich countries before them, they persisted in struggling on, until they reached the banks of the Coca or Napo, one of the large rivers whose waters pour into the Maragnon, and contribute to its grandeur. There, with infinite labour, they built a bark, which they expected would prove of great utility, both in conveying them over rivers, in procuring provisions, and in exploring the country. This was manned with 50 soldiers, under the command of Francis Orellana, the officer next in rank to Pizarro. The stream carried them down with such rapidity, that they were soon far ahead of their countrymen, who followed slowly and with difficulty by land.

At this distance from his commander, Orellana, a ³⁴ young man of an aspiring mind, began to fancy himself independent; and, transported with the predominant passion of the age, he formed the scheme of distinguishing himself as a discoverer, by following the course of the Maragnon until it joined the ocean, and by surveying the vast regions through which it flows. This scheme of Orellana's was as bold as it was treacherous. For, if he be chargeable with the guilt of having violated his duty to his commander, and with having abandoned his fellow-soldiers in a pathless desert, where they had hardly any hopes of success, or even of safety, but what were founded on the service which they expected from the bark, his crime is, in some measure, balanced by the glory of having ventured upon a navigation of near 2000 leagues, through unknown nations, in a vessel hastily constructed with green timber, and by very unskilful hands, without provisions, without a compass, or a pilot. But his courage and alacrity supplied every defect. Committing himself fearlessly to the guidance of the stream, the Napo bore him along to the south, until he reached the great channel of the Maragnon. Turning with it towards the coast, he held on his course in that direction. He made frequent descents on both sides the river, sometimes seizing by force of arms the provisions of the fierce savages seated on its banks, and sometimes procuring a supply of food by a friendly intercourse with more gentle tribes. After a long series of dangers, which he encountered with amazing fortitude, and of distresses which he supported with no less magnanimity, he reached the ocean, where new perils awaited him. These he likewise surmounted, and got safe to the

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the Spanish settlement in the island Cubagua; from thence he failed to Spain. The vanity natural to travellers who visit regions unknown to the rest of mankind, and the art of an adventurer, solicitous to magnify his own merit, concurred in prompting him to mingle an extraordinary proportion of the marvellous in the narrative of his voyage. He pretended to have discovered nations so rich, that the roofs of their temples were covered with plates of gold; and described a republic of women so warlike and powerful, as to have extended their dominion over a considerable tract of the fertile plains which he had visited. Extravagant as those tales were, they gave rise to an opinion, that a region abounding with gold, distinguished by the name of *El Dorado*, and a community of Amazons, were to be found in this part of the New World; and such is the propensity of mankind to believe what is wonderful, that it has been slowly, and with difficulty, that reason and observation have exploded those fables. The voyage, however, even when stripped of every romantic embellishment, deserves to be recorded, not only as one of the most memorable occurrences in that adventurous age, but as the first event that led to any certain knowledge of those immense regions that stretch eastward from the Andes to the ocean.

No words can describe the consternation of Pizarro, when he did not find the bark at the confluence of the Napo and Maragnon, where he had ordered Orellana to wait for him. He would not allow himself to suspect that a man, whom he had entrusted with such an important command, could be so base and so unfeeling as to desert him at such a juncture. But imputing his absence from the place of rendezvous to some unknown accident, he advanced above 50 leagues along the banks of the Maragnon, expecting every moment to see the bark appear with a supply of provisions. At length he came up with an officer whom Orellana had left to perish in the desert, because he had the courage to remonstrate against his perfidy. From him he learned the extent of Orellana's crime; and his followers perceived at once their own desperate situation, when deprived of their only resource. The spirit of the stoutest hearted veteran sunk within him; and all demanded to be led back instantly. Pizarro, though he assumed an appearance of tranquillity, did not oppose their inclination. But he was now 1200 miles from Quito; and in that long march the Spaniards encountered hardships greater than those they had endured in their progress outward, without the alluring hopes which then soothed and animated them under their sufferings. Hunger compelled them to feed on roots and berries, to eat all their dogs and horses, to devour the most loathsome reptiles, and even to gnaw the leather of their saddles and sword-belts. Four thousand Indians, and 210 Spaniards, perished in this wild and disastrous expedition, which continued near two years: and as 50 men were aboard the bark with Orellana, only 80 got back to Quito. These were naked like savages, and so emaciated with famine, or worn out with fatigue, that they had more the appearance of spectres than of men.

But, instead of returning to enjoy the repose which his condition required, Pizarro, on entering Quito, received accounts of a fatal event that threatened calamities more dreadful to him than those through which

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he had passed. From the time that his brother made that partial division of his conquests which has been mentioned, the adherents of Almagro, considering themselves as proscribed by the party in power, no longer entertained any hope of bettering their condition. Great numbers in despair resorted to Lima, where the house of young Almagro was always open to them: and the slender portion of his father's fortune, which the governor allowed him to enjoy, was spent in affording them subsistence. The warm attachment with which every person who served under the elder Almagro devoted himself to his interests, was quickly transferred to his son, who was now grown up to the age of manhood, and possessed all the qualities which captivate the affections of soldiers. Of a graceful appearance, dexterous at all martial exercises, bold, open, generous, he seemed to be formed for command; and as his father, conscious of his own inferiority from the total want of education, had been extremely attentive to have him instructed in every science becoming a gentleman, the accomplishments which he had acquired heightened the respect of his followers, as they gave him distinction and eminence among illiterate adventurers. In this young man the Almagrians found a point of union which they wanted; and looking up to him as their head, were ready to undertake any thing for his advancement. Nor was affection for Almagro their only incitement; they were urged on by their own distresses. Many of them, destitute of common necessaries, and weary of loitering away life, a burden to their chief, or to such of their associates as had saved some remnant of their fortune from pillage and confiscation, longed impatiently for an occasion to exert their activity and courage, and began to deliberate how they might be avenged on the author of all their misery. Their frequent cabals did not pass unobserved; and the governor was warned to be on his guard against men who meditated some desperate deed, and had resolution to execute it. But, either from the native intrepidity of his mind, or from contempt of persons whose poverty rendered their machinations of little consequence, he disregarded the admonitions of his friends. "Be in no pain (said he carelessly) about my life; it is perfectly safe, as long as every man in Peru knows that I can in a moment put him to death who dares to harbour a thought against it." This security gave the Almagrians full leisure to digest and ripen every part of their scheme; and Juan de Herrada, an officer of great abilities, who had the charge of Almagro's education, took the lead in their consultations, with all the zeal which that connection inspired, and with all the authority which the ascendant that he was known to have over the mind of his pupil gave him.

On Sunday, the 26th of June, at midday, the season of tranquillity and repose in all sultry climates, Herrada, at the head of 18 of the most determined conspirators, sallied out of Almagro's house in complete armour; and drawing their swords, as they advanced hastily towards the governor's palace, cried out, "Long live the king, but let the tyrant die." Their associates, warned of their motions by a signal, were in arms at different stations ready to support them. Though Pizarro was usually surrounded by such a numerous train of attendants as suited the magnificence of the most opulent subject of the age in which he lived, yet as he was just risen from table, and most of his own domestics had

C c

retired

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35

Extreme distresses of Gonzales Pizarro and his men.

36

A conspiracy formed against the governor;

37

murdered.

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retired to their own apartments, the conspirators passed through the two outer courts of the palace unobserved. They were at the bottom of the staircase, before a page in waiting could give the alarm to his master, who was conversing with a few friends in a large hall. The governor, whose steady mind no form of danger could appal, starting up, called for arms, and commanded Francisco de Chaves to make fast the door. But that officer, who did not retain so much presence of mind as to obey this prudent order, running to the top of the staircase, wildly asked the conspirators what they meant, and whither they were going? Instead of answering, they stabbed him to the heart, and burst into the hall. Some of the persons who were there threw themselves from the windows; others attempted to fly; and a few drawing their swords, followed their leader into an inner apartment. The conspirators, animated with having the object of their vengeance now in view, rushed forward after them. Pizarro, with no other arms than his sword and buckler defended the entry, and, supported by his half-brother Alcantara and his little knot of friends, maintained the unequal contest with intrepidity worthy of his past exploits, and with the vigour of a youthful combatant. "Courage (cried he), companions, we are yet enow to make those traitors repent of their audacity." But the armour of the conspirators protected them, while every thrust they made took effect. Alcantara fell dead at his brother's feet; his other defendants were mortally wounded. The governor, so weary that he could hardly wield his sword, and no longer able to parry the many weapons furiously aimed at him, received a deadly thrust full in his throat, sunk to the ground, and expired.

As soon as he was slain, the assassins ran out into the streets, and waving their bloody swords, proclaimed the death of the tyrant. Above 200 of their associates having joined them, they conducted young Almagro in solemn procession through the city; and assembling the magistrates and principal citizens, compelled them to acknowledge him as lawful successor to his father in his government. The palace of Pizarro, together with the houses of several of his adherents, were pillaged by the soldiers; who had the satisfaction at once of being avenged on their enemies, and of enriching themselves by the spoils of those through whose hands all the wealth of Peru had passed.

The new governor marched into the heart of the empire, in order to reduce such places as refused to acknowledge his authority. A multitude of ruffians joined him on his march. His army breathed nothing but vengeance and plunder: every thing gave way before it. If the military talents of the general had equalled the ardour of his troops, the war had ended here. Unhappily for Almagro, he had lost his conductor John de Herrada. His inexperience made him fall into the snares that were laid for him by Pedro Alvares, who had put himself at the head of the opposite party. He lost, in attempting to unravel his plots, that time that he ought to have employed in fighting. In these circumstances, an event, which no one could have foreseen, happened to change the face of affairs.

The licentiate Vaca di Castro, who had been sent from Europe to try the murderers of old Almagro, arrived at Peru. As he was appointed to assume the

government in case Pizarro was no more, all who had not sold themselves to the tyrant hastened to acknowledge him. Uncertainty and jealousy, which had for too long a time kept them dispersed, were no longer an obstacle to their re-union. Castro, who was as resolute as if he had grown old in the service, did not suffer their impatience to languish, but instantly led them against the enemy. The two armies engaged at Chapas on the 16th of September 1542, and fought with inexpressible obstinacy. Victory, after having wavered a long time, at the close of the day decided in favour of that party whose cause was the most just. Those among the rebels who were most guilty, dreading to languish under disgraceful tortures, provoked the conquerors to murder them, crying out, like men in despair, *It was I who killed Pizarro*. Their chief was taken prisoner, and died on the scaffold.

While these scenes of horrors were transacting in America, the Spaniards in Europe were employed in finding out expedients to terminate them; though no measures had been taken to prevent them. Peru had only been made subject to the audience of Panama, which was too remote to superintend the maintenance of good order, and had too little influence to make its decrees respected. A supreme tribunal was then established at Lima for the dispensation of justice, which was to be invested with authority sufficient to enforce and to reward a due obedience to the laws. Blasco Nunez Vela, who presided in it as viceroy, arrived in 1544, attended by his subordinates in office, and found every thing in the most dreadful disorder.

To put an end to those tumults which now subsisted, would have required a profound genius, and many other qualities which are seldom united. Nunez had none of these advantages. Nature had only given him probity, firmness, and ardour; and he had taken no pains to improve these gifts. With these virtues, which were almost defects in his situation, he began to fulfil his commission, without regard to places, persons, or circumstances.

Contrary to the opinion of all intelligent persons, who wished that he should wait for fresh instructions from Europe, he published ordinances, which declared that the lands the conquerors had seized should not pass to their descendants, and which dispossessed those who had taken part in the civil commotions. All the Peruvians who had been enslaved by monks, bishops, and persons belonging to the government, were declared free. Those who belonged to other masters were to be freed from their shackles at the death of their oppressors. They could no longer be compelled to bury themselves in the mines, nor could any kind of labour be exacted from them without payment. Their tribute was fixed. The Spaniards who travelled on foot were deprived of the right of taking three Indians to carry their baggage; and those who travelled on horseback, of the right of taking five. The caciques were discharged from the obligation of furnishing the traveller and his retinue with provisions gratis. Other tyrannical establishments also would soon have been proscribed; and the conquered people were on the eve of being sheltered under the protection of laws, which would at least have tempered the rigours of the right of conquest, if even they had not entirely repaired.

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³⁹ He is defeated by Vaca di Castro.

³⁸ Young Almagro heads the rebels.

⁴⁰ Bad conduct of the viceroy Nunez Vela.

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repaired the injustice of them; but it should seem that the Spanish government was only to be unfortunate in the good it attempted to effect.

A change so unexpected filled those with consternation who saw their fortunes wrested from them, or who lost the flattering hope of transmitting them to their posterity. Even those who were not affected by these interested views, being accustomed to look upon the Indians as the instruments and victims of their avarice, had no conception that any other ideas could prevail concerning them. From astonishment they proceeded to indignation, murmuring, and sedition. The viceroy was degraded, put in irons, and banished to a desert island, till he could be conveyed to Spain.

Gonzales Pizarro was then returned from his hazardous expedition, which had employed him long enough to prevent him from taking a part in those revolutions which had so rapidly succeeded each other. The anarchy he found prevailing at his return, inspired him with the idea of seizing the supreme authority. His fame and his forces made it impossible that this should be refused him; but his usurpation was marked with so many enormities, that Nunez was regretted. He was recalled from exile, and soon collected a sufficient number of forces to enable him to take the field. Civil commotions were then renewed with extreme fury by both parties. No quarter was asked or given on either side. The Indians took part in this as they had done in the preceding wars; some ranged themselves under the standard of the viceroy, others under the banners of Gonzales. From 15,000 to 20,000 of these unhappy wretches, who were scattered about in each army, dragged up the artillery, levelled the roads, carried the baggage, and destroyed one another. Their conquerors had taught them to be sanguinary. After a variety of advantages for a long time alternately obtained, fortune at length favoured the rebellion under the walls of Quito in the month of January, in the year 1545; and Nunez with the greatest part of his men were massacred.

Pizarro took the road of Lima, where they were deliberating on the ceremonies with which they should receive him. Some officers wished that a canopy should be carried for him to march under, after the manner of kings. Others, with adulation still more extravagant, pretended that part of the walls of the town, and even some houses, must be pulled down; as was the custom at Rome, when a general obtained the honours of a triumph. Gonzales contented himself with making his entrance on horseback, preceded by his lieutenant, who marched on foot. Four bishops accompanied him, and he was followed by the magistrates. The streets were strewn with flowers, and the air resounded with the noise of bells and various musical instruments. This homage totally turned the head of a man naturally haughty, and of confined ideas. He spoke and acted in the most despotic manner.

Had Gonzales possessed judgement and the appearance of moderation, it would have been possible for him to render himself independent. The principal persons of his party wished it. The majority would have beheld this event with indifference, and the rest would have been obliged to consent to it. Blind cruelties, insatiable avarice, and unbounded pride, altered these dispositions. Even those, whose interests were con-

nectcd with those of the tyrant, wished for a deliverer.

Such a deliverer arrived from Europe in the person of the licentiate Pedro di la Gasca. The squadron and the provinces of the mountains immediately declared for a person who was invested with a lawful authority to govern them. Those who lived concealed in deserts, caverns, and forests, quitted their retreats to join him. Gonzales, who saw no resource left to support him but in some great achievement, took the road of Cuzco, with a resolution to give battle. At some leagues distance from this place he met the royal army, and attacked it on the 9th of June 1548. One of his lieutenants, seeing him abandoned at the first charge by his best soldiers, advised him to throw himself into the enemy's battalions, and perish like a Roman: but this weak man chose rather to surrender, and end his life on a scaffold. Carvajal, a more able warrior, and more ferocious than himself, was quartered. This man, when he was expiring, boasted that he had massacred with his own hand 1400 Spaniards and 20,000 Indians.

Such was the last scene of a tragedy, of which every act has been marked with blood. The government was moderate enough not to continue the proscriptions; and the remembrance of the horrid calamities they had suffered kept the Spaniards in the bounds of subjection. What still remained of that commotion that had been raised in their minds, insensibly sunk into a calm; and the country hath remained in quiet ever since.

With regard to the Peruvians, the most cruel measures were taken to render it impossible for them to rebel. Tupac Amaru, the heir of their last king, had taken refuge in some remote mountains, where he lived in peace. There he was so closely surrounded by the troops which had been sent out against him, that he was forced to surrender. The viceroy Francis de Toledo caused him to be accused of several crimes that he had not committed, and for which he was beheaded in 1571. All the other descendants of the Incas shared the same fate, under pretence that they had conspired against their conquerors. The horror of these enormities excited so universal an indignation both in the Old and the New World, that Philip II. thought himself obliged to disavow them; but the infamous policy of this prince was so notorious, that no credit was given to this appearance of his justice and humanity.

The empire of Peru, at the time it was subdued, extended along the South sea, from the river of Emeralds to Chili, and on the land side to Popayan, according to some geographers. It contained within its extent that famous chain of mountains which rises in the Terra Magellanica, and is gradually lost in Mexico, in order to unite, as it should seem, the southern parts of America with the northern.

It is now divided into three grand divisions or audiences; Quito, Lima or Los Reyes, and Los Charcos. As to its climate, mines, soil, and produce, they differ greatly in different parts of the country.

The extensive province of Quito is bounded on the north by Popayan, and includes a part of that government, also by Santa Fe de Bogota; on the south by the governments of Piura and Chachapoyas; on the east it extends over the whole government of Maynas

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⁴²
An end put to the troubles by Pedro di la Gasca.

⁴³
Hard fate of the Peruvians.

⁴⁴
Extent of the empire.

⁴⁵
Payne's Geography.

⁴⁵
Province of Quito.

⁴¹
He is overcome and killed by Gonzales Pizarro.

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and the river of the Amazons to the meridian, which divides the Spanish from the Portuguese dominions; and on the west it is bounded by the South sea; extending, according to Antonio de Ulloa, 600 leagues in length, and about 200 in its greatest breadth; but this greatly exceeds the computation of all other geographers. He however observes, that it must be owned a great part of those vast dominions are either inhabited by nations of Indians, or have not hitherto been sufficiently peopled by the Spaniards, if indeed they have been thoroughly known; and that all the parts that can properly be said to be peopled, and actually subject to the Spanish government, are those intercepted by the two Cordilleras of the Andes, which, in comparison to the extent of the country, may be termed a street or lane, 15 leagues, or sometimes more, from east to west; to this must be added several detached governments, separated by the very extensive tracts inhabited by free Indians.

46
Climate,
seasons, &c.
of this pro-
vince.

The climate of Quito differs from all others in the same parallel, since even in the centre of the torrid zone, or although under the equinoctial, the heat is not only very tolerable, but even in some places the cold is painful; while others enjoy all the advantages of a perpetual spring, the fields being constantly covered with verdure, and enamelled with flowers of the most lively colours. The mildness of the climate, free from the extremes of heat and cold, and the constant equality of the day and night, render this country, which from its situation might be thought to be parched by the constant heat of the sun, and scarcely inhabitable, both pleasant and fertile; for nature has here dispensed her blessings with so liberal a hand, that this country in several respects surpasses those of the temperate zones, where the vicissitudes of winter and summer, and the change from heat to cold, cause the extremes of both to be more sensibly felt. However, in different parts of the country, the air is very different; in one part are mountains of a stupendous height and magnitude, with their summits covered with snow. The plains are temperate, the valleys hot, and, according to the high or low situation of the country, are found all the variety of gradations in temperature possible to be conceived between the extremes of heat and cold.

Quito, the capital, in 13' south latitude, and 77° 50' west longitude from Greenwich, is so happily situated, that neither heat nor cold are troublesome, though both may be felt in its neighbourhood; and what renders this equality more delightful is, that it is constant throughout the whole year, the difference between the seasons being scarce perceptible. Indeed the mornings are cool, the remainder of the day warm, and the nights of an agreeable temperature. See QUITO.

The winds, which are pure and salubrious, blow for the most part from north to south, but never with any violence, though they sometimes shift their quarters, but without any regard to the season of the year. Such signal advantages resulting from the climate, soil, and aspect of this country, would be sufficient to render it the most enviable spot upon earth, as it is supposed to be the most elevated, if, whilst enjoying these delights, the inhabitants were not harassed by terror, and exposed to continual danger; for here tremendous tempests of thunder and lightning prevail, which are sufficient to appal the stoutest heart; whilst earthquakes frequently

spread universal apprehensions, and sometimes bury cities in ruins.

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The distinction of winter and summer consists in a very minute difference; the interval between the month of September and those of April, May, or June, is here called the winter season, and the other months compose the summer. In the former season the rain chiefly prevails, and in the latter the inhabitants frequently enjoy whole days of fine weather; but whenever the rains are discontinued for above a fortnight, the inhabitants are in the utmost consternation, and public prayers are offered up for their return. On the other hand, when they continue a short time without intermission, the like fears prevail, and the churches are again crowded with supplicants to obtain fine weather; for a long drought produces dangerous diseases, and a continual rain, without intervals of sunshine, destroys the fruits of the earth. The city of Quito, however, enjoys one peculiar advantage, in being free from musketoes and other troublesome insects, such as fleas and venomous reptiles, except the *nigua* or *pique*, which is a very small insect shaped like a flea, but hardly visible to the sight.

The fertility of the soil here is incredible, for the fruits and beauties of the several seasons are visible at the same time; and the curious European observes with a pleasing admiration, that while some herbs of the field are fading, others of the same kind are springing up; while some flowers lose their beauty, others blow to continue the enamelled prospect: thus, when the fruits of the trees have attained their maturity, and the leaves begin to change their colour, fresh leaves blossom, and fruits are seen in their proper gradations in size and ripeness on the same tree. The same incessant fertility is conspicuous in the corn, both reaping and sowing being carried on at the same time: so that the declivities of the neighbouring hills exhibit all the beauties of the four seasons in one assemblage. Though all this is generally seen, yet there is a settled time for the grand harvest: yet sometimes the most favourable season for sowing in one place is a month or two after that of another, though their distance does not exceed three or four leagues. Thus in different spots, and sometimes in one and the same, sowing and reaping are performed throughout the whole year, the forwardness or retardment naturally arising from the different situations, such as mountains, rising grounds, plains, and valleys; and the temperature being different in each, the best times for performing the several operations of husbandry must also differ.

The *chirimoya* is considered as one of the most delicious fruits in the world. Its dimensions are various, being from one to five inches in diameter. Its figure is imperfectly round, flattened towards the stalk, where it forms a kind of navel; but all the other parts are nearly circular. It is covered with a thin soft shell, which adheres so closely to the pulp as not to be separated from it without a knife. The outward coat is green, variegated with prominent veins, forming all over it a kind of net-work. The pulp is white, and contains a large quantity of juice resembling honey, of a sweet taste, mixed with a gentle acid of a most exquisite flavour. The seeds are formed in several parts of the pulp, and are somewhat flat. The tree is high and tufted, the stem large and round, but with some inequalities,

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Soil, pro-
duce, &c.

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qualities, full of elliptic leaves, terminating in a point. The blossom differs little from the colour of the leaves, which is a darkish green; and though far from being beautiful, is remarkable for its incomparable fragrance.

The *granadilla* in its shape resembles an hen's egg, but is larger. The outside of the shell is smooth, glossy, and of a faint carnation colour, and the inside white and soft. The shell contains a viscous liquid substance, full of very small and delicate grains, less hard than those of the pomegranate. This medullary substance is separated from the shell by a fine and transparent membrane. Its fruit has a delightful sweetness blended with acidity, very cordial and refreshing, and so wholesome, that there is no danger of eating to excess.

The *frutilla*, or Peruvian strawberry, is very different from that of Europe in size; though they are here generally not above an inch in length, they are much larger in other parts of Peru; but their taste, though juicy, and not unpalatable, is not equal to those in Europe.

48
Inhabitants.

The country is observed to abound more in women than in men, which is the more remarkable, as those causes which induce men to leave their country, as travelling, commerce, and war, naturally bring over more men from Europe than women. But there are many families in which there are a number of daughters, without one son among them. The women enjoy a better state of health than the men, which may be owing in some measure to the climate, and more particularly to the early intemperance and voluptuousness of the other sex.

The Creoles are well made, of a proper stature, and of a lively and agreeable countenance. The Mestizos are also in general well made, often taller than the ordinary size, very robust, and have an agreeable air. The Indians, both men and women, are commonly low of stature, though strong and well proportioned; but more natural defects are to be found among them than in any of the rest. Some are remarkably short, some idiots, dumb, or blind. Their hair is generally thick and long, which they wear loose on their shoulders; but the Indian women plait theirs behind with a ribbon, and cut that before a little above the eyebrows, from one ear to the other. The greatest disgrace that can be offered to an Indian of either sex is to cut off their hair; for whatever corporal punishment their masters think proper to inflict on them, they bear with patience; but this affront they never forgive; and accordingly the government has interposed, and limited this punishment to the most enormous crimes. The colour of the hair is generally a deep black: it is lank, harsh, and as coarse as that of a horse. On the contrary, the male Mestizos, in order to distinguish themselves from the Indians, cut off their hair; but the females do not adopt that custom.

49
Their dress.

The Mestizos in general wear a blue cloth, manufactured in this country; but though they are the lowest class of Spaniards, they are very ambitious of distinguishing themselves as such, either by the colour or fashion of the clothes they wear.

The Mestizo women affect to dress in the same manner as the Spanish, though they cannot equal the ladies

in the richness of their stuffs. The meaner sort wear no shoes; but like the men of the same rank go bare-footed.

The dress of the Indians consists of white cotton drawers, which hang down to the calf of the leg, where they are loose, and edged with a lace suitable to the stuff. The use of a shirt is supplied by a black cotton frock, made in the form of a sack, with three openings at the top, one in the middle for the head, and others at the corners for the arms; thus covering their naked bodies down to the knees. Over this is a serge cloak, with a hole in the middle for putting the head through, and a hat made by the natives. This is their general dress, which they never lay aside, even while they sleep; and they have no additional clothing for their legs or feet. The Indians, who have acquired some fortune, particularly the barbers and phlebotomists, distinguish themselves from their countrymen by the fineness of their drawers, and by wearing a shirt, which, though without sleeves, has a lace four or five fingers in breadth, fastened round like a kind of ruff or band. They are fond of silver or gold buckles to their shoes, though they wear no stockings; and instead of a mean serge cloak, wear one of fine cloth, which is often adorned with gold or silver lace.

There are two kinds of dresses worn by the Indian women, made in the same plain manner with those worn by the men in general, the whole consisting of a short petticoat and a veil of American baize. But the dress of the lowest class of Indian women is only a bag of the same make and stuff as that of the men, which they fasten on their shoulders with two large pins: it reaches down to the calf of the leg, and is fastened round the waist with a kind of girdle. Instead of a veil, they wear about the neck a piece of the same coarse stuff dyed black; but their arms and legs are naked.

The people have dishes unknown in Europe; but are particularly fond of cheese; and have excellent butter in the neighbourhood of Quito. Sweetmeats are very much admired.

50
Food and
drink, &c.

Rum is commonly drank here by persons of all ranks, but their favourite liquor is brandy. The disorders arising from the excessive use of spirituous liquors are chiefly seen among the Mestizos; and the lower class of women, both among the Creoles and Mestizos, are also extremely addicted to the same species of debauchery.

Another liquor much used in this country is mate, which is made of an herb known in all these parts of America by the name of Paraguay, as being the produce of that country. Some of it is put into a calabash tipped with silver, called here *mate*, with sugar and some cold water. After it has continued there some time, the calabash is filled with boiling water, and they drink the liquor through a pipe fixed in the calabash. It is also usual to squeeze into the liquor a small quantity of the juice of lemons or Seville oranges, mixed with some perfumes from odoriferous flowers. This is their usual drink in the morning fasting, and many use it also at their evening regale. The manner of drinking it appears very indelicate, the whole company taking it successively through the same pipe, it being carried several times round the company till all are satisfied. This among the Creoles is the highest enjoyment: so that

Peru. that when they travel, they never fail to carry with them a sufficient quantity of it, and till they have taken their dose of mate they never eat.

The vice of gaming is here carried to an extravagant height, to the ruin of many families, some losing their stocks in trade, others the very clothes from their backs, and afterward those belonging to their wives, which they hazard, stimulated by the hope of recovering their own.

The common people, the Indians, and even the domestics, are greatly addicted to stealing. The Mestizos, though arrant cowards, do not want audacity in this way; for though they will not venture to attack any one in the street, it is a common practice to snatch off a person's hat, and immediately seek their safety in flight. This acquisition is sometimes of considerable value; the hats worn by persons of rank, and even by the wealthy citizens when dressed, being of white beaver, worth fifteen dollars, beside the hatband of gold or silver lace, fastened with a gold buckle set with diamonds or emeralds. Robberies on the highway are seldom heard of.

51
Language.

In Quito, and all the towns and villages of its province, different dialects are spoken, Spanish being no less common than the Inga, the language of the country. The Creoles use the latter as much as the former, but both are considerably adulterated by borrowed words and expressions. The first language generally spoken by children is the Inga; for the nurses being Indians, many of them do not understand a word of Spanish, and thus they afterward learn a jargon composed of both languages.

52
Honour
paid the
dead.

The sumptuous manner of performing the last offices for the dead, demonstrates how far the power of habit is capable of prevailing over reason and prudence, for their ostentation is so great in this particular, that many families of credit are ruined by preposterously endeavouring to excel others; and the people here may be said to toil and scheme to lay up wealth, to enable their successors to lavish honours upon a body insensible of all pageantry.

53
Commerce.

The commerce of the province of Quito is chiefly carried on by Europeans settled here, and others who occasionally arrive. The manufactures of this province are only cottons, some white and striped baize, and cloths, which meet with a good market at Lima, for supplying the inward provinces of Peru. The returns are made partly in silver, and partly in fringes made of gold and silver thread, and wine, brandy, oil, copper, tin, lead, and quicksilver. On the arrival of the galleons at Carthagena, these traders resort thither to purchase European goods, which, at their return, they consign to their correspondents all over the province. The coasts of New Spain supply this province with indigo, of which there is a very large consumption at the manufactures, blue being universally the colour which this people adopt for their apparel. They also import, by

way of Guayaquila, iron and steel both from Europe and the coast of Guatemala. Peru.

The disposition of the Indians in the province of Quito is extremely remarkable, and they appear to have no resemblance to the people found there by those who first discovered the country. They at present possess a tranquillity not to be disturbed either by fortunate or unfortunate events. In their mean apparel they are as contented as a prince clothed in the most splendid robes. They show the same disregard to riches; and even the authority and grandeur within their reach is so little the object of their ambition, that to all appearance it seems to be the same to an Indian whether he be created an alcalde, or obliged to perform the office of a common executioner.

Their sloth is so great that scarcely any thing can induce them to work. Whatever therefore is necessary to be done is left to the Indian women, who are much more active; they spin and make the half shirts and drawers which form the only apparel of their husbands; they cook the provisions, grind barley, and brew the beer called *chicha*; while the husband sits squatting on his hams, the usual posture of the Indians, locking at his busy wife. The only domestic service they do is to plough their little spot of land, which is sowed by the wife. When they are once seated on their hams, no reward can induce them to stir; so that if a traveller has lost his way, and happens to come to one of their cottages, they charge their wives to say that they are not at home. Should the passenger alight and enter the cottage, the Indian would still be safe; for having no light but what comes through a hole in the door, he could not be discovered; and should the stranger even see the Indian, neither entreaties nor rewards would prevail on him to stir a step with him.

They are lively only in parties of pleasure, rejoicings, entertainments, and especially dancing; but in all these the liquor must circulate briskly, and they continue drinking till they are entirely deprived both of sense and motion.

It is remarkable that the Indian women, whether maids or married, and Indian young men before they are of an age to contract matrimony, are never guilty of this vice: it being a maxim among them, that drunkenness is the privilege of none but masters of families, who, when they are unable to take care of themselves, have others to take care of them.

The women present the *chicha* (A) to their husbands in calabashes, till their spirits are raised; then one plays on a pipe and tabor, while others dance. Some of the best voices among the Indian women sing songs in their own language, and those who do not dance, squat down in the usual posture till it comes to their turn. When tired with intemperance, they all lie down together, without regarding whether they be near the wife of another or their own sister or daughter. These festivities sometimes continue three or four days, till the priest coming

(A) This is a liquor made from maize by the following process. The maize, after being soaked in water till it begin to grow, is dried in the sun, then parched a little, and last ground. The flour, after it has been well kneaded, is put with water into a large vessel, and left for two or three days to ferment. Its taste is nearly that of the most indifferent kind of cyder. It is a refreshing, nourishing, and aperitive liquor; but it will not keep above eight days without turning sour.

Peru. coming among them, throws away all the chicha, and disperses the Indians, lest they should procure more.

Their funerals are likewise solemnized with excessive drinking. The house is filled with jugs of chicha, for the solace of the mourners and other visitors; the latter even go out into the streets, and invite all of their nation who happen to pass by to come in and drink to the honour of the deceased. This ceremony lasts four or five days, and sometimes more, strong liquor being their supreme enjoyment.

⁵⁵ Their manner of contracting marriages. The Indians in the audience of Quito are said to act contrary to all other nations in their marriages; for they never make choice of a woman who has not been first enjoyed by others, which they consider as a certain indication of her personal attractions. After a young man has made choice of a woman, he asks her of her father, and having obtained his consent, the begin to cohabit together as man and wife, and assist the father-in-law in cultivating the land. At the end of three or four months, and frequently of a year, the husband leaves his bride or wife without any ceremony; and perhaps expostulates with his father-in-law for endeavouring to deceive him, by imposing upon him his daughter, whom nobody else had thought worthy of making a bedfellow. But if no disgust arises in the man on this account or any other, after passing three or four months in this commerce, which they call *amanarse*, or to habituate one's self, they then marry. This custom is still very common, though the whole body of the clergy have used all their endeavours to put a stop to it. Accordingly they always absolve them of that sin before they give them the nuptial benediction.

⁵⁶ Appearance of the country in this province. It has been observed, that the dependencies of the jurisdictions of Quito are seated between the two Cordilleras of the Andes, and that the air is more or less cold, and the ground more or less sterile, according to the height of the mountains. These barren tracts are called deserts; for though all the Cordilleras are dry, some are much more so than others; and the continual snow and frosts render some parts of them incapable of producing a single plant, and consequently they are uninhabitable by man or beast.

Some of these mountains, which appear to have their bases resting on other mountains, rise to a most astonishing height, and, reaching far above the clouds, are here, although in the midst of the torrid zone, covered with perpetual snow. From experiments made with a barometer on the mountain of Cotopaxi, it appeared that its summit was elevated 6252 yards above the surface of the sea, something above three geographical miles, which greatly exceeds the height of any other mountain in the known world.

Cotopaxi became a volcano about the time when the Spaniards first arrived in this country. A new eruption happened in 1743, which had been for some days preceded by a continual interior rumbling noise; after which an aperture was made in its summit, as also three others near the middle of its declivity; these parts, when the eruption commenced, were buried under prodigious masses of snow. The ignited substances which were ejected being mingled with a considerable quantity of snow and ice, melting amidst the flames, were carried down with such amazing rapidity, that the plain from Callo to Latacunga was overflowed, and all the houses with their wretched inhabitants were swept away

in one general and instantaneous destruction. The river of Latacunga was the receptacle of this dreadful flood, till becoming swollen above its banks, the torrent rolled over the adjacent country, continuing to sweep away houses and cattle, and rendered the land near the town of the same name as the river one vast lake. Here, however, the inhabitants had sufficient warning to save their lives by flight, and retreated to a more elevated spot at some distance. During three days the volcano ejected cinders, while torrents of lava with melted ice and snow poured down the sides of the mountain. The eruption continued for several days longer, accompanied with terrible roarings of the wind, rushing through the craters which had been opened. At length all was quiet, and neither smoke nor fire were to be seen; until in May 1744 the flames forced a passage through several other parts on the sides of the mountain; so that in clear nights the flames, being reflected by the transparent ice, exhibited a very grand and beautiful illumination. On the 13th of November following, it ejected such prodigious quantities of fire and lava, that an inundation equal to the former soon ensued, and the inhabitants of the town of Latacunga for some time gave themselves over for lost.

The most southern mountain of the Cordilleras is that of Mecas or Sangay, which is of a prodigious height, and the far greatest part of it covered with snow; yet from its summit issues a continual fire, attended with explosions which are plainly heard at 40 leagues distance. The country adjacent to this volcano is entirely barren, being covered with cinders ejected from its mouth. In this mountain rises the river Sangay, which being joined by the Upano, forms the Payra, a large river which discharges itself into the Maranon.

Pichincha, though famous for its great height, is 1278 yards lower than the perpendicular height of Cotopaxi, and was formerly a volcano, but the mouth or crater on one of its sides is now covered with sand and calcined matter; so that at present neither smoke nor fire issue from it. When Don George Juan and Don Antonio de Ulloa were stationed on it for the purpose of making astronomical observations, they found the cold on the top of this mountain extremely intense, the wind violent, and they were frequently involved in so thick a fog, or, in other words, a cloud, that an object at six or eight paces distance was scarcely discernible. The air grew clear, by the clouds moving nearer to the earth, and on all sides surrounding the mountain to a vast distance, representing the sea with the mountain standing like an island in the centre. When this happened, they heard the dreadful noise of the tempests that discharged themselves on Quito and the neighbouring country. They saw the lightning issue from the clouds, and heard the thunder roll far beneath them. While the lower parts were involved in tempests of thunder and rain, they enjoyed a delightful serenity; the wind was abated, the sky clear, and the enlivening rays of the sun moderated the severity of the cold. But when the clouds rose, their thickness rendered respiration difficult: snow and hail fell continually, and the wind returned with all its violence; so that it was impossible entirely to overcome the fear of being, together with their hut, blown down the precipice on whose edge it was built, or of being buried in it by the constant

Peru. flant accumulations of ice and snow. Their fears were likewise increased by the fall of enormous fragments of rocks. Though the smallest crevice visible in their hut was stopped, the wind was so piercing that it penetrated through; and though the hut was small, crowded with inhabitants, and had several lamps constantly burning, the cold was so great, that each individual was obliged to have a chafing-dish of coals, and several men were constantly employed every morning to remove the snow which fell in the night. By the feverities of such a climate their feet were swelled, and so tender that walking was attended with extreme pain, their hands covered with chilblains, and their lips so swelled and chopt that every motion in speaking drew blood.

57
Province of
Lima.

The next division of Peru is the audience of Lima, which is bounded on the north by Quito, on the east by the Cordilleras of the Andes, on the south by the audience of Los Charcos, and on the west by the Pacific ocean, it being about 770 miles in length from north to south, but of an unequal breadth.

58
Climate,
soil, &c.
in this pro-
vince.

The climate and soil of this country is uncommonly various; in some places it is exceedingly hot, in others insupportably cold, and in the city of Lima, where rain never falls, it is always temperate. The seasons vary within the compass of a few miles, and in certain parts of the audience all the vicissitudes of weather are experienced in 24 hours. It is extremely remarkable that no rains fall or rivers flow on the sea coasts, though the country is refreshed by thick fogs, and the heat abated by dense clouds that never condense into showers. This phenomenon has drawn the attention of many naturalists, without their being able satisfactorily to account for it.

Spring begins toward the close of the year, that is about the end of November or the beginning of December, when the vapours which fill the atmosphere during the winter subside, and the sun, to the great joy of the inhabitants, again appears, and the country then begins to revive, which, during the absence of his rays, had continued in a state of languor. This is succeeded by summer, which, though hot from the perpendicular direction of the sun's rays, is far from being insupportable; the heat, which indeed would otherwise be excessive, being moderated by the south winds, which always blow at this season, though with no great force. Winter begins at the latter end of June or the beginning of July, and continues till November or December, when the south winds begin to blow stronger, and to produce a certain degree of cold, not indeed equal to that in countries where ice and snow are known, but so keen that the light dresses are laid by, and cloth or other warm stuffs worn. During the winter the earth is covered with so thick a fog, as totally to intercept the rays of the sun; and the winds, by blowing under the shelter of this fog, retain the particles they contracted in the frozen zone. In this season only the vapours dissolve into a very small dew, which everywhere equally moistens the earth; by which means all the hills, which during the other parts of the year offer nothing to the sight but rocks and wastes, are clothed with verdure and enamelled with flowers of the most beautiful colours. These dews never fall in such quantities as to impair the roads or incommode the traveller; a very thin stuff will not soon be wet through; but the continuance of the mists during the whole winter, without

Peru. being exhaled by the sun, fertilizes every part of the country.

From a table of meteorological observations made in the city of Lima, from the month of March 1791, to March 1792, it appears that the thermometer was lowest during the month of September, when it descended to 62°, and that it was highest in the month of March, when it rose as high as 84°. These temperatures denote the extremes of heat and cold in the winter and summer of this climate.

Lima is as free from tempests as from rain; so that those of the inhabitants who have neither visited the mountains nor travelled into other parts, are absolute strangers to thunder and lightning, and are therefore extremely terrified when they first hear the former or see the latter. But it is very remarkable, that what is here entirely unknown should be so common 30 leagues to the east of Lima; it being no farther to the mountains, where violent rains and tempests of thunder and lightning are as frequent as at Quito.

But though the capital is freed from the terror of these tempests, it is subject to what is much more dreadful. Earthquakes happen here so frequently, that the inhabitants are under continual apprehensions of being, from their suddenness and violence, buried in the ruins of their own houses: yet these earthquakes, though so sudden, have their prefaces, one of the principal of which is a rumbling noise in the bowels of the earth about a minute before the shocks are felt, that seems to pervade all the adjacent subterraneous part; this is followed by dismal howlings of the dogs, who seem to preface the approaching danger. The beasts of burden passing the streets stop, and by a natural instinct spread open their legs, the better to secure themselves from falling. On these portents the terrified inhabitants fly from their houses into the streets with such precipitation, that if it happens in the night they appear quite naked; the urgency of the danger at once banishing all sense of delicacy or shame. Thus the streets exhibit such odd and singular figures as might afford matter of diversion, were it possible to be diverted in so terrible a moment. This sudden concourse is accompanied with the cries of children waked out of their sleep, blended with the lamentations of the women, whose agonizing prayers to the saints increase the common fear and confusion. The men are also too much affected to refrain from giving vent to their terror; so that the whole city exhibits a dreadful scene of consternation and horror.

The earthquakes that have happened at the capital are very numerous. The first since the establishment of the Spaniards was in 1582; but the damage was much less considerable than in some of the succeeding. Six years after Lima was again visited by another earthquake, so dreadful, that it is still solemnly commemorated every year. In 1609 another happened, which overturned many houses. On the 27th of November 1630, such prodigious damage was done in the city by an earthquake, that, in acknowledgement of its not having been entirely demolished, a festival on that day is annually celebrated. Twenty-four years after, on the 3d of November, the most stately edifices in the city, and a great number of houses, were destroyed by an earthquake; but the inhabitants retiring, few of them perished. Another dreadful one happened in 1678; but one of the most terrible was on the 28th of October

1687.

Peru.

1687. It began at four in the morning, and destroyed many of the finest public buildings and houses, in which a great number of the inhabitants perished; but this was little more than a prelude to what followed; for two hours after, the shock returned with such impetuous concussions, that all was laid in ruins, and the inhabitants felt themselves happy in being only spectators of the general devastation, by having saved their lives, though with the loss of all their property. During this second shock, the sea retiring considerably, and then returning in mountainous waves, entirely overwhelmed Callao, which is at five miles distance from Lima, and all the adjacent country, together with the miserable inhabitants. From that time six earthquakes have happened at Lima previous to that of 1746. This last was on the 28th of October, at half an hour after ten at night, when the concussions began with such violence, that in little more than three minutes the greatest part, if not all the buildings in the city, were destroyed, burying under their ruins those inhabitants who had not made sufficient haste into the streets and squares, the only places of safety. At length the horrible effects of the first shock ceased; but the tranquillity was of short duration, the concussions swiftly succeeding each other. The fort of Callao also sunk into ruins; but what it suffered from the earthquake in its building was inconsiderable, when compared to the dreadful catastrophe which followed; for the sea, as is usual on such occasions, receding to a considerable distance, returned in mountainous waves, foaming with the violence of the agitation, and suddenly buried Callao and the neighbouring country in its flood. This, however, was not entirely effected by the first swell of the waves; for the sea retiring farther, returned with still greater impetuosity, and covered both the walls and other buildings of the place; so that whatever had escaped the first inundation was totally overwhelmed by those succeeding mountainous waves. Twenty-three ships and vessels, great and small, were then in the harbour, 19 of which were sunk, and the other 4, among which was a frigate named St Fermin, were carried by the force of the waves to a considerable distance up the country. This terrible inundation and earthquake extended to other parts on the coast, and several towns underwent the same fate as the city of Lima; where the number of persons who perished within two days after it began, amounted, according to the bodies found, to 1300, beside the maimed and wounded, many of whom lived only a short time in great torture. The present population of this city, taken from accurate sources, amounts to 52,627.

The country of Lima enjoys great fertility, producing all kinds of grain and a prodigious variety of fruit. Here industry and art supply that moisture which the clouds withhold. The ancient incas of Peru caused small canals to be formed, in order to conduct the waters of the rivers to every part of the country. The Spaniards, finding these useful works executed to their hands, had only to keep them in order; and by these are watered spacious fields of barley, large meadows, plantations, vineyards, and gardens, all yielding uncommon plenty. Lima differs from Quito, where the fruits of the earth have no determined season; for here the harvest is gathered in, and the trees drop their leaves in the proper season.

Although the summer here is hot, yet venomous crea-

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tures are unknown; and the same may be said of the territory called *Valles*, though here are some ports, as Tumbez and Piura, where the heat is almost as great as that of Guayaquil. This singularity can therefore proceed from no other cause than the natural drought of the climate.

The audience of Lima is divided into four bishoprics, ⁵⁹ Divisions of the audience of Lima. Truxillo, Guamanga, Cusco, and Arequipa. The diocese of Truxillo lies to the north of the archiepiscopal diocese of Lima, and like all the others is divided into several jurisdictions. The city of Truxillo is seated in 8° 6' south latitude, in a pleasant situation, though in a sandy soil.

In the diocese of Guamanga is a rich quicksilver mine, from which the inhabitants of a neighbouring town procure their whole subsistence; the coldness of the air in that place checking the growth of all kinds of grain and fruit, so that they are obliged to purchase them from their neighbours. The quicksilver mines wrought here supply all the silver mines in Peru with that necessary mineral, and notwithstanding the prodigious quantities already extracted, no diminution is perceived.

Cusco, which gives name to another diocese, is the most ancient city of Peru, being of the same date with the empire of the incas, and was founded by them as the capital of the empire. On the mountain contiguous to the north part of the city are the ruins of a famous fort built by the incas; whence it appears that their design was to inclose the whole mountain with a prodigious wall, of such construction as to render its ascent absolutely impracticable to an enemy, in order to prevent all approach to the city. This wall was entirely of freestone, and strongly built, some of the stones being of a prodigious magnitude. The city of Cusco is nearly equal to that of Lima. See Cusco.

In this bishopric are several mines of gold and silver, that are extremely rich.

The fourth diocese of the audience of Lima is Arequipa, which contains the city of the same name, one of the largest in Peru. It is delightfully situated in a plain; the houses are well built of stone, and are generally lofty, commodious, finely decorated on the outside, and neatly furnished within. The temperature of the air is extremely agreeable, the cold being never excessive, or the heat troublesome; so that the fields are always clothed with verdure, and enamelled with flowers, as in a perpetual spring. But these advantages are allayed by its being frequently exposed to dreadful earthquakes; for by these convulsions of nature it has been four times laid in ruins. The city is, however, very populous, and among its inhabitants are many noble families.

In this bishopric are several gold and silver mines, and in some parts are large vineyards, from which considerable quantities of wine and brandy are made. Among the other productions is Guinea pepper, in which the jurisdiction of Arica in this diocese carries on a very advantageous trade, the annual produce of these plantations bringing in no less than 60,000 dollars per annum. The pods of this pepper are about a quarter of a yard in length, and when gathered are dried in the sun and packed up in bags of rushes, each bag containing an aroba or a quarter of a hundred weight, and thus they are exported to all parts. Other places of

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this

Peru. This jurisdiction are famous for vast quantities of large and excellent olives, far exceeding the finest produced in Europe, being nearly, it is said, the size of a hen's egg.

60
The audience of Charcas.

The audience of Charcas, the last division of Peru, is equal in extent to that of Lima; but many of its parts are not so well inhabited, some being full of vast deserts and impenetrable forests, while others have extensive plains intercepted by the stupendous height of the Cordilleras: the country is inhabited only in such parts as are free from those inconveniences. It is bounded on the north by the diocese of Cusco, and reaches southward to Buenos Ayres; on the east it extends to Brasil; and on the west it reaches to the Pacific ocean, particularly at Atacama. The remainder of the province borders on the kingdom of Chili.

61
Divisions, &c. of this audience.

This audience is divided into the archbishopric of Plata, and five bishoprics. We shall begin with the former.

The famous mountain of Potosi is known all over the commercial world for the immense quantity of silver it has produced. The discovery of this amazing treasure happened at the commencement of the year 1545, by a mere accident, which we shall mention afterwards. At a small distance from it are the hot medicinal baths, called *Don Diego*, whither some resort for health and others for amusement.

62
How the country was at first settled by the Spaniards.

At the time when the first conquests were made, when emigrations were most frequent, the country of the Incas had a much greater reputation for riches than New Spain; and, in reality, for a long time much more considerable treasures were brought away from it. The desire of partaking of them must necessarily draw thither, as was really the case, a greater number of Castilians. Though almost all of them went over thither with the hope of returning to their country to enjoy the fortune they might acquire, yet the majority settled in the colony. They were induced to this by the softness of the climate, the salubrity of the air, and the goodness of the provisions. Mexico presented not the same advantages, and did not give them reason to expect so much independence as a land infinitely more remote from the mother-country.

Cusco attracted the conquerors in multitudes. They found this capital built on a ground that was very irregular, and divided into as many quarters as there were provinces in the empire. Each of the inhabitants might follow the usages of his native country; but every body was obliged to conform to the worship established by the founder of the monarchy. There was no edifice that had any grandeur, elegance, or convenience; because the people were ignorant of the first elements of architecture. The magnificence of what they called the *palace of the sovereign, of the princes of the blood, and of the great men of his empire*, consisted in the profusion of the metals that were lavished in decorating them. The temple of the Sun was distinguished above all other edifices; its walls were incrustated or sheathed with gold and silver, ornamented with divers figures, and loaded with the idols of all the nations whom the Incas had enlightened and subdued.

As it was not a solicitude for their own preservation which occupied the Spaniards at first, they had no sooner pillaged the immense riches which had been amassed

at Cusco for four centuries, than they went in great numbers in 1534, under the order of Sebastian de Benalcazar, to undertake the destruction of Quito. The other towns and settlements of the empire were overrun with the same spirit of rapine; and the citizens and the temples were plundered in all parts.

Peru.

Those of the conquerors, who did not take up their residence in the settlements which they found already formed, built towns on the sea coasts, where before there were none: for the sterility of the soil had not permitted the Peruvians to multiply much there; and they had not been induced to remove thither from the extremity of their country, because they failed very little. Paita, Truxillo, Callao, Pisca, and Arica, were the roads which the Spaniards deemed most convenient for the communication they intended to establish among themselves and with the mother-country. The different positions of these new cities determined the degree of their prosperity.

Those which were afterwards built in the inland parts of the country were not erected in regions which presented a fertile soil, copious harvests, excellent pastures, a mild and salubrious climate, and all the conveniences of life. These places, which had hitherto been so well cultivated by a numerous and flourishing people, were now totally disregarded. Very soon they exhibited only a deplorable picture of a horrid desert; and this wildness must have been more melancholy and hideous than the dreary aspect of the earth before the origin of societies. The traveller, who was led by accident or curiosity into these desolate plains, could not forbear abhorring the barbarous and bloody authors of such devastations, while he reflected that it was not owing even to the cruel illusions of glory, and to the fanaticism of conquest, but to the stupid and abject desire of gold, that they had sacrificed so much more real treasure, and so numerous a population.

This insatiable thirst of gold, which neither tended to subsistence, safety, nor policy, was the only motive for establishing new settlements, some of which have been kept up, while several have decayed, and others have been formed in their stead. The fate of them all has corresponded with the discovery, progress, or declension, of the mines to which they were subordinate.

Fewer errors have been committed in the means of ⁶³procuring provisions. The natives had hitherto lived living of hardly on any thing else but maize, fruits, and pulse, ^{the natives.} for which they had used no other seasoning except salt and pimento. Their liquors, which were made from different roots, were more diversified: of these the chicha was the most usual; but the conquerors were not satisfied either with the liquors or with the food of the people they had subdued. They imported vines from the Old World, which soon multiplied sufficiently in the sands of the coasts at Ica, Pisca, Nasca, Moquequa, and Truxillo, to furnish the colony with the wine and brandy it wanted. Olives succeeded still better; and yielded a great abundance of oil, which was much superior to that of the mother-country. Other fruits were transplanted with the same success. Sugar succeeds so well, that none of any other growth can be compared to that which is cultivated in those parts, where it never rains. In the inland country wheat and barley

Peru. barley were sown; and at length all the European quadrupeds were soon found grazing at the foot of the mountains.

This was a considerable step; but there still remained much more to be done. After they had provided for a better and a greater choice of subsistence, the next care of the Spaniards was to have a dress more commodious and more agreeable than that of the Peruvians. These were, however, better clothed than any other American nation. They owed this superiority to the advantage which they alone possessed, of having the LLAMA and PACOS, domestic animals which served them for this use. See CAMELUS, MAMMALIA *Index*.

After the conquest, all the Indians were obliged to wear clothes. As the oppression under which they groaned did not allow them to exercise their former industry, they contented themselves with the coarser cloths of Europe, for which they were made to pay an exorbitant price. When the gold and silver which had escaped the rapacity of the conquerors were exhausted, they thought of re-establishing their national manufactures. These were some time after prohibited, on account of the deficiency which they occasioned in the exports of the mother-country. The impossibility which the Peruvians found of purchasing foreign stuffs and paying their taxes, occasioned permission to be given at the end of ten years for their re-establishment. They have not been discontinued since that time; and have been brought to as great a degree of perfection as it was possible they could be under a continual tyranny.

With the wool of the vicuna, a species of wild pacos, they make, at Cusco and in its territory, stockings, handkerchiefs, and scarfs. These manufactures would have been multiplied, if the spirit of destruction had not fallen on animals as well as on men. The same wool, mixed with that of the sheep imported thither from Europe, which have exceedingly degenerated, serves for carpets, and makes also tolerably fine cloth. Fleeces of inferior quality are employed in serges, druggets, and in all kinds of coarse stuffs.

The manufactures subservient to luxury are established at Arequipa, Cusco, and Lima. In these three towns is made a prodigious number of gold toys and plate, for the use of private persons, and also for the churches. All these manufactures are but coarsely wrought, and mixed with a great deal of copper. We seldom discover more taste in their gold and silver laces and embroideries which their manufactures also produce. This is not altogether the case in regard to their lace, which, when mixed with that of Europe, looks very beautiful. This last manufacture is commonly in the hands of the nuns, who employ in it the Peruvian girls, and the young Mestees of the towns, who for the most part before marriage pass some years in the convent.

Other hands are employed in painting and gilding leather for rooms, in making with wood and ivory pieces of inlaid work and sculpture, and in drawing figures on the marble that is found at Cucuca, or on linen imported from Europe. These different works, which are almost all manufactured at Cusco, serve for ornaments for houses, palaces, and temples: the drawing of them is not bad, but the colours are neither exact nor permanent. If the Indians, who invent nothing, but are excellent imitators, had able masters and excellent models,

they would at least make good copyists. At the close of the last century, some works of a Peruvian painter, named *Michael de St Jacques*, were brought to Rome; and the connoisseurs discovered marks of genius in them.

Though the Peruvians were unacquainted with coin, they knew the use of gold and silver; for they employed them in different kinds of ornaments. Independent of what the torrents and accident procured them of these metals, some mines had been opened of little depth. The Spaniards have not transmitted to us the manner in which these rich productions were drawn from the bowels of the earth. Their pride, which has deprived us of so much useful knowledge, undoubtedly made them think, that, in the inventions of a people whom they called *barbarous*, there was nothing that was worthy to be recorded.

The difference as to the manner in which the Peruvians worked their mines, did not extend to the mines themselves. The conquerors opened them on all sides. At first the gold mines tempted the avarice of the greater number. Fatal experience discouraged those whom passion had not blinded. They clearly saw, that, for some enormous fortunes raised in this manner, great numbers, who had only moderate fortunes, were totally ruined. These mines sunk into such discredit, that, in order to prevent them from being abandoned, the government was obliged to take the 20th part of their produce, instead of the fifth which it at first received.

The mines of silver were more common, more equal, and richer. They even produced silver of a singular species, rarely found elsewhere. Towards the sea-coast, great lumps of this metal are found in the sands.

There are a great number of other mines which are infinitely more important, and are found in the rocks and on the mountains. Several of them gave false hopes. Such, in particular, was that of Ucuntaya, discovered in 1713. This was only an incrustation of almost massive silver, which at first yielded several millions, but was soon exhausted.

Others which were deeper have been alike deserted. Their produce, though equal to what it was originally, was not sufficient to support the expence of working them, which augmented every day. The mines of Quito, Cusco, and Arequipa, have experienced that revolution which awaits many of the rest.

There are greater numbers of very rich mines which the waters have invaded. The disposition of the ground, which from the summit of the Cordilleras goes continually shelving to the South sea, must necessarily render these events more common at Peru than in other places. This inconvenience, which with greater care and skill might often have been prevented or diminished, has been in some instances remedied.

Joseph Salcedo, about the year 1660, had discovered, not far from the town of Puna, the mine of Laycacota. It was so rich, that they often cut the silver with a chisel. Prosperity had so elevated the mind of the proprietor, that he permitted all the Spaniards who came to seek their fortune in this part of the New World, to work some days on their own account, without weighing or taking any account of the presents he made them. This generosity drew around him an infinite number of

Peru

people, whose avidity made them quarrel with each other, and the love of money made them take up arms and fall upon one another; and their benefactor, who had neglected no expedient to prevent and extinguish their sanguinary contentions, was hanged as being the author of them. Whilst he was in prison, the water got possession of his mine. Superstition soon made it imagined that this was a punishment for the horrid act they had perpetrated against him. This idea of divine vengeance was revered for a long time; but at last, in 1740, Diego de Bacna associated with other opulent people to avert the springs which had deluged so much treasure. The labours which this difficult undertaking required, were not finished till 1754. The mine yields as much now as it did at first. But mines still richer than this have been discovered. Such, for example, is that of Potosi, which was found in the same country where the Incas worked that of Porco.

An Indian, named *Hualpa*, in 1545, pursuing some deer, in order to climb certain steep rocks laid hold of a bush, the roots of which loosened from the earth, and brought to view an ingot of silver. The Indian had recourse to it for his own use; and never failed to return to his treasure every time that his wants or his desires solicited him to it. The change that had happened in his fortune was remarked by one of his countrymen, and he discovered to him the secret. The two friends could not keep their counsel and enjoy their good fortune. They quarrelled; on which the indiscreet confidant discovered the whole to his master, Villaroell, a Spaniard who was settled in the neighbourhood. Upon this the mine became known, and was worked; and a great number of them were found in its vicinity; the principal of which are in the northern part of the mountain, and their direction is from north to south. The most intelligent people of Peru have observed, that this is in general the direction of the richest mines.

The fame of what was passing at Potosi soon spread abroad; and there was quickly built at the foot of the mountain a town, consisting of 60,000 Indians and 10,000 Spaniards. The sterility of the soil did not prevent its being immediately peopled. Corn, fruit, flocks, American stuffs, European luxuries, arrived there from every quarter. Industry, which everywhere follows the current of money, could not search for it with so much success as at its source. It evidently appeared that in 1738 these mines produced annually near 978,000*l.* without reckoning the silver which was not registered, and what had been carried off by fraud. From that time the produce has been so much diminished, that no more than one-eighth part of the coin which was formerly struck is now made.

At the mines of Potosi, and all the mines of South America, the Spaniards, in purifying their gold and silver, use mercury, with which they are supplied from Guanaca Velica. The common opinion is, that this mine was discovered in 1564. The trade of mercury was then still free: it became an exclusive trade in 1571. At this period all the mines of mercury were shut; and that of Guanaca Velica alone was worked, the property of which the king reserved to himself. It is now found to diminish. This mine is dug in a prodigiously large mountain, 60 leagues from Lima. In its profound abysses are seen streets, squares, and a chapel, where the mysteries of religion on all festivals are

celebrated. Millions of flambeaux are continually kept to enlighten it.

Private people at their own expence work the mine of Guanaca Velica. They are obliged to deliver to government, at a stipulated price, all the mercury they extract from it. As soon as they have procured the quantity which the demands of one year require, the work is suspended. Part of the mercury is sold on the spot, and the rest is sent to the royal magazines throughout all Peru; from whence it is delivered out at the same price it is sold for in Mexico. This arrangement, which has occasioned many of the mines to drop, and prevented others from being opened, is inexcusable in the Spanish system. The court of Madrid, in this respect, merits the same reproaches as a ministry in other countries would incur, that would be blind enough to lay a duty on the implements of agriculture.

The mine of Guanaca Velica generally affects those who work in it with convulsions: this and the other mines, which are not less unhealthy, are all worked by the Peruvians. These unfortunate victims of an insatiable avarice are crowded together and plunged naked into these abysses, the greatest part of which are deep, and all excessively cold. Tyranny has invented this refinement in cruelty, to render it impossible for any thing to escape its restless vigilance. If there are any wretches who long survive such barbarity, it is the use of cocoa that preserves them.

In the Cordilleras, near the city of Paz, is a mountain of remarkable height, called *Illimani*, which doubtless contains immense riches; for a crag of it being some years ago seared by a flash of lightning, and falling on a neighbouring mountain, such a quantity of gold was found in the fragments, that for some time that metal was sold at Paz for eight pieces of eight *per* ounce; but its summit being perpetually covered with ice and snow, no mine has been opened in the mountain.

The city of La Paz is of a middling size, and from its situation among the breaches of the Cordilleras, the ground on which it stands is unequal, and it is also surrounded by mountains. When the river Titicaca is increased, either by the rains, or the melting of the snow on the mountains, its current forces along large masses of rocks with some grains of gold, which are found after the flood has subsided. Hence some idea may be formed of the riches inclosed in the bowels of these mountains; a remarkable proof of which appeared in the year 1730, when an Indian, washing his feet in the river, discovered so large a lump of gold, that the marquis de Castel Fuerte gave twelve thousand pieces of eight for it, and sent it as a present to the king of Spain.

In a period of ten years, the Peruvian mines, without including those of Quito and Buenos Ayres, yielded 35,359 marks of gold, 22 carats fine, and 3,739,763 marks of silver. This has been estimated at 7,703,545*l.* sterling. The above period is included between the years 1780 and 1790.

Balsam of PERU. See MYROXILON, BOTANY and MATERIA MEDICA Index.

PERUGIA, a town of Italy, in the pope's territories, and capital of Perugia. It is an ancient, handsome, populous, and large city, with a strong citadel, an university, and a bishop's see. The churches, and many

Peru,
Perugia.

Perugino ||
Petaguel. } many other buildings, as well public as private, are very handsome. It is seated on a hill, in E. Long. 12. 20. N. Lat. 43. 6.

PERUGINO, a province of Italy, in the territory of the church, bounded on the west by Tuscany, on the south by Civitiano, on the east by the duchies of Spoleto and Urbino, and on the north by the county of Citta Castellana. It is one of the smallest provinces in the territory of the church. The air is very pure, and the soil fertile in corn and good wine; besides, the lake Perugia supplies them with plenty of fish. The capital town is Perugia. The lake is eight miles from the city, and is almost round, being about five miles in diameter; in it there are three islands. This province is about 25 miles in length, and near as much in breadth.

PERUGINO. See MONTANINI.

PERUKE. See PERRUKE.

PERUVIAN BARK. See CINCHONA, and *JESUITS Bark*, *MATERIA MEDICA Index*.

PERUVIANA, a general name given to that vast peninsula, extending itself from the isthmus of Darien to Cape Horn, in the form of a triangle, of which the *Terra Magellanica* and the cape form the vertex. It includes the whole of South America, although, as is well known, all the countries included within these limits do not acknowledge the dominion of the crown of Spain. See *TERRA Firma*.

PESARO, a town of Italy, in the territory of the pope, and duchy of Urbino, with a bishop's see. It is a large place, whose streets are paved with bricks. The castle is very well fortified, the harbour excellent, and the cathedral church magnificent. The environs are remarkable for producing good figs, of which they send large quantities to Venice. It is seated on an eminence at the mouth of the river Fogha, on the gulf of Venice. E. Long. 13. 0. N. Lat. 43. 56.

PESCARA, a very strong town in the kingdom of Naples, and in the Hither Abruzzo; seated at the mouth of a river of the same name, which falls into the gulf of Venice. E. Long. 15. 2. N. Lat. 42. 27.

PESCENIUS NIGER. See NIGER.

PESCHIERA, a small but strong town of Italy, in the Veronese, with a castle, and a strong fort; seated on the river Mincio or Menzo, which proceeds from the lake Garda. E. Long. 11. 4. N. Lat. 45. 27.

PESENAS, an ancient town of France, in Languedoc, and in the diocese of Agde; delightfully seated on the river Pein, 12 miles north-east of Bessiers, and eight north of Agde. E. Long. 3. 34. N. Lat. 43. 28.

PESSARY, in *Medicine*, a solid substance composed of wool, lint, or linen, mixed with powder, oil, wax, &c. made round and long like a finger, in order to be introduced into the exterior neck of the matrix, for the cure of several uterine disorders.

PEST, a town of Upper Hungary, and capital of a county of the same name, seated on the Danube, in a fine plain, over-against Buda, 85 miles south-east of Presburg. E. Long. 18. 25. N. Lat. 47. 24.

PESTILENCE, in *Medicine*, the same with the PLAGUE.

PETAGUEL, a territory of South America, in Brazil, bounded on the north by Dele; on the east by the sea; on the south by the captainship of Rio-Grande; and on the west by Tupuya. It contains mines of silver.

PETAL, in *Botany*, one of the coloured leaves which compose the flower.

PETALISM, a mode of deciding on the guilt of citizens, similar to the Athenian OSTRACISM. It was introduced in Syracuse about the year before Christ 460, in order to prevent the tyranny of the richer citizens, who had often about that time aimed at the diadem. To prevent, therefore, the evils daily arising from thence, and to bring down the aspiring minds of the wealthy citizens, the Syracusans were forced to make a law not unlike that of the Athenian ostracism; for as at Athens every citizen was to write on a shell the name of the person whom they conceived to be the most likely, on account of his wealth and adherents, to aspire to the crown; so at Syracuse they were to write on a leaf the names of such as they apprehended powerful enough to usurp the sovereignty. When the leaves were counted, he who had the most suffrages against him was, without any further inquiry, banished for five years. This new-contrived method of impairing the estates, and weakening the interest of the overgrown citizens, was called *petalism*, from the Greek word *petalon*, which signifies "a leaf." This law was attended with many evil consequences; for those who were most capable of governing the commonwealth were driven out, and the administration of public affairs committed to the meanest of the people; nay, many of the chief citizens, who were able to render their country great service, fearing to fall under penalties of this law, withdrew from the city, and lived private in the country, not concerning themselves with public affairs: whence all the employments being filled with men of no merit or experience, the republic was on the brink of ruin, and ready to fall into a state of anarchy and confusion. The law therefore of petalism, upon more mature deliberation, was repealed soon after it had been first enacted, and the reins of government were again put into the hands of men who knew how to manage them.

PETARD, in the art of war. See GUNNERY.

PETAU, DENIS, or *Dionysius PETAVIUS*, a French Jesuit of great erudition, was born at Orleans in 1583. His father was a man of literature, and observing strong parts and an excellent genius for letters in his son, he took every means in his power to improve them. He used to tell his son, that he ought to qualify himself so, as to be able to attack and confound "the giant of the Allophylæ;" meaning that most eminent scholar Joseph Scaliger, whose abilities and learning were allowed to have done great honour and much service to the reformed. Young Petavius seems to have entered readily into his father's views; for he studied most intensely, and afterwards levelled much of his erudition against Scaliger. He joined the study of the mathematics to that of the belles lettres; and afterwards applied himself to a course of philosophy, which he began in the college of Orleans, and finished at Paris. He afterwards maintained theses in Greek, which was as familiar to him as Latin; and the Latin, it is said, he understood better than he did his own native language. When he was pretty well advanced, he had free access to the king's library, which he often visited on account of the Latin and Greek manuscripts. Among other advantages which accompanied his literary pursuits, was the friendship of Isaac Casaubon, whom Henry IV. called to Paris in 1600. It was at Casaubon's instigation, that Petavius, though then
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but very young, undertook an edition of The Works of Synefus. In this edition he corrected the Greek from the manuscripts, translated that part which yet remained to be translated into Latin, and wrote notes upon the whole. He was but 19 years of age when he was made professor of philofophy in the univerfity of Bourges; and he spent the two following years in ftudying the ancient philofophers and mathematicians. In 1604, when Morel, professor of Greek at Paris, published The Works of Chryfoftom, fome part of Petavius's labours on Synefus were added to them: from the title of which we learn, that he then took the name of *Petavius*, which he afterwards changed into *Petavius*. His own edition of The Works of Synefus did not appear till 1612.

He entered into the fociety of the Jefuits in 1605, and did great credit to it by his vast and profound erudition. He became a zealous advocate for the church of Rome; and there was no way of ferving it more agreeable to him than that of criticifing and abufing its adverfaries. He was moft bitter againft Scaliger; nor did he even spare his friend Cafaubon whenever he came in his way.—Petavius excelled particularly in the dark fcience of chronology; the learned world in general being obliged to him for fome exact and nice difquifitions on this fubject. His chief work, which is in great repute to this day, he intitled, *Rationarium Temporum*. It is an abridgement of univerfal hiftory, from the earlieft times to 1632, in chronological order, with references to proper authorities. It was improved, and feveral additions made to it, by Perizonius, and others after his death. This eminent father, after a very laborious life, died at Paris in the end of the year 1652, aged 69. Gaffendus, in his life of Petchelii, fays he was the moft consummate fcholar the Jefuits ever had; and an opinion very likely to be true, when we confider that he often contended fuccefsfully with Scaliger, Salmafius, and others, whose abilities have been univerfally acknowledged. His judgement, however, was not equal to his erudition, and his controverfial writings are full of founnels and spleen. We have the following character of a great work of Petavius by an author of much celebrity, but who perhaps is as much biassed on the fide of infidelity as he thinks this learned Jefuit was in favour of the church of Rome. The *Dogmata Theologica* of Petavius are a work of incredible labour and compafs: the volumes which relate folety to the incarnation (two folios, 5th and 6th, of 837 pages) are divided into 16 books—the firft of his hiftory, the remainder of controverfy and doctine. The Jefuit's learning is copious and correct; his Latinity is pure, his method clear, his argument profound and well connected; but he is the flave of the fathers, the fource of heretics, and the enemy of truth and candour, as often as they are inimical to the Catholic caufe.

PETAU, an ancient town of Germany, in the circle of Austria, and in Stiria. It is a handsome place, and is feated on the river Drave, 35 miles north-eaft of Cillee, and 109 fouth of Vienna. E. Long. 15. 36. N. Lat. 48. 40.

PETCHELI, a province of Asia, in China, and the chief in the whole empire; bounded on the eaft by the fea, on the north by the great wall, on the weft by Chanfi, and on the fouth by Chantong and Honan. "This province contains nine cities of the firft clafs, which have feveral others under their jurifdiction; thefe are about 40 in number, lefs confiderable indeed, but all

furrounded with walls and ditches. Petcheli has few mountains. Its foil is fandy, and produces very little rice; but all other kinds of grain abound there, as well as the greater part of the fruit-trees we have in Europe. It pays an annual tribute to the emperor, which, according to Father Martini, confifts of 601,153 bags of rice, wheat, and millet; 224 pounds of linfeed; 45,135 of fpun filk; 13,748 of cotton; 8,737,248 trullies of itraw for the horfes belonging to the court, and 180,870 meafures of falt, each containing 124 pounds; which is proportionably much inferior to that paid by other provinces. The population of this province is eftimated at 38,000,000.

"It is remarked that the people of this province have not the fame aptitude for acquiring the fciences as thofe who inhabit the fouthern provinces of the empire; but they are more robuft and warlike; and better calculated to endure the hardfhips and fatigue of war. This is the cafe with the Chinefe of all the other northern countries.

"The face of the country here being flat and level, permits the ufe of a kind of carriage, the conftruction of which appears to be rather fingular. Father Martini, one of the firft miffionaries in China, thus defcribes it: 'They ufe, in the province of Petcheli, a kind of chariot with one wheel, and conftructed in fuch a manner, that there is room in the middle for only one perfon, who fits as if on horfeback; the driver pushes behind, and, by means of wooden levers, makes the chariot advance with fafety and expedition. This has perhaps given rife to the report of chariots driven in that country by the wind, which the Chinefe direct oyer land with fails, as they do fhips at fea. A French miffionary, who traversed this province in 1768, feems to have made ufe of the fame kind of carriage. 'We quitted the canal (fays he) to travel in carts, which is customary in this part of China; but it is difagreeable beyond defcription. The cart is amazingly clumsy, and has a great refemblance to the carriage of a gun: there is room in it for only one perfon, who is frequently obliged to fit crofs-legged, as our taylors do in Europe; it jolts prodigioufly; and, while the traveller is expofed to the fcorching rays of the fun, fuch clouds of duft fometimes arife as almoft fuffocate him.'

"The temperature of the air of this province does not feem to agree with its latitude. Although Petcheli extends no farther than to the 42 degree of north latitude, yet all the rivers there are fo much frozen during four months in the year, that horfes and wagons with the heaviest loads may fafely pafs them. It deserves to be remarked, that the whole body of ice is formed in one day, and that feveral are neceffary to thaw only the furface. What may appear no lefs extraordinary is, that during thefe fevere frofts one does not feel that fharp and pinching cold which accompanies the production of ice in Europe. Thefe phenomena cannot be accounted for, but by attributing them to the great quantity of nitre which is found difperfed throughout this province, and to the ferenity of the fky, which, even during winter, is feldom obfcured by a cloud. The phyfical explanation, which we have given of this fingular temperature, is fully confirmed by experiments lately made by Father Amiot at Peking, which convinced him, that in this capital and neighbourhood, as far as feven or eight

Petcheli.

Petcheli. eight leagues around, the water, air, and earth, equally abound with nitre.

“ With regard to the water, the facility with which it freezes, the solidity of the ice and its duration, evidently announce the presence of nitre. A tub filled with water, placed near one of Reaumur’s thermometers, had its surface immediately frozen, when the mercury stood only one degree above the freezing point; and when it stood three degrees below freezing, the water became a solid mass of ice, if the diameter of the vessel did not exceed a foot and a half, and the depth of the water four or five inches. This water, when the weather was fine, continued in the same state of congelation as long as the mercury in the thermometer did not rise higher than three degrees above 0; when the mercury rose higher, it then began to dissolve, but so slowly, that two or three days were scarcely sufficient to restore it to its former fluidity.” Grofier goes on to relate other experiments of Father Amiot, which were made with a view to discover the cause of the water’s freezing so in this temperate climate; and he then proceeds to tell us, that “ if the waters of the province of Petcheli contain much nitre, it is no less certain, that the air which one breathes there is abundantly impregnated with it. The following are indubitable proofs of it: 1st, Notwithstanding unwholesome food, such as the flesh of the greater part of domestic animals that have died of old age or disease, which the people of this province greedily devour, notwithstanding filth and all the inconveniences resulting from low, damp, and confined lodgings, where all the individuals of the same family are, as it were, heaped one upon another, the plague never makes its appearance in Petcheli; and the people are seldom attacked by any of those epidemical distempers which are so common in Europe. 2dly, Provisions of every kind may be kept at Peking a long while, without being subject to corruption. Raisins are eaten there fresh even in May, apples and pears till midsummer; wild boars, stags, deer, roebucks, rabbits, hares, pheasants, ducks, geese, and all kinds of game, brought from Tartary to Peking after the commencement of winter; fish of every species, transported from the rivers of Leaotong—will keep without the assistance of salt, in their state of congelation, for two or three months, although they are exposed every day in the markets, carried from the markets to private houses, and from private houses brought back to the markets until they are all sold, which does not happen before the end of March. It is certain that these facts announce an antiseptic quality in the air, which must undoubtedly proceed from the great quantity of nitre contained in it.

“ 3dly, The earth which forms the soil of Petcheli abounds no less with nitre; whole fields may be seen in the neighbourhood of Peking which are covered with it. Every morning at sunrise, the country in certain cantons appears white as if sprinkled by a gentle fall of snow. If a quantity of this substance be swept together, a great deal of kien, nitre, and salt, may be extracted from it. The Chinese pretend that this salt may be substituted for common salt; however this may be, it is certain, that, in the extremity of the province towards Siuen-hoa-fou, poor people, and the greater part of the peasants, make use of no other. With regard to the kien procured from the earth, they use it for washing

linen as we do soap. Although the land of Petcheli be replete with nitrous particles, it does not, however, form dry deserts; it is cultivated with care, and becomes fruitful by incessant labour. The earth is frozen in winter to the depth of two or three feet, and does not become soft before the end of March. This may sufficiently explain why the frost kills plants in the neighbourhood of Peking, which Linnæus raised in Sweden, although it is 20 degrees farther north than the capital of the Chinese empire.”

PETECHLÆ, in *Medicine*, a name given to those spots, whether red or of any other colour, which appear in malignant fevers.

PETELIA. See STRONGOLI.

PETER, St. the apostle, born at Bethsaida, was son of John, Jona, or Joana, and brother of St Andrew (John i. 42. 43.). His first name was Simon or Simeon; but when our Saviour called him to the apostleship, he changed his name into Cephas, that is, in Syriac, a *stone* or a *rock*; in Latin *petra*, whence *Peter*. He was a married man; and had his house, his mother-in-law, and his wife, at Capernaum upon the lake of Gennefareth (Mark i. 29. Matth. viii. 14. Luke iv. 38.). St Andrew having been first called by Jesus Christ, met his brother Simon, and told him (John i. 41.) we have found the Messiah, and then brought him to Jesus. Jesus beholding him, said to him, You are Simon son of Jona; henceforth you shall be called *Cephas*, that is, *stone* or *rock*. After having passed one day with our Saviour, they returned to their ordinary occupation, which was fishing. Yet it is thought they were present with him at the marriage of Cana in Galilee. This happened in the 30th year of the vulgar Christian era.

Towards the end of the same year, Jesus Christ being on the shore of the lake of Gennefareth, saw Peter and Andrew busy about their fishery, and washing their nets, (Luke v. 1, 2, 3.). He entered into their boat, and bid Peter throw out his nets into the sea, in order to fish. Peter obeyed him, though he had already fished the whole night without catching any thing. They took so many fishes at this draught, that their own vessel, and that of James and John, sons of Zebedee, were filled with them. Then Peter threw himself at the feet of Jesus, and said to him, Depart from me, Lord, for I am a sinner. Then Jesus said to them, Follow me, and I will make you fishers of men. He said the same thing to James and John; and immediately they quitted their boats and nets, and followed our Saviour.

Some time after, Jesus coming to Capernaum entered into the house of St Peter, where his mother-in-law lay sick of a fever. He immediately healed her, and she began to minister to him (Luke iv. 38. and Mat. viii. 14.). A little while before the feast of the passover of the following year, being the 32d of the vulgar era, after Jesus returned into Galilee, he made choice of twelve apostles, among which St Peter has always the first place (Mat. x. 2. Luke vi. 13.). One night that Jesus Christ walked upon the waters of the lake of Gennefareth, St Peter asked him leave to come and meet him (Mat. xiv. 28, 29.). Jesus gave him leave; but he seeing a great wave coming, was afraid, and therefore began to sink. Then Jesus held him up, and said, O man of little faith, why was you afraid? Afterwards.

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Peter.

Peter.

terwards landing on the other side of the lake, and the multitude that he had fed the day before beyond the lake being come to him at Capernaum, he spoke to them of his body and of his blood which he was to give to his disciples to eat and drink. This so offended the multitude, that several of them quitted him thereupon. He therefore asked his apostles if they also would leave him; to which Peter replied, To whom shall we go, Lord; for thou hast the words of eternal life (John vi. 53, 54, &c.). One day, as our Saviour was near Cæsarea Philippi, he asked his apostles whom the world took him for? they answered, that some said he was John the Baptist; others, Elias; and others Jeremiah, or one of the prophets. But whom do you say I am? says Jesus Christ. Simon Peter answered, Thou art Christ, the son of the living God. Jesus then said unto Peter, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my father which is in heaven (Mat. xvi. 13, 14, &c.). And I say unto thee, that, as thou art Peter, so upon this rock will I build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose upon earth shall be loosed in heaven. About six or eight days after this, our Saviour taking Peter, James, and John, up a high mountain, apart from the other disciples, showed them a glimpse of his glory, and was transfigured before them (Mat. xvii. 1, 2, &c. and Luke ix. 28.). Whereupon Peter, seeing Moses and Elias together with Jesus, cried out to them in an ecstasy, Lord, it is good for us to be here! if you please, we will make three tents; one for you, one for Moses, and one for Elias.

Jesus returning from thence to Capernaum, those who gathered the tribute-money came to Peter, and said, Does not your master pay tribute? Whereupon Jesus ordered Peter to throw his line into the sea, and that he should find wherewith to pay the toll for them two in the mouth of the first fish he should take. Peter obeyed; and finding a piece of money in the mouth of the fish, he gave it to the tribute-gatherers, as he was directed. One day, as Jesus was discoursing concerning the forgiveness of injuries (Mat. xviii. 21, 22.), St Peter asked him, how often they must forgive, and whether it was sufficient to pardon an offender seven times? Jesus told him, I say, you must pardon not only as far as seven times, but even seventy-times seven. Upon another occasion (Mat. xix. 27—29.), as our Saviour was speaking of the danger of riches, Peter said to him, Lord, we have left all things to follow thee; what reward shall we have for it? Jesus answered him, I tell you in truth, that you who have left all things to follow me shall receive an hundred fold even in this world, and in the other eternal life; and at the last day, when the Son of man shall come to judge the world, you shall sit upon twelve thrones to judge the twelve tribes of Israel.

On the Tuesday before our Saviour's passion, Peter showed him the fig-tree he had cursed the evening before, which was now dried up and withered (Mark xi. 12—21.); and the day following, as they sat upon the mountain of Olives, he, with the other apostles, asked Jesus when the temple was to be destroyed (Mat. xxiv. 1, 2, &c. Mark xiii. 1, 2, &c. Luke xxii.). On

Peter.

Thursday he was sent with St John to prepare all things for the passover; and at evening, when Jesus was come into the city with his apostles, and, being set down at table, began to speak of him that should betray him, Peter made signs to John to ask him who this should be (John xiii. 24.). After supper, the disciples entered into dispute which should be the greatest among them: whereupon Jesus Christ, laying aside his garments, betook himself to wash their feet, to give them an example of humility in his own person. St Peter at first made some difficulty, and would not suffer his master to wash his feet: but Jesus telling him, that if he did not wash his feet, he could have no part in him; St Peter replied, Lord, wash not only my feet, but my hands and head also (John xiii. 6—10.).

Some time after, Jesus said to him (Luke xxii. 31, 32, &c.), Peter, Satan has desired to sift you as men sift wheat; but I have prayed for you, that your faith may not fail: and when you are converted, confirm your brethren. By this he warned St Peter of his fall, that was just at hand, and of his renouncing him; from which, by the assistance of God, he was afterwards to recover. St Peter then asked him, where he was going? and said, he was ready to follow him everywhere, not only to prison, but to death itself. But Christ declared to him, that he would be so far from following him to death that he would abjure him three times that very night before the cock should crow, or before break of day. When supper was ended, he went to the garden of Olives, where, taking Peter, James, and John, he went with them apart, that they might be witnesses of his agony. Peter, though before he had showed so much resolution, yet fell asleep with the rest; which occasioned Jesus to say to him, Do you sleep, Simon? Could you not watch with me one hour? (Mark xiv. 37. Mat. xxvi. 40, &c.).

Judas being come with the soldiers to seize Jesus, Peter drew his sword, and cut off the right ear of one called Malchus, who was servant to the high-priest: but Jesus bid him put up his sword into the scabbard, and told him, that all those who fought with the sword should perish by the sword: and at the same time healed Malchus's ear (John xviii. 10, &c.). Peter followed Jesus afar off, as far as the house of Caiaphas, and was let in by means of another disciple, who was known in the family. The soldiers and servants that had brought Jesus, having lighted a fire in the middle of the hall, Peter mingled among them to warm himself also; when a maid-servant, having looked earnestly upon him, said, Surely this man was with Jesus of Nazareth. But Peter made answer, I know not what you say, for I do not so much as know the man. Presently after he went out into the porch, when immediately the cock crew. A little while after another maid said to those that were present, This man was with Jesus of Nazareth. But Peter denied it with an oath. About an hour after, one of the company affirmed that Peter was a disciple of Jesus. Others insisted upon the same thing; and said, that surely he was one of them, for his very speech betrayed him to be a Galilean. Lastly, one of them, being a kinsman of Malchus whose ear Peter had cut off, affirmed the same thing; and asked him, Did not I see you with him in the garden? Peter again denied it with an oath, protesting that he did not know the man. And at the same time the cock crowed the second time.

Peter. time. Then Jesus, being in the same hall, and not far from Peter, looked upon him; and Peter then remembering what Jesus had said to him, that before cock-crow he should deny him thrice, he went out of Caiaphas's house, and wept bitterly (Mat. xxvi. 73, 75. Mark xiv. 34, 72.).

Very probably he remained in secret, and in tears, all the time of our Saviour's passion, that is, all Friday and Saturday following; but on Sunday morning, Jesus being risen, and Mary having been at the tomb, and not finding the body of Jesus, she came in haste into the city, to tell Peter and John that they had taken away their master, and that she could not find where they had put him. Peter and John made haste thither, and John coming first, did not go into the sepulchre. Peter then coming up to him, presently stooped down, and saw the linen clothes wherein the body had been wrapt. He went then into the sepulchre, and John with him; after which they returned to Jerusalem, not knowing what had come to pass. But soon after Jesus appeared to the holy women, who had come first to the sepulchre, and bid them give his apostles notice of his resurrection. And the same day our Saviour also appeared to Peter, to comfort him, and assure him that his repentance had been acceptable to him.

Some days after, St Peter being returned into Galilee as Jesus had commanded him, and going to fish in the sea of Galilee, or in the lake of Gennesareth, with some other of the apostles, Jesus appeared to them on the shore, and bid them throw out their nets on the right side of the vessel. They threw them out, and took such a multitude of fishes that they could not draw up their nets again. Then St John said to Peter, It is the Lord. Peter immediately girded up himself, for he was naked, and swimming to shore he came to Jesus: then drawing their nets to shore, Jesus dined with them. After dinner, Jesus, said to Peter, Simon, son of Jona, do you love me more than these? He answered, Yea, Lord, you know that I love you. Jesus says to him, Then feed my lambs. He put the same question to him again; and Peter making the same answer, our Lord said to him again, Feed my sheep. This he repeated a third time; at which St Peter was troubled, and said, You know, Lord, that I love you. Jesus replied to him, "Feed my sheep. I tell you for a truth, that when you were young, you girded yourself, and went where you pleased; but now you are old, another shall gird you, and lead you where you would not go." This he said to let him know what death he was to die. At the same time, Peter seeing St John the Evangelist, said to our Saviour, Lord, what must become of him? Jesus answered, "If I will that he tarry till I come, what does that concern you? Do you follow me." Thus he refused to declare in what manner St John should end his life.

After that Jesus Christ had ascended into heaven, and that the apostles had been witnesses of his ascension, they returned to Jerusalem, to wait there for the Holy Ghost, whom our Saviour had promised to send them; and being assembled together in a house, they continued there in prayer, and in the union of charity, till the time that the Holy Ghost descended upon them, in the form of tongues of fire. During this interval, St Peter proposed to the apostles, and to the rest of the assembly, to fill up the place that the traitor

Judas had left vacant in the apostleship. The proposal was agreed to by all; and two persons were proposed, Joseph Barsabas and Matthias: upon this last the lot fell; and from that time he was admitted one of the apostles. The tenth day after the ascension of our Saviour, being the day of Pentecost, the Holy Ghost having descended upon the apostles, and upon all the faithful that were assembled with them, and having replenished them with supernatural gifts, and especially with the gift of tongues, all those who were witnesses of this miracle expressed their admiration at it; and there being upon that day at Jerusalem a great many Jews from several provinces of the east, they could not comprehend by what means these men, who were Galileans, should speak the languages of all these pagan nations (Acts ii. 1, 2, &c.). Some of them said, that the apostles were full of new wine. But St Peter standing up, told them, that what they heard and saw was not the effect of drunkenness, but was the completion of the promise that the Holy Ghost had made by the prophet Joel (ii. 28.), to send his spirit upon all flesh, and to give the spirit of prophecy to young, and old, to men and women. He afterwards spoke to them of Jesus Christ, and told them that he was the true Messiah, that he was risen from the dead as the scripture had foretold he should; declaring that himself and the other apostles were witnesses of his resurrection; of his ascension into heaven, and of the mission of the Holy Ghost, the visible effects of which they saw with their own eyes in the gifts of languages wherewith they had been replenished.

Then those that heard him were touched with compunction, and asked the apostles, Brethren, what shall we do? Peter answered them, Repent, and be baptized, and you shall receive the Holy Ghost. Then he instructed them, baptized them, and that very day three thousand persons were added to the church (Acts iii. 1, 2, &c.). Some days after, St Peter and John, going to the temple at the hour of prayers, met at a gate of the temple a man who had been lame from his birth, so that he was carried about. This man seeing Peter and John, asked alms of them: upon which Peter said to him, Silver or gold I have not; but such as I have I give thee: In the name of Jesus of Nazareth, rise up and walk. Presently the man got up, and went into the temple along with them, lifting up his voice, and glorifying God. He held St Peter, telling the people then assembled all that had happened unto him. Then Peter, taking this occasion, told the people, that it was not by his own power that he had performed the miracle they so much wondered at, but that it was by the power of Jesus Christ that this man was healed. He then laid before them the great crime they had committed, in putting Jesus Christ to death, who was the Saviour of the world, and the Messiah; and after he had shewn them by all the prophecies that Christ was to die thus, he exhorted them to repentance, and to make a proper use of the death of Christ.

He was thus speaking to the people, when the priests and Sadducees coming upon them, laid hold on Peter and John, and put them in prison, until the day following, it being now late (Acts iv. 1, 2, &c.). But the number of those that were converted this day at the second preaching of St Peter was about five thousand. The day following, the rulers, magistrates, and

Peter. chief priests being assembled on this occasion, ordered the apostles to be brought before them; and then asked them, by whose authority they performed the miracle of healing the lame man? St Peter answered, that it was in the name of Jesus of Nazareth, whom they had crucified, and whom God raised again from the dead. The assembly were surprised at the boldness of the apostles upon this occasion: but came to a resolution to dismiss them, charging them at the same time to teach no more in the name of Jesus; and threatening them if they should persist in disobedience to these orders. The two apostles returned to their brethren, and related to them all that had passed; which having heard, the brethren raised their voices to heaven, begging God to give them strength and courage to declare his word with perfect liberty; and having finished their prayers, the place shook wherein they were assembled, and they were again filled with the Holy Ghost.

At this time many of the faithful sold their estates, and brought the money to the apostles (*id.* v. 1, 2, &c.). Of this number was a man called Ananias, with his wife Sapphira, who, by a private agreement between themselves, concealed a part of the money for which they had sold their land, and brought the rest to St Peter, as if it were the whole sum. Ananias came first; and St Peter said to him, Ananias, how came Satan to seduce you, and to prevail with you to lie to the Holy Ghost, by concealing part of the price of your land? It is not men that you thought to impose on, but God. Immediately Ananias fell down dead, and they carried him out and buried him. About three hours after his wife Sapphira came in, and St Peter said to her almost the same things he had before said to her husband, and immediately she fell down also, and gave up the ghost. This affair infused a great awe in the whole church, and amongst all those that heard of it. (See Acts v.)

The number of believers considerably increased every day: so that they even brought out the sick into the streets, and laid them where Peter was to pass, that at least his shadow might cover some of them, by which means they were healed of their distempers. Then the high-priest and his associates, that is, the Pharisees, caused the apostles to be apprehended and put into prison. But an angel brought them forth, and bid them go into the temple, and there boldly declare all the words of life which God had taught them. This they performed: upon which the princes and priests caused them to be brought before them; and having demanded why they had disobeyed their orders, in continuing to speak still in the name of Jesus Christ, Peter and the apostles answered, that it was more necessary to obey God than man. This answer provoked them very much, and they were going to condemn them to death, when Gamaliel prevailed with them to change their resolution, by representing to them, that if this matter proceeded from God, it was in vain for them to oppose it; but if otherwise, then it should soon vanish of itself. So they dismissed the apostles, after giving them 39 stripes a-piece, and charged them to speak no more in the name of Jesus Christ.

After the martyrdom of St Stephen, a persecution was carried on against the faithful at Jerusalem, and they were obliged to take shelter in several places. The

apostles alone continued at Jerusalem (Acts viii. 1, 2, 3, &c.). St Philip the deacon going to Samaria, the Samaritans received the word of the Lord, and several of them were baptized. Then St Peter and St John repaired thither also, to give them the Holy Ghost; which St Philip, being only a deacon, had not power to do. Simon the magician was also baptized among others; and admiring the power that the apostles had, of conferring the Holy Ghost, would have bought the same power of the apostles, and accordingly offered money to St Peter. But Peter with indignation replied to him, Thy money and thou perish together, who thinkest the gifts of God can be bought with money! Thou hast no part with us, nor hast any pretensions to this ministry, for thy heart is not right before God. Repent therefore of this wickedness, and pray to God if perhaps he will pardon the wicked thoughts of thy heart. After this Peter and John returned again to Jerusalem. See Acts viii.

The fire of persecution being now pretty well extinguished, St Peter departed from Jerusalem (Acts ix. 32, &c.), and visiting the disciples from city to city, he came also to see the saints that dwelt at Lydda. Here he found a man called Æneas, who had been paralytic for eight years. St Peter said to him, Æneas, rise up; Jesus Christ the Lord cures you. He presently got up; and all that dwelt at Lydda that saw the miracle were converted to the Lord. There was also at Joppa a certain holy woman, named Tabitha, who happening to die while St Peter was at Lydda, the disciples sent to desire him to come to them. Whereupon St Peter came, and entering into the chamber where Tabitha lay dead, he caused every body to go out, and betook himself to prayers. Then turning himself towards the corpse, he said, Tabitha, arise. At which instant she opened her eyes, and seeing St Peter, she sat up. This miracle was much famed at Joppa, and was the occasion that many were converted. St Peter stayed there a good while, taking up his lodging with one Simon a tanner.

Now there was at Cæsarea of Palestine a centurion called Cornelius, a man that feared God (Acts x. 1, 2, 3.), and to whom it was revealed by an angel, that he should send to Joppa to Peter, who should tell him what he had to do. Cornelius immediately sent two of his servants; and while they were upon the road, the Lord sent a vision to Peter, to prepare him to go to this man without any scruple, although he was not a Jew; for as yet the door of the gospel had not been opened to the Gentiles. St Peter, then being at the top of the house, fell into a trance, and saw, as it were, a great sheet of linen let down from heaven, which was full of all kinds of animals and reptiles, both clean and unclean. He had this vision three times, and heard a voice, saying, Arise Peter, kill and eat. But Peter answered, Lord, I have never eaten any thing unclean. The voice replied, Call not that unclean which God has purified. After which the sheet was again taken up into heaven. At the same time, the men came in that had been sent by Cornelius. They acquainted him with what had happened to their master, and desired him to go along with them to Cæsarea. The day following St Peter set out thither, and was accompanied by some of the brethren of Joppa. (See Acts x.)

When

Peter.

When Peter was returned to Jerusalem, the faithful of the circumcision said to him, why have you gone unto the uncircumcised, and why did you eat with them? but Peter having related to them all that passed, they were satisfied, and glorified God who had given the gift of repentance leading to life as well to the Gentiles as to the Jews. It is thought, that a little after this Peter went to Antioch, where he founded the Christian church of which he was bishop (Gal. ii. 11.). It is believed that he continued here seven years, though not constantly: for during this time, he went to Jerusalem, and to the provinces of Asia Minor, to Bithynia, Cappadocia, and Pontus, as is concluded from the epistle that he afterwards addressed to the faithful of these provinces. From thence he went to Rome, in the 42d year of the Christian era; and it is thought that at his leaving Antioch he there fixed St Ignatius in his place. Eusebius thinks, that the chief occasion of his going to Rome was to oppose Simon Magus, who by his deceits had perverted a great number of persons. However, the presence of St Peter, and the true miracles that he opposed to the tricks of Simon, ruined, or much diminished, the reputation of this impostor.

St Peter, leaving Rome, came to Jerusalem at the passover, in the 44th year of the Christian era, when Herod Agrippa began to persecute the church. That prince put St James the Greater, brother of John, to the sword (Acts xii. 1, &c.); and perceiving that his death was agreeable to the Jews, he moreover caused Peter to be apprehended and put in prison, with a design of executing him publicly after the passover. But the very night that Herod thought of putting him to death, as Peter, loaded with chains, was asleep between two soldiers, the angel of the Lord awakened him, broke off his chains, opened the prison door, and brought him out the length of a street. Then the angel leaving him, he came to the house of Mary the mother of John, where many of the faithful were assembled at prayers; and having knocked at the door, a damsel named Rhoda came to open it; but when she heard Peter's voice, instead of opening the door, she ran in a transport of joy to acquaint the family that Peter was at the door. Those who heard her could not believe it, and said, it was his angel, and not himself: but continuing to knock, and being let in, he informed them of what had happened to him.

He then left Jerusalem; but we are not told what became of him till the time of the council held at Jerusalem in the year 51. It is thought that before this time he made his second journey to Rome, from whence he wrote his first epistle.

St Peter was obliged to leave Rome in the year 51 by order of the emperor Claudius, who had banished all Jews from thence, because of the tumults they continually raised there, excited by one Chrestus, as Suetonius says, meaning probably by this name Jesus Christ. The apostle then returned into Judea, where was held the council of Jerusalem; in which, after a strict examination of the matter proposed to Peter and the apostles, he spoke to them with much wisdom, saying (Acts xv. 7, 8, &c.), that God having given his Holy Ghost and the gift of faith to the Gentiles as well as to the Jews, they ought not to impose the yoke of the legal observances on the new converts, which (as he says) neither we nor our fathers have been able to bear.

Peter.

But we believe, that it is through the grace of Jesus Christ that both we and they shall be saved. St James the Less, bishop of Jerusalem, seconded this opinion of St Peter; and the council came to this conclusion, That no new obligation should be imposed on the Gentiles, but only that they should be required to abstain from fornication, from the use of blood, and from meats offered to idols. The resolution of this council was written to the faithful of Antioch, because it was there this question was first started.

Some time after, St Peter coming to Antioch (Gal. ii. 11. &c.), he eat and drank with the Gentiles, without regarding that distinction of meats enjoined by the law. But after that, when some of the faithful of Jerusalem came to Antioch, being converted Jews, St Peter, out of fear to offend them, separated himself from the converted Gentiles, and would no longer eat with them as before. St Paul, fearing that what St Peter did might be interpreted, as if he had a desire to oblige the Gentiles to judaize, and to submit themselves to the yoke of the law, and so to revoke and annul what he himself had determined in the council of Jerusalem, he withstood Peter to his face, and openly expostulated with him, telling him, he was much in the wrong to endeavour to oblige the Gentiles, at least tacitly by his own manner of acting, to live as the Jews do; and St Peter received this reprehension with silence and humility.

The particulars of St Peter's life are little known from the 51st year of the vulgar era, in which the council of Jerusalem was held, till his last journey to Rome, which was some time before his death. Then being acquainted by revelation that the time of his death was not far off (2 Pet. i. 14.), he had a mind to write to the faithful that had been converted by him, to put them in mind of the truths he had before taught them. He sent them therefore his second epistle.

St Peter and St Paul came to Rome about the same time, in the year of Christ 65, where they performed many miracles, and made many converts. Simon Magus by his tricks continued here to deceive the people, pretending himself to be the Messiah, and even attempting to ascend into heaven; for having caused himself to be carried up into the air by his demons, in a fiery chariot, St Peter and St Paul betook themselves to their prayers; and then the impostor, being forsaken by his demons, fell down upon the ground, which fall some time afterwards occasioned his death. See SIMON MAGUS.

Soon after this, St Peter was taken up and thrown into prison, where it is said he continued for nine months; at last he was crucified at Rome in the Via Ostia; with his head downwards, as he himself had desired of his executioners. This he did out of a sense of humility, for fear it should be thought, as St Ambrose says, that he affected the glory of Jesus Christ, and the more to augment the pain of his execution.

It is said, that the body of St Peter was at first buried in the catacombs, two miles from Rome, from whence it was afterwards transported to the Vatican, where it has lain ever since. His festival is celebrated with that of St Paul on the 29th of June. St Peter died in the 66th year of the vulgar era, after having been bishop of Rome for about 24 or 25 years. His age might be about 74 or 75 years. It is generally

Peter.

agreed, that St Linus was his successor. The following is the portraiture that Nicephorus gives us of St Peter, which he has probably taken from the ancient pictures that were preserved of this apostle. He was not fat, but pretty tall and upright, having a fair and palish countenance. The hair of his head and beard was thick, frizzled, and not long. His eyes were black, and blood shot; his eyebrows protuberant and lofty; his nose something long, and rather flat than sharp.

The two epistles of St Peter are addressed to those Jewish converts who were scattered throughout Pontus, Galatia, &c. not only upon the persecution raised at Jerusalem, but upon former dispersions of the Jews into those places on several other occasions. The first epistle is principally designed to comfort and confirm them under those fiery trials and manifold temptations they were then subject to, and to direct and instruct them how to behave in the several states and relations both of the civil and the Christian life, that they might not be engaged in those rebellions against Cæsar and his officers, then fomented among the Jews; and that they might stop the mouths of those who spoke against them as evil doers. In the second epistle, he prosecutes the same subject, to prevent their apostasy from the faith, on account of any persecutions they were liable to. He likewise guards them against the corrupt principles of the Gnostics, and those who scoffed at the promise of Christ's coming, as if it would never be verified.

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St Peter's style, says a modern author, expresses the noble vehemence and fervour of his spirit, the full knowledge he had of Christianity, and the strong assurance he had of the truth and certainty of his doctrine; and he writes with the authority of the first man in the college of the apostles. He writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and niceties of grammar, still preserving its true reason and natural analogy (which are always marks of a sublime genius), that you can scarce perceive the pauses of his discourse and distinction of his periods. The great Joseph Scaliger calls St Peter's first epistle majestic; and we hope he was more judicious than to exclude the second, though he did not name it.

A noble majesty, and becoming freedom, is what distinguishes St Peter; a devout and judicious person cannot read him without solemn attention and awful concern. The conflagration of this lower world, and future judgement of angels and men, in the third chapter of the second, is described in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens and this our earth wrapped up with devouring flames, hear the groans of an expiring world, and the crashes of nature tumbling into universal ruin.

The authority of the second epistle of St Peter was for some time doubted of, as Origen, Eusebius, St Jerome and others have observed. What made the ancients call it in question, is the difference of its style from the first. The third chapter, which describes the catastrophe of the visible world, made Grotius think this epistle was wrote after the taking of Jerusalem; because that was not to happen till after the destruction of that city; upon which he conjectures, that Simeon bi-

Peter.

shop of Jerusalem is the author of this epistle, and that the inscription which carries St Peter's name is corrupted. But the best critics admit this epistle to be the genuine work of St Peter, who discovers himself, where he says, that he was present at our Lord's transfiguration; and where he tells the Jews, this was the second letter he had written to them. The reader may see this question fully discussed, and the authority of this epistle established beyond all doubt, by the learned Dr Sherlock, in his *Dissertation* on the authority of the Second Epistle of St Peter.

St Peter has been made the author of several books; such were, his Acts, his Gospel, his Revelation, his work about preaching, and another about judgement. There is extant a large history of St Peter, called the *Recognition*, ascribed to St Clement.

PETER of Blois, a learned man of the 12th century, was born about the year 1120, at the city of Blois in France, from whence he derived his name. His parents, being opulent, gave him a learned education. In his youth, when he studied in the university of Paris, he was excessively fond of poetry; and when he was a little further advanced in life, he became no less fond of rhetoric, to the study of which he applied with the greatest ardour. From Paris he removed to Bononia in Italy, to acquire the civil and canon law; in the knowledge of both which he very much excelled. He appears from his writings to have cultivated medicine, and several branches of the mathematics, with no little care and success. The study of theology was the chief delight and business of his life, in which he spent the greatest part of his time, and made the greatest progress. But unfortunately it was that scholastic theology, which consisted in vain attempts to prove and explain the many absurd opinions which then prevailed in the church, by the subtleties of Aristotelian logic. In attempting to explain in this manner the most absurd of all opinions that ever existed amongst mankind, he was the very first person who employed the famous word *transubstantiation*, which was soon after adopted by the church of Rome, and hath ever since made so great a noise. Being appointed preceptor to William II. king of Sicily in 1167, he obtained the custody of the privy seal; and, next to the archbishop of Palermo, the prime minister, had the greatest influence in all affairs. But his power was not of long duration; for the archbishop being banished in 1168, our author soon after left the court of Sicily, and returned into France. He was not long, however, without a royal patron, being invited into England by Henry II. who employed him as his private secretary, made him archdeacon of Bath, and gave him some other benefices. When he had spent a few years at court, he conceived a disgust at that way of life (of which he hath drawn a very unpleasing picture in one of his letters), and retired into the family of Richard archbishop of Canterbury, who had made him his chancellor about the year 1176. In this station he continued to the death of the archbishop in 1183, enjoying the highest degree of favour with that prelate, though he used much freedom in reproving him for his remissness in the government of the church. Our author remained in the same station in the family of Archbishop Baldwin, who succeeded Richard, acting both as his secretary and chancellor. He was also sent by that prelate on an embassy to Rome in 1187, to plead his cause be-

fore

Peter. fore Pope Urban III. in the famous controversy between him and the monks of Canterbury about the church of Hackington. After the departure of his friend and patron Baldwin for the Holy Land in 1190, our author was involved in various troubles in his old age, the causes of which are not distinctly known; and died about the end of the 12th century. He appears from his works, which may be justly reckoned among the most valuable monuments of the age in which he flourished, to have been a man of great integrity and sincere piety, as well as of a lively inventive genius and uncommon erudition. His printed works consist of 134 letters, which he collected together at the desire of Henry II.; of 65 sermons, delivered on various occasions; and of 17 tracts on different subjects.

PETER the Hermit. See CROISADE and HERMIT.

PETER I. justly styled *Peter the Great*, czar, and afterwards emperor, of Russia, founder of the Russian empire; for though the country was well known, and of great antiquity, yet it had no extent of power, of political influence, or of general commerce, in Europe, till his time. He was born in 1672; and was proclaimed czar when but ten years of age, in exclusion of John his elder brother, who, being of a sickly constitution, was at the same time very weak in his understanding. The princess Sophia, his half-sister, made an insurrection in favour of John; and to put an end to the civil war, it was at last agreed that the two brothers should jointly share the imperial dignity. Peter had been very ill brought up, not only through the general defects of the Russian education, but likewise through the arts of the princess Sophia, who surrounded him with every thing that might stifle his natural desire of knowledge, deprave his mind, and enervate it with pleasures. Notwithstanding this, his inclination for military exercises discovered itself in his tenderest years. He formed a company of 50 men, commanded by foreign officers, clothed and exercised after the German manner. He entered himself into the lowest post, that of a drummer; and never rose otherwise than as a soldier of fortune. Herein his design was to teach his nobility, that merit, not birth, was the only title to military employments. He reinforced his company with several others, till at last he had got together a considerable body of soldiers. As he then had no war on his hands, he exercised them in all sorts of mock engagements, and by this means secured to himself a body of well-disciplined troops. The sight of a Dutch vessel, which he had met with on a lake belonging to one of his pleasure-houses,

made such an impression on his mind, that he conceived the almost impracticable design of forming a navy. His first care was to get some Hollanders to build some small vessels at Moscow; and he passed two successive summers on board English or Dutch ships, which set out from Archangel, that he might instruct himself in every branch of naval affairs (A). In 1696 czar John died, and Peter was now sole master of the empire. In 1698 he sent an embassy to Holland; and went *incognito* in the retinue, and visited England, as well as Holland, in order to inform himself fully in the art of ship-building. At Amsterdam he worked in the yard as a private ship-carpenter, under the name of *Peter Michaelof*; but he has been often heard to say, that if he had never gone to England, he had still remained ignorant of that art. In 1700 he had got together a body of standing forces, consisting of 30,000 foot; and now the vast project he had formed displayed itself in all its parts. He opened his dominions, which till then had been shut up, having first sent the chief nobility of his empire into foreign countries to improve themselves in knowledge and learning. He invited into Russia all the foreigners he could meet with, who were capable of instructing his subjects in any manner, and offered them great encouragement to settle in his dominions. This raised many discontents; and the despotic authority he exerted on that occasion was scarcely powerful enough to suppress them. In 1700, being strengthened by the alliance of Augustus king of Poland, he made war on Charles XII. king of Sweden. His first ill success did not deter him; for he used to say, I know that my armies must be overcome for a great while; but even this will at last teach them to conquer. He afterwards gained considerable advantages; and founded Petersburg in 1703. In 1709 he gained a complete victory over the Swedes at Pultowa. In 1712 he was inclosed by the Turks on the banks of the Pruth; and seemed inevitably lost, had not the czarina Catherine bribed the grand vizir, and the czar's prudence completed his deliverance. In 1716 he made a tour through Germany and Holland, and visited the royal academy of sciences at Paris. It would be endless to enumerate all the various establishments for which the Russians are obliged to him. He formed an army according to the manner of the politest and most experienced nations: he fitted out fleets in all the four seas which border upon Russia: he caused many strong fortresses to be raised after the best plans; and made convenient harbours: he introduced

arts

(A) The following circumstance, it is said, in some measure determined Peter to attempt those reformatoms which he afterwards accomplished. Great events have been sometimes the effect of little causes; and it is at least possible, that without the occurrence we are going to relate, Russia might still have been in a state of barbarism. A young Genevese, called *Le Fort*, about 1695, went to Moscow with the Danish ambassador. The czar Peter, who was then 19 years old, fell in company with this Genevese, who had soon learnt the Russian tongue, and spoke almost all the tongues of Europe. *Le Fort* ingratiated himself with the prince, entered into his service, and soon afterwards into his familiarity. He made him comprehend that there was a different manner of living and reigning from what had unhappily obtained throughout his vast and miserable empire. A prince must be born with an uncommon greatness of soul to listen readily to a stranger, and to be able to divest himself of the prejudices of a throne and of his country. The czar was sensible that neither himself nor his people were yet to be reckoned among men; and that he had an empire to form, but could have no assistance at home. From that time he took a resolution to leave his dominions; and set out, like another Prometheus, to borrow celestial fire for animating his countrymen.

Peter. arts and sciences into his dominions, and freed religion from many superstitious abuses: he made laws, built cities, cut canals, &c.; was generous in rewarding, impartial in punishing; faithful, laborious, and humble; yet was not free from a certain roughness of temper natural to his nation. He had indeed cured himself of excess in drinking; but he has been branded with several other vices, particularly cruelty. He published the unfortunate history of his son Prince Alexis (B); towards whom some blame his severity, while others think it no more than was necessary. He perfectly knew the honour due to persons of merit; and not only heaped honours upon them during their life, but gave them marks of esteem even after their death. He died of the strangury in 1725, and left the world with the magnanimity of a hero and the piety of a Christian.

Peter was tall of stature, and of a bold and majestic aspect, though sometimes disfigured by convulsions, which altered his features. This deformity was ascribed to poison, given him, as it is said, by his sister Sophia; but it was indeed no other than wine and brandy, which he often drank to excess, relying too much on the strength of his constitution. He conversed with persons in all stations, from the mechanic to the general of an army; and his conversation was neither like that of a barbarian who makes no distinction between men, nor of a popular prince who seeks to please all the world, but that of a person who aims at instruction. He loved women as much as the king of Sweden, his rival, dreaded them, and all were equally agreeable to him; he valued himself on drinking large draughts, rather than sipping delicious wine. We are told that kings and legislators should never suffer themselves

Peter.

(B) Alexis, like his father, is said to have married a slave, and, like him, quitted Muscovy secretly, but had not the same success in his undertakings; and the being but a bad imitator of his father, cost him his life. He became an example of the most terrible severity that ever was given from the tribunal of the throne: but, what is much to the honour of the empress Catherine, she had no hand in the misfortunes of that prince, who was born of another woman, and loved nothing that his father loved. Catherine was not in the least suspected of acting the cruel stepmother. The great crime of the unfortunate Alexis was his being too much a Russian, and his disapproving every thing that was grand and immortal, and projected by his father for the glory of the nation. One day, hearing some Muscovites lamenting the insupportable fatigues they were to undergo in the building of Petersburg, he said, "Take courage, this city will not stand long." When he was called to attend his father in a journey of 600 or 700 leagues, which the czar often made, he feigned sickness. He took violent purges for a distemper which he had not; and such quantities of medicines, with excessive drinking of brandy, impaired his health and his wits. At first he had an inclination to learning, was acquainted with geometry and history, and had learnt the German tongue: but he hated war, and would never learn it; for which he was most reproached by his father. They had married him in 1711 to the princess of Wolfenbuttle, sister of the empress consort to Charles VI. This marriage was unfortunate; the princess was often abandoned for a debauch in brandy, and for Afrosina, a Finland wench, of a large stature, well made, and very agreeable. It is reported that the princess died of chagrin, if it be possible for chagrin to prove mortal; and that afterwards the czarowitz secretly espoused Afrosina in 1713, when the empress Catherine had just brought him a brother, at which he had no reason to be uneasy.

The misunderstandings between the father and the son became every day more serious; till at length the father, about the year 1716, threatened the prince to disinherit him; and the prince told him that he intended to go into a monastery.

The czar, in 1717, renewed his journeys, as well with a view to politics as curiosity. He came at last into France. If the son had entertained an inclination to revolt, if he had actually had a party formed in his favour, now was the time to declare himself; but instead of remaining in Russia, making himself popular, and creating dependents, he took a journey in his turn, having with much difficulty scraped together some thousands of ducats which he had secretly borrowed. He threw himself under the protection of the emperor Charles VI. brother of his deceased wife. They kept him for some time *incognito* at Venice, from whence he passed to Naples, where he resided almost a year, while neither his father nor any person in Russia knew the place of his retreat.

While the son kept himself thus concealed, the father was at Paris, where he was received with all the respect paid him in other places, but with a gallantry nowhere to be found but in France. If he went to visit a manufactory, and one piece of work attracted his sight more than another, he was presented with it the next day. He went to dine at the duke d'Antin's at Petitbourg, where the first thing he saw was his own picture at full length, in the same habit that he wore. When he was at the royal mint of medals, they struck all kinds before him, and presented him with them; at last they struck one which they let drop on purpose at his feet, and left him to take it up. He there saw himself perfectly engraven with these words, *Peter the Great*. The reverse was a Fame, and round her in letters *Vires acquirit eundo*; an allusion no less just than flattering to a prince who really acquired new merit by travelling.

After he had seen this country, where every thing disposes men to gentleness and indulgence, he returned to his own, and resumed his severity. He had engaged his son to return from Naples to Petersburg, from whence that young prince was conducted to Moscow before the czar his father; who began with depriving him of his succession to the throne, by making him sign a solemn act of renunciation at the end of January 1718, in consideration of which act the father promised the son to spare his life.

It was not altogether improbable that such an act would have been some time or other annulled. The czar, therefore,

Peter.

themselves to be transported by passion; but never was any man more passionate than Peter the Great, or more mercilefs. In a king this is more than an infirmity for which we make amends by confessing it; but it was generally remarked of Peter, and he himself said to a magistrate of Holland, at his second voyage, "I have reformed my nation, and have not been able to reform myself." It is true, the cruelties with which he is reproached were not novelties at the court of Moscow, any more than at that of Morocco: it was not uncommon to see a czar, with his own royal hand, inflict 100 lashes on the naked shoulders of a prime officer of the crown, or of a lady of the palace, for failing in their duty, by getting drunk; or to try the goodness of his sabre, by striking off the head of a criminal. Peter had himself performed some of those ceremonies of his country; Le Fort, however (see note A), had authority enough over him at times to stay his hand even when lifted up to strike, but he had not Le Fort always near him.

The czar's first marriage is thus related in the memoirs of Peter Henry Bruce, Esq. "It took place in 1690, when he was only 18. He was married to Ottokeffa Lapuchin, a boyar's daughter, by whom he had Prince Alexis; some time after he turned her away and shut her up in a monastery, on suspicion of infidelity. It was said, that in one of her jealous fits she charged Prince Menzikoff with carrying the czar to drabs of his former acquaintance, who had been his customers for cakes; upbraiding him with his first occupation: and that Menzikoff ever after bore an irreconcilable enmity to both her and her son. After the divorce,

one Miss Mons, a very beautiful young lady, born at Moscow, of foreign parents, was much in favour with the czar; but when he was abroad, Mr Keyserling, then residing at Moscow as envoy from the king of Prussia, paid his addresses to, and married her. When the czar returned, he was so much offended at Keyserling, that he ordered him to leave Moscow, which occasioned his immediate recall by the king his master, who sent another in his room. It was believed, if his public character had not protected him, he would have severely felt his majesty's displeasure.

"The czar was some time after smitten with the charms of another beautiful young lady, the daughter of a foreign merchant in this city: he first saw her in her father's house, where he dined one day. He was so much taken with her appearance, that he offered her any terms she pleased, if she would live with him; which this virtuous young woman modestly refused: but dreading the effects of his authority, she put on a resolution, and left Moscow in the night, without communicating her design even to her parents. Having provided a little money for her support, she travelled on foot several miles into the country, till she arrived at a small village where her nurse lived with her husband and their daughter, the young lady's foster-sister, to whom she discovered her intention of concealing herself in the wood near that village: and to prevent any discovery, she set out the same night, accompanied by the husband and daughter. The husband being a timber-man by trade, and well acquainted with the wood, conducted her to a little dry spot in the middle of a morass, and there he built a hut for her habitation.

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therefore, in order to give it more force, forgetting that he was a father, and only remembering that he was the founder of an empire, which his son might overturn, and involve in its ancient barbarity, ordered a public process to be drawn up against that unfortunate prince, for some concealment, with which he was charged, in the confession that they had exacted of him.

An assembly was held of the bishops, inferior ecclesiastics, and professors; who found in the Old Testament, that those who curse their father or their mother should be put to death; that David indeed had pardoned Absalom, who had rebelled against him, but that Absalom was never pardoned by God. Such was their opinion, without drawing any conclusion; but it was in effect signing a warrant for his death. Alexis had not in fact cursed his father, neither had he ever revolted like Absalom; he had never lain publicly with the king's concubines; but he had left the kingdom without his father's permission, and had written letters to his friends in which he only signified that he hoped they would one day be mindful of him in Russia. But whatever might be his case, of 124 lay judges, who were appointed to sit on him, there was not one that judged his offences less than capital; and those who could not write, made others sign for them. It is reported in Europe, that the czar had got translated from Spanish into Russian the criminal process against Don Carlos, that unfortunate prince whom his father Philip II. had confined in a prison, where the heir of that great monarchy ended his days. But there was nothing like a process carried on against Don Carlos, nor was it ever known whether that prince died a natural or a violent death. Peter, the most despotic of princes, wanted not an example. Certain it is that the prince died the day after the sentence, and that the czar had at Moscow one of the best apothecary's shops in Europe. It is probable, however, that the prince Alexis, the heir of the most extensive empire in the world, being condemned unanimously by his father's subjects, which were one day to be his own, might die of the sudden shock and change given to the body at the apprehension of so strange and dismal a sentence. The father went to see his son in his last agonies; and it is said he shed tears. *Infelix utcumque ferent ea fata nepotes.* These tears, however, did not prevent the wheels from being covered with the broken limbs of his son's friends. He beheaded his own brother-in-law Count Lapuchin, brother to his wife Ottokeffa Lapuchin whom he had divorced, and uncle to Prince Alexis. The prince's confessor had also his head cut off. If Muscovy has been civilized, she has, it must be confessed, paid dear for her improvement.

The remainder of the czar's life was nothing but a series of grand projects, labours, and exploits, that seemed to efface the memory of his excessive severities, which were perhaps necessary. He made frequent speeches to his court and to his council. In one he told them that he had sacrificed his son to the welfare of his dominions.

Peter. tation. She had deposited her money with her nurse to procure little necessaries for her support, which were faithfully conveyed to her at night by the nurse or her daughter, by one of whom she was constantly attended in the night time.

"The next day after her flight, the czar called at her father's to see her, and finding the parents in anxious concern for their daughter, and himself disappointed, fancied it a plan of their own concerting. He became angry, and began to threaten them with the effects of his displeasure if she was not produced: nothing was left to the parents but the most solemn protestations, with tears of real sorrow running down their cheeks, to convince him of their innocence, and ignorance of what was become of her; assuring him of their fears that some fatal disaster must have befallen her, as nothing belonging to her was amissing, except what she had on at the time. The czar, satisfied of their sincerity, ordered great search to be made for her, with the offer of a considerable reward to the person who should discover what was become of her, but to no purpose: the parents and relations, apprehending she was no more, went into mourning for her.

"Above a year after this she was discovered by an accident. A colonel who had come from the army to see his friends, going to hunt in that wood, and following his game through the morass, he came to the hut, and looking into it saw a pretty young woman in a mean dress. After inquiring of her who she was, and how she came to live in so solitary a place, he found out at last that she was the lady whose disappearance had made so great a noise; in the utmost confusion, and with the most fervent intreaties, she prayed him on her knees that he would not betray her; to which he replied, that he thought her danger was now past, as the czar was then otherwise engaged, and that she might with safety discover herself, at least to her parents, with whom he would consult how matters should be managed. The lady agreed to this proposal; and he set out immediately, and overjoyed her parents with the happy discovery; the issue of their deliberation was to consult Madame Catherine (as she was then called) in what manner the affair should be opened to the czar. The colonel went also upon this business, and was advised by Madame to come next morning and she would introduce him to his majesty, when he might make the discovery and claim the promised reward. He went according to appointment; and being introduced, told the accident by which he had discovered the lady, and represented the miserable situation in which he found her, and what she must have suffered by being so long shut up in such a dismal place, from the delicacy of her sex. The czar showed a great deal of concern that he should have been the cause of all her sufferings, declaring that he would endeavour to make her amends. Here Madame Catherine suggested, that she thought the best amends his majesty could make, was to give her a handsome fortune and the colonel for a husband, who had the best right, having caught her in pursuit of his game. The czar, agreeing perfectly with Madame Catherine's sentiments, ordered one of his favourites to go with the colonel, and bring the young lady home; where she arrived to the inexpressible joy of her family and relations, who had all been in mourning for her. The marriage was under the direction and at the expence of the czar, who himself

Peter. gave the bride to the bridegroom; saying, that he presented him with one of the most virtuous of women; and accompanied his declaration with very valuable presents, besides settling on her and her heirs three thousand rubles a-year. This lady lived highly esteemed by the czar, and every one who knew her. Besides the concurring reports of other people, I had the story from her own mouth."

On the whole, that Peter I. was a great man, few will deny who know what real greatness is. A minute account of the life of this distinguished emperor would make a large volume; we have been able to give but the mere outlines of it: the anecdotes, however, at the end, show in some degree the nature of the man; at all events they show one important truth, that it is a more difficult thing to reform one's self than to reform a kingdom; to conquer one's passions, than to conquer the world. The Russians, however, if there be any good in civilization, owe to him every thing: and they seem to be sensible of it; for a very pompous oration was delivered to his memory by Michael Lomonosoff, before the Academy of Sciences at St Petersburg, on the 26th of April 1755. For a minuter account of his improvements, &c. see RUSSIA, PETERSBURG, and CATHERINE I.

PETER the Wild Boy. This extraordinary creature occasioned great speculation among the learned; but we do not know that any satisfactory causes have been assigned for the striking difference between him and other human beings.

The following account of him is extracted from the parish-register of North-church, in the county of Hertford. "Peter, commonly known by the name of *Peter the Wild Boy*, lies buried in this churchyard, opposite to the porch. In the year 1725 he was found in the woods near Hamelen, a fortified town in the electorate of Hanover, when his majesty George I. with his attendants, was hunting in the forest of Hertswold. He was supposed to be then about 12 years of age, and had subsisted in those woods upon the bark of trees, leaves, berries, &c. for some considerable length of time. How long he had continued in that wild state is altogether uncertain; but that he had formerly been under the care of some person, was evident from the remains of a shirt collar about his neck at the time when he was found. As Hamelen was a town where criminals were confined to work upon the fortifications, it was then conjectured at Hanover that Peter might be the issue of one of those criminals, who had either wandered into the woods and could not find his way back again, or being discovered to be an idiot was inhumanly turned out by his parents, and left to perish or shift for himself. In the following year, 1726, he was brought over to England, by the order of Queen Caroline then princess of Wales, and put under the care of Dr Arbuthnot with proper masters to attend him. But notwithstanding there appeared to be no natural defect in his organs of speech, after all the pains that had been taken with him he could never be brought distinctly to articulate a single syllable, and proved totally incapable of receiving any instruction. He was afterwards intrusted to the care of Mrs Titchbourn, one of the queen's bedchamber women, with a handsome pension annexed to the charge. Mrs Titchbourn usually spending a few weeks every summer at the house of Mr James Fenn, a yeoman farmer at Axter's

Peter.

End in this parish, Peter was left to the care of the said Mr Fenn, who was allowed 35l. a-year for his support and maintenance. After the death of James Fenn he was transferred to the care of his brother Thomas Fenn, at another farm-house in this parish called Broadway, where he lived with the several successive tenants of that farm, and with the same provision allowed by government to the time of his death, Feb. 22. 1785, when he was supposed to be about 72 years of age.

"Peter was well made, and of the middle size. His countenance had not the appearance of an idiot, nor was there any thing particular in his form, except that two of the fingers of his left hand were united by a web up to the middle joint. He had a natural ear for music, and was so delighted with it, that if he heard any musical instrument played upon, he would immediately dance and caper about till he was almost quite exhausted with fatigue; and though he could never be taught the distinct utterance of any word, yet he could easily learn to hum a tune. All those idle tales which have been published to the world about his climbing up trees like a squirrel, running upon all fours like a wild beast, &c. are entirely without foundation; for he was so exceedingly timid and gentle in his nature, that he would suffer himself to be governed by a child. There have been also many false stories propagated of his incontinence; but from the minutest inquiries among those who constantly lived with him, it does not appear that he ever discovered any natural passion for women, though he was subject to the other passions of human nature, such as anger, joy, &c. Upon the approach of bad weather he always appeared fullen and uneasy. At particular seasons of the year he showed a strange fondness for stealing away into the woods, where he would feed eagerly upon leaves, beech-mast, acorns, and the green bark of trees, which proves evidently that he had subsisted in that manner for a considerable length of time before he was first taken. His keeper therefore at such seasons generally kept a strict eye over him, and sometimes even confined him, because if he ever rambled to any distance from his home he could not find his way back again: and once in particular, having gone beyond his knowledge, he wandered as far as Norfolk, where he was taken up, and being carried before a magistrate, was committed to the house of correction in Norwich, and punished as a sturdy and obstinate vagrant, who would not (for indeed he could not) give any account of himself: but Mr Fenn having advertised him in the public papers, he was released from his confinement, and brought back to his usual place of abode.

"Notwithstanding the extraordinary and savage state in which Peter was first found greatly excited the attention and curiosity of the public; yet, after all that has been said of him, he was certainly nothing more than a common idiot without the appearance of one. But as men of some eminence in the literary world have in their works published strange opinions and ill-founded conjectures about him, which may seem to stamp a credit upon
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what they have advanced; that posterity may not through their authority be hereafter misled upon the subject, this short and true account of Peter is recorded in the parish-register by one who constantly resided above 30 years in his neighbourhood, and had daily opportunities of seeing and observing him."

Peter.

Perhaps our readers will not be displeased if we present them with Lord Monboddo's account of this extraordinary creature (A). "It was in the beginning of June 1782 (says his lordship) that I saw him in a farm-house called Broadway, within about a mile of Berkhamstead, kept there upon a pension which the king pays. He is but low of stature, not exceeding five feet three inches; and although he must now be about 70 years of age, has a fresh healthy look. He wears his beard; his face is not at all ugly or disagreeable; and he has a look that may be called sensible and sagacious for a savage. About 20 years ago he was in use to elope, and to be missing for several days; and once, I was told, he wandered as far as Norfolk; but of late he has been quite tame, and either keeps in the house or saunters about the farm. He has been the 13 last years where he lives at present; and before that he was 12 years with another farmer, whom I saw and conversed with. This farmer told me, that he had been put to school somewhere in Hertfordshire, but had only learned to articulate his own name Peter, and the name of King George, both which I heard him pronounce very distinctly. But the woman of the house where he now is (for the man happened not to be at home) told me, that he understood every thing that was said to him concerning the common affairs of life; and I saw that he readily understood several things that she said to him while I was present. Among other things she desired him to sing Nancy Dawson; which he did, and another tune which she named. He never was mischievous, but had always that gentleness of nature which I hold to be characteristic of our nature, at least till we became carnivorous, and hunters or warriors. He feeds at present as the farmer and his wife do; but, as I was told by an old woman (one Mrs Collop, living at a village in the neighbourhood called Hempstead, who remembered to have seen him when he first came to Hertfordshire, which she computed to be 55 years before the time I saw her), he then fed very much upon leaves, and particularly upon the leaves of cabbage, which he ate raw. He was then, as she thought, about 15 years of age, walked upright, but could climb trees like a squirrel. At present he not only eats flesh, but has also got the taste of beer, and even of spirits, of which he inclines to drink more than he can get. And the old farmer above-mentioned, with whom he lived twelve years before he came to this last farmer, told me, that he had acquired that taste before he came to him, which is about 25 years ago. He has also become very fond of fire, but has not yet acquired a liking for money; for though he takes it, he does not keep it, but gives it to his landlord or landlady, which I suppose is a lesson that they have taught him. He retains so
F f much

(A) This eccentric writer, in support of his hypothesis, that man in a state of nature is a mere animal, without clothes, houses, the use of fire, or even speech, adduces the oran-outang, or man in the woods, and this Peter the wild man and others, as examples. He denies the want of the organs of speech as an objection, and insists they only want the artificial use of them.

Peter. much of his natural instinct, that he has a fore-feeling of bad weather, growling and howling, and showing great disorder, before it comes.

"These are the particulars concerning him which I observed myself, or could learn by information from the neighbourhood." From all these facts put together his lordship makes the following observations:

"1st, Whatever doubts there may be concerning the humanity of the oran-outang, it was never made a question but that Peter was a man.

"2dly, That he was, as the Dean [Swift] says, of a father and mother like one of us. This, as I have said, was the case of two savages found in the Dismal swamp in Virginia, of the one found in the island of Diego Garcia, and of him that was discovered by M. le Roy in the Pyrenees, and in general of all the savages that have been found in Europe within these last 300 years; for I do not believe, that for these 2000 years past there has been a race of such savages in Europe.

"3dly, I think there can be no reason to doubt of what was written from Hanover, and published in the newspapers, that he was found going upon all fours, as well as other solitary savages that have been found in Europe. It is true that others have been found erect; which was the case of the two found in the Dismal swamp of Virginia, likewise of the man of the Pyrenees, and of him in the island of Diego Garcia; but these I suppose were not exposed till they had learned to walk upright; whereas Peter appears to have been abandoned by his parents before he had learned that lesson, but walked as we know children do at first.

"4thly, I think it is evident that he is not an idiot, not only from his appearance, as I have described it, and from his actions, but from all the accounts that we have of him, both those printed and those attested by persons yet living; for as to the printed accounts, there is not the least information of that kind in any of them, except in one, viz. Wye's letter, N^o 8. wherein is said, that some imputed his not learning to speak to want of understanding; which I should think showed rather want of understanding in those who thought so, when it is considered that at this time he had not been a year out of the woods, and I suppose but a month or two under the care of Dr Arbuthnot, who had taken the charge of his education. The Dean indeed tells us, that he suspected he was a pretender, and no genuine wild man, but not a word of his being an idiot. And as to the persons living, not one with whom I have conversed appeared to have the least suspicion of that kind; though it is natural that men, who were not philosophers, and knew nothing of the progress of man from the mere animal to the intellectual creature, nor of the improvement of our understanding by social intercourse and the arts of life, but believed that man when he came to a certain age has from nature all the faculties which we see him exert, and particularly the faculty of speech, should think him an idiot, and wanting even the capacity of acquiring understanding. I knew an officer of dragoons, a man of very good sense, who was quartered where Peter then lived for some months, and saw him almost every day,

and who assured me that he was not an idiot, but showed common understanding, which was all that could be expected from one no better educated than he.

"Lastly, those who have considered what I have said (B) of the difficulty of articulation, will not be surprised that a man who had lived a savage for the first 14 or 15 years of his life, should have made so little progress in that art. I cannot, however, have the least doubt, that if he had been under the care of Mr Braidwood of Edinburgh, he would have learned to speak, though with much more difficulty than a man who had been brought up tame among people who had the use of speech, and who consequently must know the advantage of it. And I can have as little doubt that Mr Braidwood could have taught the oran-outang in Sir Ashton Lever's collection, who learned to articulate a few words, so as to speak plainly enough."

St PETER, Le Port, a market-town of England, in the south-east part of Guernsey, in Hampshire, in the British channel, consisting of only one long and narrow street. The mouth of the harbour is well set with rocks, and is on each side defended by a castle; one called the *Old castle*, and the other *Castle-cornet*. The governor of the island generally resides here, who has the command of the garrison in this and all the other castles. The harbour has a good road, from whence ships may sail with any wind, and from the road pass under the guns of the castle to the pier, close up to the town. The pier is a noble work, formed of vast stones, joined together with great art and regularity; it is not only a security to the ships, but, being contiguous to the town, is handsomely paved at the top with large smooth flagstones, guarded with parapets, and, being of a great length and breadth, forms a pleasant walk, affording a free prospect of the sea and the neighbouring islands. Cornet-castle, which commands both the town and the harbour, stands on a rock, separated from the land by an arm of the sea, no less than 600 yards wide, and not fordable but at low water in great spring-tides.

St PETER'S island, in the lake of Bienné in Switzerland, remarkable for being one of the retreats of Rousseau; whence it has also got the name of *Rouffseau's island*. It lies towards the south side of the lake, and produces a great variety of shrubs and trees, particularly large oaks, beech, and Spanish chestnut. The southern shore slopes gradually to the lake, and is covered with herbage; the remaining borders are steep and rocky; their summits in a few places thinly covered with shrubs; in others their perpendicular sides are clothed to the water's edge with hanging woods. The views from the different parts of the island are beautiful and diversified; that to the north being the most extensive and pleasing. It commands the prospect of the lake, which is of an oval form; its cultivated borders, interspersed with villages and castles, with the towns of Nidau and Bienné standing upon the farther extremity. Agreeable walks are carried through the woods, and terminate in a circular pavilion placed in the centre of the island. Before the troubles in France, on Sunday, and particularly the vintage-time, this island was filled with

(B) Lord Monboddo, far from thinking speech or articulation natural to man, rather wonders how he can by any teaching or imitation attain to the ready performance of such various and complicated operations. Add to this, when the organs are completely formed to one language, how hard it is to make them answer another.

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Peter-
borough.

with parties, who amused themselves with wandering about the woods or dancing in the circular pavilion. How they employ themselves now it is not so easy to say, as it was overrun and subjected by the forces of that unhappy nation, and of course tainted with their destructive principles. It was retaken by the Spaniards, and properly belongs to the king of Sardinia. There is only one farm-house on the island, in an apartment of which Rousseau was lodged.

PETER-PENCE, was an annual tribute of one penny, paid at Rome out of every family at the feast of St Peter. And this Ina the Saxon king, when he went in pilgrimage to Rome about the year 740, gave to the pope, partly as alms and partly in recompence of a house erected in Rome for English pilgrims. And this continued to be paid generally until the time of King Henry VIII. when it was enacted, that from henceforth no person shall pay any pensions, Peter-pence, or other impositions, to the use of the bishop or see of Rome.

PETERBOROUGH, a city of Northamptonshire, about 82 miles from London. It is the least city except perhaps Ely, and unquestionably the poorest bishopric, though one of the oldest towns in England. It had a monastery dedicated to St Peter, and founded as early as the year 655, to which the abbot of Croyland and his monks flying for protection in the year 870, they were overtaken and murdered in a court of this monastery, called the *monks churchyard*, because they were all buried here; and to this day is to be seen the tombstone with their effigies, which had been erected over their common grave. Soon after this the Danes destroyed both the monastery and friars, so that it lay desolate for above 100 years. The monks were, however, restored, and lived very sumptuously, with a mitred abbot at their head, till the reformation, when Henry VIII. converted it into a bishop's see. The cathedral, which is said to be more than 1000 years old, though apparently more modern, is a most noble Gothic fabric, and was much more so before it was defaced in the civil wars. The west front, which is 156 feet broad, is very stately; and besides columns curiously adorned, is supported by three of the tallest arches in Britain. The windows of the cloisters are finely stained with scripture history and the succession of its abbots. There are in the church monuments of Queen Catharine, wife of Henry VIII. and of Mary queen of Scots; and the figure of one Mr Scarlet the sexton, who buried them, and lived to 95, after he had buried all the housekeepers of the town twice over. There is but one parish-church besides the cathedral. The city is governed by a mayor, recorder, and aldermen, by a charter of Henry VIII. All its officers are elected by the dean and chapter, consisting of six prebendaries, who are all lords of the manor. Besides the dean and chapter, who are an ecclesiastical corporation distinct from the bishop, there are eight petty canons, four students in divinity, one epistler, one gospeller, a subdean, subtreasurer, and chanter, eight choristers, eight singing men, two chancellors, besides a steward, organist, &c. a grammar school, and two charity schools. The river Nen, over which there is here a wooden bridge, is navigable by barges to Northampton, 50 miles further, which bring coal, corn, &c. and by which they export in some years 6000 quarters of malt, besides other goods, especially the woollen manufactures either of cloth or stockings, in which the poor are em-

ployed. The air of Peterborough is said not to be very wholesome, by reason of the neighbouring fens; but the water of the river is fresh and good, the highest spring-tide never coming up within five miles of the town; and there is plenty of excellent water in their wells. The streets are very poor, and the houses but mean; there is, however, a handsome market-house, over which are kept the assizes and sessions. Its jurisdiction extends over 32 towns and hamlets, wherein the civil magistrates appointed by the royal commission are vested with the same power as judges of assize, and hold their quarterly sessions in this city.

PETERHEAD, a town in Scotland, in the county of Aberdeen, lies about 30 miles north-east of that city. It stands on the most easterly point in Scotland, and from thence due west that kingdom is broadest.

Peterhead is the nearest land to the northern continent of Europe, and lies within 300 miles of the *cape*, which is called the *Naze of Norway*. Through this channel the grand body of the herrings pass in their annual migrations from Shetland and the north seas to the more southern latitudes, attended with the all-devouring cod and ling; on which account Peterhead, or, as it is sometimes called, *Buchaness*, hath always been the second station of the Dutch buxses after leaving the Shetland islands. Tradition says, that some hundred years ago the Dutch offered Lord Marechal, then the proprietor of the coast, to cover a small island called *Inch-Keith* with silver for the property of it to carry on their fisheries, which for obvious reasons could not be accepted. Be that as it may, the Dutch, in time of peace, still frequent the coast in July and August, and sometimes 100 sail are seen within sight of land, busily employed in the herring and white fisheries. The natives, to whom this treasure properly belongs, have lately made some attempts towards the white fishery, of which they cure and vend, chiefly at the London market, 4000 barrels of delicate small cod and ling annually. They also fit out some vessels for the Hebride fishery off Barrahead for the Barcelona market; and they claim the merit of having taught the islanders how to take and cure the large fish which abound on their coasts. They have often gained the highest premiums allowed by government for curing white fishes.

Few harbours in Great Britain are of more importance to navigation than this of Peterhead, as, in case of violent storms from the easterly points, large vessels embayed betwixt this and the mouth of the Forth have not a port that they can safely take at every time of the tide, that of Aberdeen excepted. If therefore they cannot make their way to sea in the teeth of a strong easterly wind, or double this headland that they may gain the Murray frith, they must inevitably come on shore. This harbour lies on a spacious bay, where vessels of any burden may ride in all other winds, and is therefore the general rendezvous of the shipping which frequent the northern seas, where they cast anchor on clean ground, and ride safely till the storms have abated. But though nature hath done so much for the benefit of navigation, something is left for the exercise of human aid. The harbour can at present contain in perfect safety 40 or 50 sail of vessels drawing 12 feet water, and is capable of being extended so as to admit a greater number of ships drawing 20 feet; by which means not only casual merchantmen but small ships of war with their convoys

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Peterhead, would find this a most desirable refuge when pursued by superior force. The harbour is defended by a good battery. A considerable trade is carried on from this place directly to the Baltic for deals, iron, hemp, tar, and other articles. There is also a manufacture of sewing thread, which employs many young girls. A mineral well in the summer-months gives great gaiety to the place; its salutary virtues have long, and we believe very justly, been celebrated. The waters of this spring are powerfully diuretic, and are thought to be efficacious in removing complaints in the bowels.

Twelve pounds *avoirdupois* of this water were analyzed by Dr Laing, who found it composed of

| | |
|--------------------|---------------|
| Muriate of iron, | 30.75 grains. |
| Carbonate of iron, | 3.25 |
| Muriate of lime, | 7.00 |
| Siliceous earth, | 2.00 |
| Sulphate of lime, | 2.00 |
| ————— soda, | 13.25 |
| Muriate of soda, | 7.5 |

Carbonic acid gas, 83.5 cubic inches. The ingenious author of the above analysis recommends this water very much in cases of scrofula. Its most valuable property is tonic, which is no doubt derived from the iron that enters into its composition.

There are here many elegant houses for the accommodation of strangers. There is also a ball-room, under which there are two salt-water baths. These baths are much frequented in nervous disorders: their effect in strengthening the constitution is often surprising. Owing to the open peninsulated situation, the air of this place is esteemed peculiarly pure and healthful; even the fogs rising from the sea are thought to be medicinal: the town is therefore much enlivened by the concourse of company who frequent it on these accounts. Upon the whole, the town is neat and well built, the houses are handsome, and the streets tolerably spacious and very clean; and it has every appearance of a thriving, plentiful, and happy place. In 1793, the population was 4100, being an increase of 1613, since the return to Dr Webster.

PETERHOFF, in Russia, is situated about 20 miles from Petersburg, and is distinguished for its palace and gardens. The palace was begun by Peter I. and finished by Elizabeth. As it is placed upon an eminence, it commands a most superb view of Cronstedt, Petersburg, the intervening gulf, and the opposite coast of Carelia. The palace is most magnificently furnished, and the suite of apartments are truly princely. The presence-chamber is richly ornamented with portraits of the sovereigns of the house of Romanoff, who have reigned in Russia since 1613.

"The gardens of Peterhoff (says an intelligent traveller) have been celebrated for their taste and elegance; and from the number of jet d'eaus, fountains, basons, cascades, parterres, &c. they have been compared to those of Versailles: and indeed in one respect they are far superior; for the water-works of the latter only play upon particular occasions, while those of Peterhoff are perennial. These gardens, which at the time of their formation were greatly admired in this country, though not congenial to the taste of the empress, are suffered to remain in their present state; as during summer her majesty principally resides at Tzarfkoc-Selo, where the

grounds are disposed in a more modern and pleasing manner." A vast number of silver dolphins and gilded statues are scattered through them; but the most remarkable figures are those of two gladiators placed in a basin of water. These are represented, not with the sword and buckler, the ancient implements of war, but with a brace of pistols. These they point to each other in a threatening posture, while the water gushes impetuously from the barrels. In that part of the garden which lies between the palace and the gulf, close to the water, is a building which was the favourite retreat of Peter I. It is preserved, together with its furniture, entirely in its original state with a kind of religious veneration. Its plainness shows the frugal simplicity in which that monarch was accustomed to live. In the same celebrated gardens there is a remarkable building called the *mountain for sledges*, and often by travellers the *flying mountain*. "It stands (says Mr Cox) in the middle of an oblong area, inclosed by an open colonnade, with a flat roof, which is railed for the convenience of holding spectators. The circumference of this colonnade is at least half a mile. In the middle of the area stands the flying mountain, stretching nearly from one end to the other. It is a wooden building, supported upon pillars, representing an uneven surface of ground, or a mountain composed of three principal ascents, gradually diminishing in height, with an intermediate space to resemble valleys: from top to bottom is a floored way, in which three parallel grooves are formed. It is thus used: a small carriage containing one person being placed in the centre groove upon the highest point, goes with great rapidity down one hill; the velocity which it acquires in its descent carries it up a second; and it continues to move in a similar manner until it arrives at the bottom of the area, where it rolls for a considerable way on the level surface, and stops before it attains the boundary: it is then placed in one of the side grooves, and drawn up by means of a cord fixed to a windlass. To a person unacquainted with the mechanism, this entertainment would appear tremendous; but as the grooves always keep the carriage in its right direction, there is not the least danger of being overturned. At the top of the mountain is a handsome apartment for the accommodation of the court and principal nobility; there is also room for many thousand spectators within the colonnade and upon its roof. Near the flying mountain is a spacious amphitheatre, in which tournaments are usually exhibited."

PETERS, FATHER, a Jesuit, was confessor and counsellor to James II. king of England. This prince dismissed him in 1688, because he was considered as the author of those troubles in which the kingdom was then involved. "He was (says Bishop Burnet) the most violent of the king's advisers, and the person most listened to. Though he had the honour of being nobly defended, he was a man of no extensive erudition, and was eminent only for his bigotry and forwardness." Though Burnet is not always to be believed, yet certain it is, from the testimony of other historians, that Father Peters was by no means a person properly qualified to direct King James in the critical situation in which he then stood.

PETERSBURG, ST, a city of the province of Ingria in Russia, and capital of the whole empire. It is situated in N. Lat. 59. 26. 23. and E. Long. 30. 25. from

Petersburg from the first meridian of Greenwich. It was founded in the year 1703 by Czar Peter the Great, whose ambition it was to have a fleet on the Baltic; for which reason he determined to found a city which might become the centre of trade throughout all his dominions. The spot he pitched upon was a low, fenny, uncultivated island, formed by the branches of the river Neva, before they fall into the gulf of Finland. In the summer this island was covered with mud; and in winter became a frozen pool, rendered almost inaccessible by dreary forests and deep morasses, the haunts of bears, wolves, and other savage animals. Having taken the fort of Nattebourg, and the town of Neischanz, in the year 1703, this mighty conqueror assembled in Ingria above 300,000 men, Russians, Tartars, Cossacks, Livonians, and others, even from the most distant parts of his empire, and laid the foundation of the citadel and fortifications, which were finished in four months, almost in despite of nature. He was obliged to open ways through forests, drain bogs, raise dykes, and lay causeways, before he could pretend to found the new city. The workmen were ill provided with necessary tools and implements, such as spades, pick-axes, shovels, planks, and wheel-barrow: they were even obliged to fetch the earth from a great distance in the skirts of their garments, or in little bags made of old mats and rags sewed together. They had neither huts nor houses to shelter them from the severity of the weather: the country, which had been desolated by war, could not accommodate such a multitude with provisions; and the supplies by the lake Ladoga were often retarded by contrary winds. In consequence of these hardships, above 100,000 men are said to have perished: nevertheless the work proceeded with incredible vigour and expedition; while Peter, for the security of his workmen, formed a great camp, in such a manner, that his infantry continued in Finland, and his cavalry were quartered in Ingria. Some Swedish cruizers being descried in the neighbourhood, the czar posted a body of troops in the isle of Rutzari, by whom the Swedes were repulsed, and the work met with no farther interruption. The buildings of the city kept pace with the fortrefs, which is the centre of the town, surrounded on all sides by the Neva; and in little more than a year, above 30,000 houses were erected. At present there may be about double that number in Petersburg, though many of them are paultry and inconsiderable. In order to people this city, Peter invited hither merchants, artificers, mechanics, and seamen, from all the different countries of Europe: he demolished the town of Nieuschants, and brought hither not only the materials of the houses, but the inhabitants themselves. A thousand families were drawn from Moscow; he obliged his nobility to quit their palaces and their villas in and about Moscow, and take up their residence at Petersburg, in a much more cold and comfortless climate. Finally, resolving to remove hither the trade of Archangel, he issued an ordonnance, importing, that all such merchandize as had been conveyed to Archangel, in order to be sold to foreigners, should now be sent to Petersburg, where they should pay no more than the usual duties. These endeavours and regulations have rendered this one of the greatest and most flourishing cities in Europe. The Russian boyars and nobility have built magnificent palaces, and

are now reconciled to their situation. At first many houses were built of timber; but these being subject to sudden conflagrations in spite of all the precautions that could be taken, the czar, in the year 1714, issued an order, that all new houses should be walled with brick and covered with tiles. The fort is an irregular hexagon, with opposite bastions. This, together with all the rest of the fortifications, was in the beginning formed of earth only; but in the sequel they were faced with strong walls, and provided with casemates, which are bomb-proof. In the curtain of the fort, on the right hand side, is a noble dispensary, well supplied with excellent medicines, and enriched with a great number of porcelain vases from China and Japan. From one of the gates of the fort a draw-bridge is thrown over an arm of the river, in which the czar's galleys and other small vessels are sheltered in the winter. The most remarkable building within the fort is the cathedral, built by the direction of an Italian architect. Petersburg is partly built on little islands, some of which are connected by draw-bridges; and partly on the continent. In the highest part, on the bank of the Neva, the czar fixed his habitation, or ordinary residence, built of free-stone, and situated so as to command a prospect of the greater part of the city. Here likewise is a royal foundery; together with the superb houses of many noblemen. The marshy ground on which the city is built, being found extremely slippery, dirty, and inconvenient, the czar ordered every inhabitant to pave a certain space before his own door. In the year 1716, Peter, taking a fancy to the island Wafil-Osterno, which he had given as a present to Prince Menzikoff, resumed the grant, and ordered the city to be extended into this quarter. He even obliged the boyars, or nobles, to build stone-houses on this spot; though they were already in possession of others on the side of Ingria: accordingly this is now the most magnificent part of the city. On the other side of a branch of the Neva stands the czar's country or summer palace, provided with a fine garden and orangery. On the bank of the same river is the slaboda, or suburbs, in which the Germans generally choose their habitation. Petersburg is very much subject to dangerous inundations. In the year 1715, all the bastions and draw-bridges were either overwhelmed or carried away. The breadth, depth, and rapidity of the Neva, have rendered it extremely difficult, if not impracticable, to join the islands and the continent by bridges. Besides, Peter was averse to this expedient for another reason: resolved to accustom his subjects to navigation, he not only rejected the project of a bridge, but also ordered that no boat should pass between the islands and continent, except by the help of sails only. In consequence of this strange regulation, many lives were lost: but at length he gained his point; and by habituating his sluggish Muscovites to the dangers of the sea, in a little time produced a breed of hardy sailors. The adjacent country is so barren, that the town must be supplied with provisions from a great distance; consequently they are extremely dear. Here are woods in plenty, consisting of pine, fir, alder, birch, poplar, and elm; but the oak and the beech are generally brought from Casan. In winter the weather is extremely cold, and hot in the summer. In June the length of the night does not exceed three hours, during which the natives

Peterburg. natives enjoy a continued twilight: but in December the sun is not visible more than three hours above the horizon.

The czar Peter, who was indefatigable in his endeavours to improve and civilize his subjects, neglected nothing which he thought could contribute to these purposes. He condescended even to institute and regulate assemblies at Peterburg: these were opened at five in the afternoon, and the house was shut at ten: between these hours the fashionable people of both sexes met without ceremony, danced, conversed, or played either at cards or at chess, this last being a favourite diversion among the Russians. There was likewise an apartment appointed for drinking brandy and smoking tobacco. Plays and operas were likewise introduced for the same purposes; but as Peter had little relish, and less taste, for those entertainments, they were performed in a very awkward manner in his lifetime: however, since his death these performances have been brought to a greater degree of art and decorum.

This great northern legislator established, in the neighbourhood of Peterburg, manufactures of linen, paper, saltpetre, sulphur, gunpowder, and bricks, together with water-mills for sawing timber. He instituted a marine academy, and obliged every considerable family in Russia to send at least one son or kinsman, between the ages of ten and eighteen, to this seminary, where he was instructed in navigation, learned the languages, was taught to perform his exercises, and to live under the severest discipline. To crown his other plans of reformation, he granted letters patent for founding an academy, upon a very liberal endowment; and though he did not live to execute this scheme, his empress, who survived him, brought it to perfection. It was modelled on the plans of the Royal Society in London, and the academy of France. Mr Bullfinger opened it in the year 1726, with an eloquent speech on the design and utility of an academy of sciences; and the professors, who have always distinguished themselves by their merit and erudition, published an annual collection of their transactions; a task the more easy, as they have the benefit of printing-presses, well managed, at Peterburg.

Peter the Great has been much censured for transferring the seat of the empire from Moscow to St Peterburg; the former of which lay nearer to the centre of his dominions. But these objections will have but little weight with those who consider the consequences of the removal. The new city is nearer than Moscow was to the more civilized parts of Europe; and from an intercourse with them the manners of the Russians have been improved, and the nobility in particular have lost much of their feudal importance. Above all, the grand object of Peter, that of having a formidable navy in the Baltic, has certainly been obtained, and the empress of Russia is now the arbitress of the north, and in some degree the mediatrix of all Europe. In short, the erection of St Peterburg was perhaps one of the best acts of Peter's reign, and has in its consequences been the most beneficial. Indeed it is at least probable, that if through any revolution the seat of government should be again transferred to Moscow, we should nowhere see the traces of those memorable improvements, which the passing century has given birth to, but in the annals of history; and Russia would again, in all probability, relapse into her original barbarism.

The erection of such a city as Peterburg in so short Peterburg. a time is truly wonderful. Mr Coxe says his mind was filled with astonishment, when he reflected that so late as the beginning of the 18th century the ground on which it stands was one vast morass, occupied by a very few fishermen's huts. The present divisions of the town, some of which we have already mentioned, are called, 1. The Admiralty quarter; 2. The Vassili Ostrof or Island; 3. The Fortrefs; 4. The Island of St Peterburg; and, 5. The various suburbs of Livonia, of Moscow, of Alexander Nevski, and Wiburg.

The late empress has done so much for this city, that she may not improperly be called its second foundress. It is, nevertheless, still an infant place, and, as Mr Wrxall observes, "only an immense outline, which will require future empresses, and almost future ages, to complete."

"The streets in general, says a late traveller, are *Coxe's Travels* broad and spacious; and three of the principal ones, *viz.* which meet in a point at the admiralty, and reach to the extremities of the suburbs, are at least two miles in length. Most of them are paved; but a few are still suffered to remain floored with planks. In several parts of the metropolis, particularly in the Vassili Ostrof, wooden houses and habitations, scarcely superior to common cottages, are blended with the public buildings; but this motley mixture is far less common than at Moscow, where alone can be formed any idea of an ancient Russian city. The brick houses are ornamented with a white stucco, which has led several travellers to say that they are built with stone; whereas, unless I am greatly mistaken, there are only two stone structures in all Peterburg. The one is a palace, building by the empress upon the banks of the Neva, called the *marble palace*; it is of hewn granite, with marble columns and ornaments; the other is the church of St Isaac, constructed with the same materials, but not yet finished.

"The mansions of the nobility are many of them vast piles of building, but are not in general upon so large and magnificent a scale as several I observed at Moscow: they are furnished with great cost, and in the same elegant style as at Paris or London. They are situated chiefly on the south side of the Neva, either in the Admiralty quarter, or in the suburbs of Livonia and Moscow, which are the finest parts of the city." See NEVA.

"Peterburg, although it is more compact than the other Russian cities, and has the houses in many streets contiguous to each other, yet still bears a resemblance to the towns of this country, and is built in a very straggling manner. By an order lately issued from government, the city has been inclosed within a rampart, the circumference whereof is 21 vests, or 14 English miles."

The same accurate observer calculates the number of inhabitants at Peterburg, and makes the medium number 130,000.

We have already said that Peterburg is very liable to be inundated. An inundation of a very alarming nature took place when Mr Coxe was there in September 1777, of which the following account was given in *Journal St Peterburg, September 1777*: "In the evening of the 9th, a violent storm of wind blowing at first S. W. and afterwards W. raised the Neva and its various branches to so great a height, that at five in

Petersburg—the morning the waters poured over their banks, and suddenly overflowed the town, but more particularly the Vasilii Ostrof and the island of St Petersburg. The torrent rose in several streets to the depth of four feet and a half, and overturned, by its rapidity, various buildings and bridges. About seven, the wind shifting to N. W. the flood fell as suddenly; and at mid-day most of the streets, which in the morning could only be passed in boats, became dry. For a short time, the river rose 10 feet 7 inches above its ordinary level.”

Mr Kraft, professor of experimental philosophy to the Imperial Academy of Sciences, has written a judicious treatise upon the inundation of the Neva, from which the following observations were extracted by Mr Coxe: “These floods are less alarming than formerly, as the swelling of the river to about six feet above its usual level, which used to overflow the whole town, has no longer any effect, excepting upon the lower parts of Petersburg; a circumstance owing to the gradual raising of the ground by buildings and other causes.

“Upon tracing the principal inundations, the professor informs us that the most ancient, of which there is any tradition, happened in 1691, and is mentioned by Weber, from the account of some fishermen inhabiting near Nieschants, a Swedish redoubt upon the Neva, about three miles from the present fortress of Petersburg. At that period the waters usually rose every five years; and the inhabitants of that district no sooner perceived the particular storms which they had been taught from fatal experience to consider as forerunners of a flood, than they took their hovels to pieces, and, joining the timbers together in the form of rafts, fastened them to the summits of the highest trees, and repaired to the mountain of Duderof, which is distant six miles from their place of abode, where they waited till the waters subsided.

“The highest inundations, excepting the last of 1777, were those of the 1st of November 1726, when the waters rose 8 feet 2 inches; and on the 2d of October 1752, when they rose 8 feet 5 inches.

“From a long course of observations the professor draws the following conclusion. The highest floods, namely, those which rise about six feet, have generally happened in one of the last four months of the year: no sensible effect is ever produced by rain or snow; a swell is sometimes occasioned by the accumulation of masses of ice at the mouth of the Neva; but the principal causes of the overflowing of that river are derived from violent storms and winds blowing south-west or north-west, which usually prevail at the autumnal equinox; and the height of the waters is always in proportion to the violence and duration of those winds. In a word, the circumstances most liable to promote the overflowings of the Neva, are when, at the autumnal equinox, three or four days before or after the full or new moon, that luminary being near her perigæum, a violent north-west wind drives the waters of the northern ocean, during the influx of the tide, into the Baltic, and is accompanied, or instantaneously succeeded by a south-west wind in that sea and the gulf of Finland. All these circumstances concurred at the inundation of 1777: it happened two days before the autumnal equinox, four before the full moon, two after her passing through the perigæum, and by a storm at

south-west, which was preceded by strong west winds Petersburg in the northern ocean, and strong north winds at the mouth of the Baltic.”

See *Notices et Remarques sur les debordemens de la Neva à St Peterbourg, accompagnés d'une carte représentant la crue et la diminution des eaux, &c.* in Nov. Act. Pet. for 1777, Par. II. p. 47. to which excellent treatise we would refer the curious reader for further information.

All our readers have unquestionably heard of the equestrian statue of Peter I. in bronze. We shall give an account of that extraordinary monument in Mr Coxe's own words. “It is (says he) of a colossal size, and is the work of Monsieur Falconet, the celebrated French statuary, cast at the expence of Catherine II. in honour of her great predecessor, whom she reveres and imitates. It represents that monarch in the attitude of mounting a precipice, the summit of which he has nearly attained. He appears crowned with laurel, in a loose Asiatic vest, and sitting on a housing of bear-skin: his right hand is stretched out as in the act of giving benediction to his people; and his left holds the reins. The design is masterly, and the attitude is bold and spirited. If there be any defect in the figure, it consists in the flat position of the right hand; and for this reason, the view of the left side is the most striking, where the whole appearance is graceful and animated. The horse is rearing upon its hind legs; and its tail, which is full and flowing, slightly touches a bronze serpent, artfully contrived to assist in supporting the vast weight of the statue in due equilibrium. The artist has, in this noble essay of his genius, represented Peter as the legislator of his country, without any allusion to conquest and bloodshed; wisely preferring his civil qualities to his military exploits. The contrast between the composed tranquillity of Peter (though perhaps not absolutely characteristic) and the fire of the horse, eager to press forwards, is very striking. The simplicity of the inscription corresponds to the sublimity of the design, and is far preferable to a pompous detail of exalted virtues, which the voice of flattery applies to every sovereign without distinction. It is elegantly finished in brass characters, on one side in Latin, and on the opposite in Russian. *Petro primo Catherina secunda, 1782; i. e. Catherine II. to Peter I.*

“The statue, when I was at Petersburg, was not erected, but stood under a large wooden shed near the Neva, within a few yards of its enormous pedestal. When Falconet had conceived the design of his statue, the base of which was to be formed by a huge rock, he carefully examined the environs of Petersburg, if, among the detached pieces of granite which are scattered about these parts, one could be found of magnitude correspondent to the dimensions of the equestrian figure. After considerable research, he discovered a stupendous mass half buried in the midst of a morass. The expence and difficulty of transporting it were no obstacles to Catherine II. By her order the morass was immediately drained, a road was cut through a forest, and carried over the marshy ground; and the stone which, after it had been somewhat reduced, weighed at least 1500 tons, was removed to Petersburg. This more than Roman work was, in less than six months from the time of its first discovery, accomplished by a windlass, and by means of large friction balls alternately

Peterburg, alternately placed and removed in grooves fixed on each side of the road. In this manner it was drawn, with 40 men seated upon its top, about four miles, to the banks of the Neva; there it was embarked in a vessel constructed on purpose to receive it, and thus conveyed about the same distance by water to the spot where it now stands. When landed at Peterburg, it was 42 feet long at the base, 36 at the top, 21 thick, and 17 high; a bulk greatly surpassing in weight the most boasted monuments of Roman grandeur, which, according to the fond admirers of antiquity, would have baffled the skill of modern mechanics, and were alone sufficient to render conspicuous the reign of the most degenerate emperors.

"The pedestal, however, though 'fill of prodigious magnitude, is far from retaining its original dimensions, as, in order to form a proper station for the statue, and to represent an ascent, the summit whereof the horse is endeavouring to attain, its bulk has been necessarily diminished. But I could not observe, without regret, that the artist has been desirous to improve upon nature; and, in order to produce a resemblance of an abrupt broken precipice, has been too lavish of the chisel. Near it was a model in plaster, to the shape of which the workmen were fashioning the pedestal. It appeared to me, that in this model the art was too conspicuous; and that the effect would have been far more sublime, if the stone had been left as much as possible in its rude state, a vast unwieldy stupendous mass. And indeed, unless I am greatly mistaken, the pedestal, when finished according to this plan, will have scarcely breadth sufficient to afford a proper base for a statue of such colossal size.

"The statue was erected on the pedestal on the 27th of August 1782. The ceremony was performed with great solemnity, and was accompanied with a solemn inauguration. At the same time the empress issued a proclamation, in which, among other instances of her clemency, she pardons all criminals under sentence of death; all deserters, who should return to their respective corps within a limited time; and releases all criminals condemned to hard labour, provided they had not been guilty of murder."

Mr Coxe informs us, that the weather is extremely changeable in this capital, and the cold is at times extreme; against which the inhabitants take care to provide (see PEASANT), though some of them nevertheless unfortunately fall victims to it. "As I traversed the city, (says Mr Coxe), on the morning of 12th January, I observed several persons whose faces had been bitten by the frost: their cheeks had large scars, and appeared as if they had been singed with an hot iron. As I was walking with an English gentleman, who, instead of a fur cap, had put on a common hat, his ears were suddenly frozen: he felt no pain, and would not have perceived it for some time, if a Russian, in passing by, had not informed him of it, and assisted him in rubbing the part affected with snow, by which means it was instantly recovered. This, or friction with flannels, is the usual remedy; but should the person in that state approach the fire, or dip the part in warm water, it immediately mortifies and drops off.—The common people continued at their work as usual, and the drivers plied in the streets with their sledges seemingly unaffected by the frost;

their beards were incruited with clotted ice, and the Peterburg horses were covered with icicles.

"It sometimes happens that coachmen or servants, while they are waiting for their masters, are frozen to death. In order to prevent as much as possible these dreadful accidents, great fires of whole trees, piled one upon another, are kindled in the court-yard of the palace and the most frequented parts of the town. As the flames blazed above the tops of the houses, and cast a glare to a considerable distance, I was frequently much amused by contemplating the picturesque groups of Russians, with their Asiatic dress and long beards, assembled round the fire. The centinels upon duty, having no beards, which are of great use to protect the glands of the throat, generally tie handkerchiefs under their chins, and cover their ears with small cales of flannel."

The police of this city has been much admired. This establishment consists of a police master, two presidents, the one for criminal, the other for civil cases, and two consultants, chosen from the burgher class. To this is committed the care to maintain decorum, good order and morals; the attainment of which is thus accomplished.

The residence is divided into ten departments, each of which has a president, who must possess a correct knowledge of the inhabitants in his own department, of which he is regarded as the *cesor morum*. His house must be a refuge both night and day for all in distress; and he must not leave the city for two hours, under any pretext whatever, without appointing a substitute to act in his absence. The constables and watchmen of his department are subject to his orders; and in the discharge of his duty, he has two sergeants to attend him.

Each department has three, four, or five subdivisions, of which there are 42 in the whole residence. Each of these has a quarter-inspector, and under him a quarter-lieutenant. The duty of all these is in unison with that of the president, but the sphere of their activity is more circumscribed. They settle trivial affairs, and keep a watchful eye over every thing that passes.

The night watchmen are 500 in number, who have stations assigned them, and are to be aiding in the seizing of offenders, or in any service their commanders may require. There is also a command of 120 men, who are supported by a regiment of hussars, should the nature of their duty be at any time so hazardous as to render such a measure necessary.

This piece of political mechanism is so harmoniously connected in all its parts, that it becomes the admiration of every foreigner.

So extraordinary is the vigilance observed by every part of this admirable whole, that all secret inquisitions are totally superfluous. The police has a knowledge of every person in the residence; travellers are subject to certain formalities, in consequence of which to hide the place of their abode, or the time of their departure, are alike impracticable. Every householder must declare to the police who lodges with him, or what strangers have put up at his house. When travellers leave the town, they must publish in the newspapers their name, quality, and place of abode, three different times, and produce the papers containing such advertisement.

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The police also watches over secret societies of every kind, so that nothing inimical to the existing government can either be freely discussed, or safely carried into execution. The disturbers of the public peace in this city must of consequence be few in number.

The court called *oral*, sits every day, and proceeds orally in all the causes brought before it; keeping at the same time a day-book, in which the decisions of the court are entered, and every week it is laid before the sitting magistrate. Every cause must be determined in one day, or in three at most, if the collecting of examinations should be intricate and tedious. But some travellers have given a more unfavourable account of the police of the Russian metropolis, and have declared that murder and robbery may sometimes be committed with impunity, if the guilty have it in their power to bribe the watchmen.

PETERSBURGH, in America, is a sea-port town in Virginia, 25 miles southward of Richmond, seated on the south side of the Appamatox river, about 12 miles above its junction with James river, and contained nearly 300 houses in 1787, in two divisions; one is upon a cold clay soil, and is very dirty; the other upon a plain of sand or loam. There is no regularity, and very little elegance in Petersburg. It is merely a place of business. The Free Masons have a hall tolerably elegant; and the seat of the Bowling family is pleasant and well built. It is very unhealthy. About 2200 hogshheads of tobacco are inspected here annually. Like Richmond, Williamsburgh, Alexandria, and Norfolk, it is a corporation; and what is singular, Petersburg city comprehends part of three counties. The celebrated Indian queen, Pocahonts, from whom descended the Randolph and Bowling families, formerly resided at this place.

PETERSFIELD, a handsome town of Hampshire in England, and sends two members to parliament. It is seated in W. Long. 1. 5. N. Lat. 51. 5.

PETERWARADIN, a fortified town in Sclavonia, and one of the strongest frontier places the house of Austria has against the Turks, seated on the Danube between the Drave and the Save. E. Long. 20. 0. N. Lat. 45. 20.

PETIOLE, in *Botany*, the slender stalks that support the leaves of a plant.

PETIT, or PETITE, a French word signifying *little* or *small*.

PETITE Guerre, denotes the operations of detached parties and the war of posts. See WAR, Part III.

PETIT Sergeanty. See SERGEANTY.

PETIT Treason. See TREASON.

PETIT, *John*, a doctor of the Sorbonne, very early gained to himself a character by his knowledge, and those eloquent orations which he pronounced before the university of Paris. He was employed in the famous embassy which was sent from France to Rome, for the purpose of healing the schism in 1407; but he soon lost all the honour which he had acquired. John Sans Peur, duke of Burgundy, having treacherously contrived to assassinate Louis of France, duke of Orleans, only brother to Charles VI. John Petit, entirely devoted to the views of the murderer, maintained in a public disputation, at Paris, the 8th of March 1408, that the murder was lawful. He had the effrontery to assert, that "it is allowable to employ fraud, treason, and

every other method, however base, in order to get rid of a tyrant; and that no faith ought to be kept with him."

He dared to add further, that "the man who should commit such an action, not only deserved to be exempted from punishment, but to receive a reward." This sanguinary doctrine was loudly exclaimed against; but the duke of Burgundy's powerful influence sheltered Petit for some time. Some eminent writers, however, of that period, with Gerson at their head, denounced the doctrine to John de Montaigu, bishop of Paris, who condemned it as heretical the 23d November 1414. It was likewise condemned by the council of Constance the year following at the instigation of Gerson; but no notice was taken either of Petit's name or his writings. In fine, the king, on the 16th of September 1416, ordered the parliament of Paris to pronounce a severe decree against this dangerous performance; and it was also censured by the university. But the duke of Burgundy, in 1418, had interest enough to compel the grand vicars of the bishop of Paris, who then lay sick at St Omer's, to retract the sentence which that prelate had past in 1414. Petit died three years before, i. e. in 1411, at Hesdin; and his apology in favour of the duke of Burgundy, with all the particulars of that infamous transaction, may be seen in the fifth volume of the last edition of Gerson's works. Father Pinchinat, of the order of St Francis, and author of the Dictionary of Heresies, in 4to, has endeavoured to vindicate his order from a charge brought by some writers who have called Petit a *Cordelier*, or *Franciscan friar*. "He proves very clearly (says Abbé Prevot) that he was a secular priest; and adds, that upon the same evidence, Father Mercier, a Cordelier, had a warm dispute in 1717 with M. Dupin, who had given this title to Petit in his Collection of Censures. He represented to him (says he), before a meeting of the Faculty, the falsity of such a claim, and the injury which he offered to the order of St Francis. Dupin, convinced of his error, candidly owned that he was led into it by following some infidel writers, and promised to retract it in the new edition of the Censures, which was published in 1720. M. Fleury, who had committed the same mistake, promised also to make amends for it by a solemn recantation; but dying before he had an opportunity of doing that piece of justice to the Cordeliers, the continuator of his Ecclesiastical History, who had not such opportunities of information, fell into the same fault." (*Pour & contre*, tom. x. p. 23.). If we take the opinion of L'Advocat's Dictionary, it would appear no fault was committed; for it gives a list of the pensioners of the dukes of Burgundy, in order to prove that John Petit was a Cordelier. Indeed, it is highly probable that if Dupin, Fleury, and Father Fabré, did not alter their opinion, it was owing to a firm persuasion that they had committed no error.

PETIT, *John Lewis*, an eminent surgeon, born at Paris in 1674. He had so early an inclination to surgery, that Mr Littre, a celebrated anatomist, being in his father's house, he regularly attended that gentleman's lectures, from his being seven years of age. He was received master in surgery in the year 1700; and acquired such reputation in the practice of that art, that in 1726 the king of Poland sent for him to his court, and in 1734 the king of Spain prevailed on him to go into that kingdom. He restored the health of those

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princes; and they endeavoured to detain him by offering him great advantages, but he chose rather to return to France. He was received into the academy of sciences in 1715; became director of the royal academy of surgery; made several important discoveries; and invented new instruments for the improvement of surgery. He died at Paris in 1750. He wrote an excellent Treatise on the Diseases of the Bones, the best edition of which is that of 1723; and many learned Dissertations in the Memoirs of the Academy of Sciences, and in the first volume of the Memoirs of Surgery.

PETITIO PRINCIPII, in *Logic*, the taking a thing for true, and drawing conclusions from it as such, when it is really false; or at least wants to be proved before any inferences can be drawn from it.

PETITION, a supplication made by an inferior to a superior, and especially to one having jurisdiction. It is used for that remedy which the subject hath to help a wrong done by the king, who hath a prerogative not to be sued by writ: In which sense it is either general, That the king do him right; whereupon follows a general indorsement upon the same, *Let right be done the party*: Or it is special, when the conclusion and indorsement are special, for this or that to be done, &c.

By statute, the soliciting, labouring, or procuring the putting the hands or consent of above twenty persons to any petition to the king, or either house of parliament, for alterations in church or state, unless by assent of three or more justices of the peace of the county, or a majority of the grand jury at the assizes or sessions, &c. and repairing to the king or parliament to deliver such petition with above the number of ten persons, is subject to a fine of 100*l.* and three months imprisonment, being proved by two witnesses within six months, in the court of *B. R.* or at the assizes, &c. And if what is required by this statute be observed, care must be taken that petitions to the king contain nothing which may be interpreted to reflect on the administration; for if they do, it may come under the denomination of a libel: and it is remarkable, that the petition of the city of London for the sitting of a parliament was deemed libellous, because it suggested that the king's dissolving a late parliament was an obstruction of justice; also the petition of the seven bishops, sent to the Tower by James II. was called a libel, &c. To subscribe a petition to the king, *to frighten him into a change of his measures, intimating, that if it be denied many thousands of his subjects will be discontented, &c.* is included among the contempts against the king's person and government, tending to weaken the same, and is punishable by fine and imprisonment.

PETITORY ACTION, in *Scots Law*. See *LAW*, N^o clxxxiii. 18. 20.

PETITOT, JOHN, a curious painter in enamel, who was born at Geneva in 1607, reached a great degree of perfection in the art. He was wonderfully patient in finishing his works, but he had the address to conceal his labour. He only painted the heads and hands of the figures: the hair, grounds, and drapery, being executed by Bordier his brother-in-law. These two artists had the credit of associating and labouring together for fifty years, without the least misunderstanding between them. It is asserted by an ingenious French writer, that Petitot and Bordier derived the knowledge of the most cu-

rious and durable colours proper for enamelling, from Sir Theodore Mayerne at London, who recommended Petitot to Charles I. He had the honour to paint the portraits of that monarch and the whole royal family, and continued in England until Charles's unhappy end: he then went to Paris, where he was highly favoured by Louis XIV. and acquired an ample fortune. Being a Protestant, the revocation of the edict of Nantz obliged him to retire to Geneva; but settling soon after at Vevey in the canton of Bern, he passed the remainder of his life in ease and affluence. He died in 1691.

Petitot may be called the inventor of painting portraits in enamel. Though his friend Bordier made several attempts before him, and Sir Theodore Mayerne had facilitated the means of employing the most beautiful colours; yet Petitot completed the works, which under his hand acquired a softness and liveliness of colouring that will never change, and will ever render his works valuable. He made use of gold and silver plates, and seldom enamelled on copper. When he first came in vogue, his price was 20 louis's a head, which he soon raised to 40. It was his custom to take a painter with him, who painted the picture in oil; after which Petitot sketched out his work, which he always finished after the life. When he painted the king of France, he took those pictures for his copies that most resembled him; and the king afterwards gave him a sitting or two to finish his work.

PETIVER, JAMES, a celebrated English botanist, was contemporary with Plukenet; but we are wholly unacquainted with the precise time of his birth. He was by profession an apothecary, having served an apprenticeship under Mr Feltham, apothecary to Bartholomew's hospital. He settled in Aldersgate-street when he commenced business on his own account, where he continued during the whole of his life. His business was extensive; and he was afterwards chosen apothecary to the Charter-house. Excepting Sir Hans Sloane, and Mr Courten, he was the only person after the Tradescants, who made any important collections in natural history, previous to those of the present day. He employed the captains and surgeons of different ships to bring him home specimens; and by means of printed directions he enabled them to select proper objects. In this manner his collection soon became so valuable, that he was offered 4000*l.* for it by Sir Hans Sloane, some time prior to his decease; but, after he died, it was purchased by that naturalist. His fame was extended both at home and abroad by his valuable museum. He was chosen a fellow of the Royal Society; and having become acquainted with Ray, he assisted him in arranging the second volume of his *History of Plants*. He died on the 20th of April, 1718; and his funeral was honoured by the attendance of Sir Hans Sloane, and other eminent men, as pall-bearers.

He published several works, on different subjects of natural history, such as *Musci Petiveriani Centuriae decem*, 1692—1703, 8vo: *Gazophylacii Naturæ et Artis, Decades decem*, folio, 1702, with 100 plates: A catalogue of Mr Ray's English Herbal, illustrated with figures, folio, 1713, and continued in 1715: Many small publications, which may be found enumerated in Dr Pultney's book: Many papers in the Philosophical Transactions; and a material article in the third volume of Ray's work, entitled, *Plantæ Rariores Chineses, Madras*.

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Madras patana, et Africana, à Jacobo Petivero ad opus consummandum collata, &c. Many of his small tracts having become scarce, his works were collected and published, exclusive of his papers in the Transactions, in 2 vols. folio, in the year 1764.

PETIVERIA, a genus of plants belonging to the hexandria class, and in the natural method ranking under the 12th order, *Holoraceæ*. See *BOTANY Index*.

PETRA, (Cæsar, Lucian), a town of Greece, on the coast of Illyricum, near Dyrrhachium, and not far from the mouth of the river Panyasus.—Another PETRA, (Livy); a town of Mædica, a district of Thrace, lying towards Macedonia; but in what part of Macedonia, he does not say.

PETRA (Ptolemy), *Petræa* (Silius Italicus), *Petrina* (Italicus), in both which last *urbs* is understood; an inland town of Sicily, to the south-west of Enghum. Now *Petraglia* (Cluverius).

PETRA *Secktael* (2 Kings xiv.), a town of the Amalekites; near the Adscensus Scorpionis (Judges i.) and the valley of Salt in the south of Judea; afterwards in the possession of the Edomites, after destroying the Amalekites.

PETRA *Rezem*, or *Rekem*, so called from *Rekem* king of the Midianites, slain by the Israelites (Num. xxxi.). Formerly called *Arce*, now *Petra*; the capital of Arabia *Petræa* (Josephus). Ptolemy places it in Long. 66. 45. from the Fortunate islands, and Lat. 30. 20. It declines therefore 80 miles to the south of the parallel of Jerusalem, and 36 miles, more or less, from its meridian to the east. Josephus says, that the mountain on which Aaron died stood near Petra; which Strabo calls the capital of the Nabatæi; at the distance of three or four days journey from Jericho. This Petra seems to be the Sela of Isaiah xvi. 1. and xlii. 11. the Hebrew name of *Petra* "a rock." Though some imagine Petra to be no older than the time of the Macedonians.

PETRARCH, FRANCIS, a celebrated Italian poet, was born at Arezzo in 1304, and was the son of Petrarco di Parenzo. He studied grammar, rhetoric, and philosophy, for four years at Carpentras; from whence he went to Montpellier, where he studied the law under John Andreas and Cino of Pistoia, and probably from the latter received a taste for Italian poetry. As Petrarch only studied the law out of complaisance to his father, who on his visiting him to Bologna had thrown in the fire all the Latin poets and orators except Virgil and Cicero; he, at 22 years of age, hearing that his father and mother were dead of the plague at Avignon, returned to that city to settle his domestic affairs, and purchased a country-house in a very solitary but agreeable situation, called *Vaucluse*; where he first knew the beautiful Laura, with whom he fell in love, and whom he has immortalised in his poems. He at length travelled into France, the Netherlands, and Germany; and at his return to Avignon entered into the service of Pope John XXII. who employed him in several important affairs. Petrarch was in hopes of being raised to some considerable posts: but being disappointed, he applied himself entirely to poetry; in which he met with such applause, that in one and the same day he received letters from Rome and the chancellor of the university of Paris, by which they invited him to receive the poetic crown. By the advice of these friends, he preferred Rome to Paris, and received that crown from

the senate and people on the 8th of April 1341. "The ceremony of his coronation (says Gibbon) was performed in the Capitol, by his friend and patron the supreme magistrate of the republic. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession; in the midst of the princes and nobles, the senator, count of Anguillara, a kinsman of the Colonna, assumed his throne; and at the voice of a herald Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne, and received from the senator a laurel crown, with a more precious declaration, 'This is the reward of merit.' The people shouted, 'Long life to the Capitol and the poet!' A sonnet in praise of Rome was accepted as the effusion of genius and gratitude; and after the whole procession had visited the Vatican, the profane wreath was suspended before the shrine of St Peter. In the act or diploma which was presented to Petrarch, the title and prerogatives of poet-laureat are revived in the Capitol after the lapse of 1300 years; and he receives the perpetual privilege of wearing, at his choice, a crown of laurel, ivy, or myrtle; of assuming the poetic habit; and of teaching, disputing, interpreting, and composing, in all places whatsoever, and on all subjects of literature. The grant was ratified by the authority of the senate and people; and the character of citizen was the recompense of his affection for the Roman name. They did him honour, but they did him justice. In the familiar society of Cicero and Livy, he had imbibed the ideas of an ancient patriot; and his ardent fancy kindled every idea to a sentiment, and every sentiment to a passion." His love of solitude at length induced him to return to *Vaucluse*; but, after the death of the beautiful Laura, Provence became insupportable to him, and he returned to Italy in 1352; when, being at Milan, Galeas Visconti made him counsellor of state. Petrarch spent almost all the rest of his life in travelling to and from the different cities in Italy. He was archdeacon of Parma, and canon of Padua; but never received the order of priesthood. All the princes and great men of his time gave him public marks of their esteem; and while he lived at Arcqua, three miles from Padua, the Florentines deputed Boccace to go to him with letters, by which they invited him to Florence, and informed him, that they restored to him all the estate of which his father and mother had been deprived during the dissensions between the Guelphs and Ghibelines. He died a few years after at Arcqua, in 1374. He wrote many works that have rendered his memory immortal; these have been printed in four volumes folio. His life has been written by several authors. Amongst these there was one by Mrs Susanna Dobson, in 2 volumes 8vo, collected and abridged from the French. In this work we have the following elegant and just character of Petrarch.

"Few characters, perhaps, have set in a stronger light the advantage of well-regulated dispositions than that of Petrarch, from the contrast we behold in one particular of his life, and the extreme misery he suffered from the indulgence of an affection, which, though noble and delightful when justly placed, becomes a reproach and a torment to its possessor when once directed

Petra

rested to an improper object. For, let us not deceive ourselves or others; though (from the character of Laura) they are acquitted of all guilt in their personal intercourse, yet, as she was a married woman, it is not possible, on the principles of religion and morality, to clear them from that just censure which is due to every defection of the mind from those laws which are the foundation of order and peace in civil society, and which are stamped with the sacred mark of divine authority.

"In this particular of his character, therefore, it is sincerely hoped that Petrarch will serve as a warning to those unhappy minds, who, partaking of the same feelings under the like circumstances, but not yet suffering his misery, may be led, by the contemplation of it, by a generous regard to the honour of human nature, and by a view to the approbation of that all-seeing Judge who penetrates the most secret recesses of the heart, to check every unhappy inclination in its birth, and destroy, while yet in their power, the seeds of those passions which may otherwise destroy them.

"As to the cavils or censures of those who, incapable of tenderness themselves, can neither enjoy the view of it when presented in its most perfect form, nor pity its sufferings when, as in this work, they appear unhappily indulged beyond the bounds of judgment and tranquillity; to such minds I make no address, well convinced, that, as no callous heart can enjoy, neither will it ever be in danger of being misled, by the example of Petrarch in this tender but unfortunate circumstance of his character.

"To susceptible and feeling minds alone Petrarch will be ever dear. Such, while they regret his failings, and consider them as warnings to themselves, will love his virtues; and, touched by the glowing piety and heart-felt contrition which often impressed his soul, will ardently desire to partake with him in those pathetic and sublime reflections which are produced in grateful and affectionate hearts, on reviewing their own lives, and contemplating the works of God.

"Petrarch had received from nature a very dangerous present. His figure was so distinguished, as to attract universal admiration. He appears, in his portraits, with large and manly features, eyes full of fire, a blooming complexion, and a countenance that bespoke all the genius and fancy which flows forth in his works. In the flower of his youth, the beauty of his person was so very striking, that wherever he appeared, he was the object of attention. He possessed an understanding active and penetrating, a brilliant wit, and a fine imagination. His heart was candid and benevolent, susceptible of the most lively affections, and inspired with the noblest sentiments of liberty.

"But his failings must not be concealed. His temper was, on some occasions, violent, and his passions headstrong and unruly. A warmth of constitution hurried him into irregularities, which were followed with repentance and remorse.—No essential reproach, however, could be cast on his manners, till after the 23d year of his age. The fear of God, the thoughts of death, the love of virtue, and those principles of religion which were inculcated by his mother, preserved him from the surrounding temptations of his earlier life."

A resemblance has been traced, in several instances,

between this admired poet and our late famous Yorick. —Both, we know, had great wit and genius, and no less imprudence and eccentricity; both were canons, or prebendaries, the Italian of Padua, &c. and the Englishman of York; they both "ran over France, without any business there." If the bishop of Lombers patronised and corresponded with the one, a prelate * of the English church, now deceased, desired, in a letter, to *bandy*† with the other. In their attachments to Laura and Eliza, both married women, these two prebendaries were equally warm, and equally innocent. And, even after death, a most remarkable circumstance has attended them both; some persons, we are told, stole Petrarch's bones, in order to sell them; and, in like manner, Yorick's body, it is confidently affirmed, was also stolen, and his skull has been exhibited at Oxford.

PETRE, or SALT-PETRE. See NITRE, CHEMISTRY and MINERALOGY Index.

PETREA, in Botany, a genus of plants belonging to the didymia class; and in the natural method ranking under the 40th order, *Perfonate*. See BOTANY Index.

PETREL. See PROCELLARIA, ORNITHOLOGY Index.

PETRIFICATION, in Natural History, denotes the conversion of wood, bones, and other substances, principally animal or vegetable, into stone. These bodies are more or less altered from their original state, according to the different substances they have lain buried among in the earth; some of them having suffered very little change, and others being so highly impregnated with crystalline, sparry, pyritical, or other extraneous matter, as to appear mere masses of stone or lumps of the matter of the common pyrites; but they are generally of the external dimensions, and retain more or less of the internal figure, of the bodies into the pores of which this matter has made its way. The animal substances thus found petrified are chiefly sea-shells; the teeth, bony palates, and bones, of fish; the bones of land animals, &c. These are found variously altered, by the insinuation of stony and mineral matter into their pores; and the substance of some of them is now wholly gone, there being only stony, sparry, or other mineral matter remaining in the shape and form.

Respecting the manner in which petrification is accomplished, we know but little. It has been thought by many philosophers, that this was one of the rare processes of nature; and accordingly such places as afforded a view of it, have been looked upon as great curiosities. However, it is now discovered, that petrification is exceedingly common; and that every kind of water carries in it some earthy particles, which being precipitated from it, become stone of a greater or lesser degree of hardness; and this quality is most remarkable in those waters which are much impregnated with silicious matter. It has been found by observation, that iron contributes greatly to the process; and this it may do by its precipitation of any aluminous earth which happens to be dissolved in the water by means of an acid; for iron has the property of precipitating this earth. Calcareous earth, however, by being soluble in water without any acid, must contribute very much to the process of petrification, as they are capable of a great degree of hardness by means only of being joined

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joined with fixed air, on which depends the solidity of our common cement or mortar used in building houses.

The name *petrification* belongs only, as we have seen, to bodies of vegetable or animal origin; and in order to determine their class and genus, or even species, it is necessary that their texture, their primitive form, and in some measure their organization, be still discernible. Thus we ought not to place the stony kernels, moulded in the cavity of some shell, or other organized body, in the rank of petrifications properly so called.

Petrifications of the vegetable kingdom are almost all either gravelly or siliceous; and are found in gullies, trenches, &c. Those which strike fire with steel are principally found in sandy fissures; those which effervesce in acids are generally of animal origin, and are found in the horizontal beds of calcareous earth, and sometimes in beds of clay or gravel; in which case the nature of the petrification is different. As to the substances which are found in gypsum, they seldom undergo any alteration, either with respect to figure or composition, and they are very rare.

Organized bodies, in a state of petrification, generally acquire a degree of solidity of which they were not possessed before they were buried in the earth, and some of them are often fully as hard as the stones or matrices in which they are enveloped. When the stones are broken, the fragments of petrifications are easily found, and easily distinguished. There are some organized bodies, however, so changed by petrification, as to render it impossible to discover their origin. That there is a matter more or less agitated, and adapted for penetrating bodies, which crumbles and separates their parts, draws them along with it, and disperses them here and there in the fluid which surrounds them, is a fact of which nobody seems to entertain any doubt. Indeed we see almost every substance, whether solid or liquid, insensibly consume, diminish in bulk, and at last, in the lapse of time, vanish and disappear.

A petrified substance, strictly speaking, is nothing more than the skeleton, or perhaps image, of a body which has once had life, either animal or vegetable, combined with some mineral. Thus petrified wood is not in that state wood alone. One part of the compound or mass of wood having been destroyed by local causes, has been compensated by earthy and sandy substances, diluted and extremely minute, which the waters surrounding them had deposited while they themselves evaporated. These earthy substances, being then moulded in the skeleton, will be more or less indurated, and will appear to have its figure, its structure, its size, in a word, the same general characters, the same specific attributes, and the same individual differences. Farther, in petrified wood, no vestige of ligneous matter appears to exist. We know that common wood is a body in which the volume of solid parts is greatly exceeded by that of the pores. When wood is buried in certain places, lapidific fluids, extremely divided and sometimes coloured, insinuate themselves into its pores and fill them up. These fluids are afterwards moulded and condensed. The solid part of the wood is decomposed and reduced into powder, which is expelled without the mass by aqueous filtrations. In this manner, the places which were formerly occupied by the wood are now left empty in the form of pores. This operation of nature produces no apparent difference either of

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the size or of the shape; but it occasions, both at the surface and in the inside, a change of substance, and the ligneous texture is inverted; that is to say, that which was pore in the natural wood, becomes solid in that which is petrified; and that which was solid or full in the first state, becomes porous in the second. In this way, says M. Musard, petrified wood is much less extended in pores than solid parts, and at the same time forms a body much more dense and heavy than the first. As the pores communicate from the circumference to the centre, the petrification ought to begin at the centre, and end with the circumference of the organic body subjected to the action of the lapidific fluids. Such is the origin of petrifications. They are organized bodies which have undergone changes at the bottom of the sea or the surface of the earth, and which have been buried by various accidents at different depths under the ground.

In order to understand properly the detail of the formation of petrified bodies, it is necessary to be well acquainted with all their constituent parts. Let us take wood for an example. Wood is partly solid and partly porous. The solid parts consist of a substance, hard, ligneous, and compact, which forms the support of the vegetable; the porous parts consist of vessels or interstices which run vertically and horizontally across the ligneous fibres, and which serve for conducting air, lymph, and other fluids. Among these vessels, the tracheæ which rise in spiral forms, and which contain only air, are easily distinguished. The cylindrical vessels, some of which contain lymph, and others the *succus proprius*, are full only during the life of the vegetable. After its death they become vacant by the evaporation and absence of the fluids with which they were formerly filled. All these vessels, whether ascending or descending, unite with one another, and form great cavities in the wood and in the bark. According to Malpighi and Duhamel, the ligneous fibres are themselves tubular, and afford a passage to certain liquors; in short, the wood and bark are interspersed with utriculi of different shapes and sizes. The augmentation of the trunk in thickness, according to Malpighi, is accomplished by the annual addition of a new exterior covering of fibres and of tracheæ. Others think that a concentric layer of sap-wood is every year hardened, whilst a new one is forming from the bark. But it is on all sides agreed that the concentric layers of wood are distinct from one another, because at the point of contact between any two of them, the new vessels, as well as new fibres, are more apparent and perceptible than they are in any other place. Having made these preliminary remarks on the structure of vegetables, we shall now proceed to give an abridged account of the manner in which M. Mongez explains their petrification.

In proportion to the tenderness and bad quality of wood, it imbibes the greater quantity of water; therefore this sort will unquestionably petrify more easily than that which is hard. It is thought that all the petrified wood so often found in Hungary has been originally soft, such as firs or poplars. Suppose a piece of wood buried in the earth; if it be very dry, it will suck up the moisture which surrounds it like a sponge. This moisture, by penetrating it, will dilate all the parts of which it is composed. The tracheæ, or air-vessels, will

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be filled first, and then the lymphatic vessels and those which contain the *succus proprius*, as they are likewise empty. The water which forms this moisture keeps in dissolution a greater or a less quantity of earth; and this earth, detached, and carried along in its course, is reduced to such an attenuated state, that it escapes our eyes and keeps itself suspended, whether by the medium of fixed air or by the motion of the water. Such is the lapidific fluid. Upon evaporation, or the departure of the menstruum, this earth, sand, or metal, again appears in the form of precipitate or sediment in the cavities of the vessels, which by degrees are filled with it. This earth is there moulded with exactness: The lapse of time, the simultaneous and partial attraction of the particles, make them adhere to one another; the lateral suction of the surrounding fibres, the obstruction of the moulds, and the hardening of the moulded earth, become general; and there consists nothing but an earthy substance which prevents the sinking of the neighbouring parts. If the deposit is formed of a matter in general pretty pure, it preserves a whiter and clearer colour than the rest of the wood; and as the concentric layers are only perceptible and distinct in the wood, because the vessels are there more apparent on account of their size, the little earthy cylinders, in the state of petrified wood, must be there a little larger, and consequently must represent exactly the turnings and separations of these layers. At the place of the utriculi, globules are observed, of which the shapes are as various as the moulds wherein they are formed. The anastomoses of the proper and lymphatic vessels, form besides points of support or reunion for this stony substance.

With regard to holes formed by worms in any bits of wood, before they had been buried in the earth, the lapidific fluid, in penetrating these great cavities, deposits there as easily the earthy sediment, which is exactly moulded in them. These vermiform cylinders are somewhat less in bulk than the holes in which they are found, which is owing to the retreat of the more refined earth and to its drying up.

Let any one represent to himself this collection of little cylinders, vertical, horizontal, inclined in different directions, the stony masses of utriculi and of anastomoses, and he will have an idea of the stony substance which forms the ground-work of petrification. Hitherto not a single ligneous part is destroyed; they are all existing, but surrounded on every side with earthy deposits: and that body which, during life, was composed of solid and of empty parts, is now entirely solid: its destruction and decomposition do not take place till after the formation of these little deposits. In proportion as the water abandons them, it penetrates the ligneous substance, and destroys it by an insensible fermentation. The woody fibres being decomposed, form in their turn voids and interstices, and there remains in the whole piece nothing but little stony cylinders. But in proportion as these woody fibres disappear, the surrounding moisture, loaded with earth in the state of dissolution, does not fail to penetrate the piece of wood, and to remain in its new cavities. The new deposit assumes exactly the form of decomposed fibres; it envelopes in its turn the little cylinders which were formed in their cavities, and ends by incorporating with them. We may suppose here, that in proportion as it decomposes, there is a reaction of the ligneous part against the lapidific

fluid: from this reaction a colour arises which stains more or less the new deposit; and this colour will make it easily distinguishable from that which has been laid in the inside of the vessels. In all petrified wood this shade is generally perceptible.

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We have then, says M. Mongez, four distinct epochs in the process by which nature converts a piece of wood into stone, or, to speak more justly, by which she substitutes a stony deposit in its place: 1. Perfect vegetable wood, that is to say, wood composed of solid and of empty parts, of ligneous fibres, and of vessels. 2. Wood having its vessels obstructed and choked up by an earthy deposit, while its solid parts remain unaltered. 3. The solid parts attacked and decomposed, forming new cavities betwixt the stony cylinders, which remain in the same state, and which support the whole mass. 4. These new cavities filled with new deposits, which incorporate with the cylinders, and compose nothing else but one general earthy mass representing exactly the piece of wood.

Among the petrifications of vegetables called *dendrolites*, are found parts of shafts, stems, roots, portions of the trunk, some fruits, &c. We must not, however, confound the impressions of mosses, ferns, and leaves, or incrustations, with petrifications.

Among the petrifications of animals, we find shells, crustaceous animals, polyparii, some worms, the bony parts of fishes and of amphibious animals, few or no real insects, rarely birds and quadrupeds, together with the bony portions of the human body. The cornua ammonis are petrified shell-fish; and with regard to figured and accidental bodies, these are *lusus nature*.

In order, says M. Bertrand, in his *Diétionnaire des Fossiles*, that a body should become petrified, it is necessary that it be, 1. Capable of preservation under ground: 2. That it be sheltered from the air and running water (the ruins of Herculaneum prove that bodies which have no connection with free air, preserve themselves untouched and entire). 3. That it be secured from corrosive exhalations. 4. That it be in a place where there are vapours or liquids, loaded either with metallic or stony particles in a state of dissolution, and which, without destroying the body, penetrate it, impregnate it, and unite with it in proportion as its parts are dissipated by evaporation.

It is a question of great importance among naturalists, to know the time which Nature employs in petrifying bodies of an ordinary size.—It was the wish of the emperor, duke of Lorraine, that some means should be taken for determining this question. M. le Chevalier de Baillu, director of the cabinet of natural history of his imperial majesty, and some other naturalists, had, several years ago, the idea of making a research which might throw some light upon it. His imperial majesty being informed by the unanimous observations of modern historians and geographers, that certain pillars which are actually seen in the Danube in Gervia, near Belgrade, are remains of the bridge which Trajan constructed over that river, presumed that these pillars having been preserved for so many ages behoved to be petrified, and that they would furnish some information with regard to the time which nature employs in changing wood into stone. The emperor thinking this hope well founded, and wishing to satisfy his curiosity, ordered his ambassador at the court of Constantinople to

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to ask permission to take up from the Danube one of the pillars of Trajan's bridge. The petition was granted, and one of the pillars was accordingly taken up; from which it appeared that the petrification had only advanced three fourths of an inch in the space of 1500 years. There are, however, certain waters in which this transmutation is more readily accomplished.—Petrifications appear to be formed more slowly in earths that are porous and in a slight degree moist than in water itself.

When the foundations of the city of Quebec in Canada were dug up, a petrified savage was found among the last beds to which they proceeded. Although there was no idea of the time at which this man had been buried under the ruins, it is however true, that his quiver and arrows were still well preserved. In digging a lead-mine in Derbyshire, in 1744, a human skeleton was found among stags horns. It is impossible to say how many ages this carcase had lain there. In 1695 the entire skeleton of an elephant was dug up near Tonna in Thuringia. Some time before this epoch the petrified skeleton of a crocodile was found in the mines of that country. We might cite another fact equally curious which happened at the beginning of the last century. John Munte, curate of Slægarp in Scania, and several of his parishioners, wishing to procure turf from a drained marshy soil, found, some feet below ground, an entire cart with the skeletons of the horses and carter. It is presumed that there had formerly been a lake in that place, and that the carter attempting to pass over on the ice, had by that means probably perished. In fine, wood partly fossil and partly coaly, has been found at a great depth, in the clay of which tile was made for the abbey of Fontenay. It is but very lately that fossil wood was discovered at the depth of 75 feet in a well betwixt Issi and Vauvres near Paris. This wood was in sand betwixt a bed of clay and pyrites, and water was found four feet lower than the pyrites. M. de Laumont, inspector general of the mines, says (*Journal de Physique*, Mai 1736), that in the lead-mine at Pontpéan near Rennes, is a fissure, perhaps the only one of its kind. In that fissure, sea-shells, rounded pebbles, and an entire beech, have been found 240 feet deep. This beech was laid horizontally in the direction of the fissure. Its bark was converted into pyrites, the sap-wood into jet, and the centre into coal.

A great many pieces of petrified wood are found in different counties of France and Savoy. In Cobourg in Saxony, and in the mountains of Misnia, trees of a considerable thickness have been taken from the earth, which were entirely changed into a very fine agate, as also their branches and their roots. In sawing them, the annual circles of their growth have been distinguished. Pieces have been taken up, on which it was distinctly seen that they had been gnawed by worms; others bear visible marks of the hatchet. In fine, pieces have been found which were petrified at one end, while the other still remained in the state of wood fit for being burned. It appears then that petrified wood is a great deal less rare in nature than is commonly imagined.

Cronstedt has excluded petrifications from any place in the body of his system of mineralogy, but takes notice of them in his appendix. He distinguishes them

by the name of *Mineralia Larvata*, and defines them to be "mineral bodies in the form of animals or vegetables." The most remarkable observations concerning them, according to Mr Kirwan, who differs in some particulars from Mongez, are as follow. 1. Those of shells are found on or near the surface of the earth; those of fish deeper; and those of wood deeper still. Shells in substance are found in vast quantities, and at considerable depths. 2. The substances most susceptible of petrification are those which most resist the putrefactive process; of which kind are shells, the harder kinds of wood, &c.; while the softer parts of animals, which easily putrefy, are seldom met with in a petrified state. 3. They are most commonly found in strata of marl, chalk, limestone, or clay: seldom in sandstone, still more seldom in gypsum; and never in gneiss, granite, basalt, or schoerl. Sometimes they are found in pyrites, and ores of iron, copper, and silver; consisting almost always of that kind of earth or other mineral which surrounds them; sometimes of flint, agate, or cornelian. 4. They are found in climates where the animals themselves could not have existed. 5. Those found in slate or clay are compressed and flattened.

The different species of petrifications, according to Cronstedt, are,

I. *Terræ Larvata*; extraneous bodies changed into a limy substance, or calcareous changes. These are, 1. Loose or friable. 2. Indurated. The former are of a chalky nature in form of vegetables or animals; the second filled with solid limestone in the same forms. Some are found entirely changed into a calcareous spar. All of them are found in France, Sweden, and other countries in great plenty.

On these petrifications Cronstedt observes, that shells and corals are composed of limy matter even when still inhabited by their animals, but they are classed among the petrifications as soon as the calcareous particles have obtained a new arrangement; for example, when they have become sparry; filled with calcareous earth either hardened or loose, or when they lie in the strata of the earth. "These, says he, form the greatest part of the fossil collections which are so industriously made, often without any regard to the principal and only use they can be of, viz. that of enriching zoology. Mineralogists are satisfied with seeing the possibility of the changes the limestone undergoes in regard to its particles; and also with receiving some insight into the alteration which the earth has been subject to from the state of the strata which are now found in it." The calcined shells, where the petrifications are of a limy or chalky nature, answer extremely well as a manure; but the indurated kind serve only for making grottoes. Gypseous petrifications are extremely rare; however, Chardin informs us that he had seen a lizard inclosed in a stone of that kind in Persia.

II. *Larvæ*, or bodies changed into a flinty substance. These are all indurated, and are of the following species. 1. Cornelians in form of shells from the river Tomm in Siberia. 2. Agate in form of wood; a piece of which is said to be in the collection of the Count de Tessin. 3. Coralloids of white flint (*Millepora*) found in Sweden. 4. Wood of yellow flint found in Italy, in Turkey near Adrianople, and produced by the waters of Lough-neagh in Ireland.

III. *Larvæ Argillacæ*; where the bodies appear to be

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be changed into clay. These are found either loose and friable, or indurated. Of the former kind is a piece of porcelain clay met with in a certain collection, with all the marks of the root of a tree upon it. Of the latter kind is the *osteocolla*; which is said to be the roots of the poplar-tree changed, and not to consist of any calcareous substance. A sort of fossil ivory, with all the properties of clay, is said likewise to be found in some places.

IV. *Larvæ Infalivæ*; where the substances are impregnated with great quantities of salts. Human bodies have been twice found impregnated with vitriol of iron in the mine of Falun, in the province of Dalarne in Sweden. One of them was kept for several years in a glass case, but at last began to moulder and fall to pieces. Turf and roots of trees are likewise found in water strongly impregnated with vitriol. They do not flame, but look like a coal in a strong fire; neither do they decay in the air.

V. Bodies penetrated by mineral inflammable substances. 1. By pit-coal, such as wood; whence some have imagined coal to have been originally produced from wood. Some of these substances are fully saturated with the coaly matter; others not. Among the former Cronstedt reckons jet; among the latter the substance called *munia vegetabilis*, which is of a loose texture, resembling amber, and may be used as such. 2. Those penetrated by asphaltum or rock-oil. The only example of these given by our author is a kind of turf in the province of Skone in Sweden. The Egyptian mummies, he observes, cannot have any place among this species, as they are impregnated artificially with asphaltum, in a manner similar to what happens naturally with the wood and coaly matter in the last species. 3. Those impregnated with sulphur which has dissolved iron, or with *pyrites*. Human bodies, bivalve and univalve shells and insects, have been all found in this state; and the last are found in the alum slate at Andrarum, in the province of Skone in Sweden.

VI. *Larvæ metalliferæ*; where the bodies are impregnated with metals. These are, 1. Covered with native silver; which is found on the surface of shells in England. 2. Where the metal is mineralized with copper and sulphur. Of this kind is the fahlertz or gray silver ore, in the shape of ears of corn, and supposed to be vegetables, found in argillaceous slate at Frankenberg and Tahlitteren in Hesse. 3. *Larvæ cuprifera*, where the bodies are impregnated with copper. To this species principally belong the turquoise or Turkey stones, improperly so called; being ivory and bones of the elephant or other animals impregnated with copper. At Simore in Languedoc there are bones of animals dug up, which, during calcination, assume a blue colour; but according to Cronstedt it is not probable that these owe their colour to copper. 3. With mineralized copper. Of these our author gives two examples. One is where the copper is mineralized with sulphur and iron, forming a yellow marcasitical ore. With this some shells are impregnated which lie upon a bed of loadstone in Norway. Other petrifications of this kind are found in the form of fish in different parts of Germany. The other kind is where the copper is impregnated with sulphur and silver. Of this kind is the gray silver ore, like ears of corn, found in the slate quarries at Hesse. 4. *Larvæ ferriferæ*, with iron in form of a

calx, which has assumed the place or shape of extraneous bodies. These are either loose or indurated. Of the loose kind are some roots of trees found at the lake Langelma in Finland. The indurated kinds are exemplified in some wood found at Orbislan in Bohemia. 5. Where the iron is mineralized, as in the pyritaceous larvæ, already described.

VII. Where the bodies are tending to decomposition, or in a way of destruction. Among these, our author enumerates MOULD and TURF. See likewise the article FOSSIL.

We shall add the following description of a very curious animal petrification. The Abbé de Sauvages, celebrated for his refined taste and knowledge in natural history, in a tour through Languedoc, between Alais and Uzes, met with a narrow vein of no more than two toises wide, which crosses the road, and is bordered on one side by a grey dirty soil, and on the other by a dry sandy earth, each of a vast extent, and on a level with the narrow vein which separates them. In this narrow vein only are contained petrified shells, cemented together by a whitish marl. They are in prodigious plenty; among which there is one species which the abbé does not remember to have known to have been anywhere described, and may probably be a new acquisition to natural history.

This shell has the shape of a horn, somewhat incurvated towards the base. It seems composed of several cups, let into each other, which are sometimes found separate. They have all deep channels, which extend, as in many other shells, from the base to the aperture; the projecting ribs which form these channels are mostly worn away, being rarely to be found entire. Sometimes several are grouped together; and as a proof that they are not a fortuitous assemblage caused by the petrification, they are fixed together through their whole length, in such sort, that their base and aperture are regularly turned the same way. The abbé should have referred this to the genus which Linnæus and the Marquis d'Argenville named *dentalis*, had they not been let into each other. He found some of them whose aperture or hollow was not stopped up by the petrification, and seemed as cones adapted to one another, forming a row of narrow cells, separated by a very thin partition: this row occupied not more than one half of the cavity of the shell.

Our article has already extended to such a length as to preclude any further additions; we cannot, however, finish it without observing, that fossil bones are very common in Dalmatia. They are of various kinds, and in their nature apparently very extraordinary; but we have found no tolerable account or probable conjecture of their origin. Vitaliano Donati of Padua, in his *Saggio sopra la storia naturale dell' Adriatico*, was the first who took notice of them; and Fortis, in his Travels into Dalmatia, has given a copious account of them. They are most common in the islands of *Cherso* and *Osero*. See Fortis's Travels into Dalmatia; and those of our readers who wish to prosecute this inquiry may consult with advantage Parkinson's Organic Remains of a Former World, two vols. 4to.

PETRIFIED CITY. The story of a petrified city is well known all over Africa, and has been believed by many considerable persons even in Europe. Louis XIV. was so fully persuaded of its reality that he ordered

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dered his ambassador to procure the body of a man petrified from it at any price. Dr Shaw's account of this affair is as follows: "About 40 years ago (now more than 70), when M. le Maire was the French consul at Tripoli, he made great inquiries, by order of the French court, into the truth of the report concerning a petrified city at Ras Sem; and amongst other very curious accounts relating to this place, he told me a remarkable circumstance, to the great discredit, and even confutation, of all that had been so positively advanced with regard to the petrified bodies of men, children, and other animals.

"Some of the janizaries, who, in collecting tribute, traverse the district of Ras Sem, promised him, that, as an adult person would be too cumbersome, they would undertake, for a certain number of dollars, to bring him from thence the body of a little child. After a great many pretended difficulties, delays, and disappointments, they produced at length a little Cupid, which they had found, as he learned afterwards, among the ruins of Leptis; and, to conceal the deceit, they broke off the quiver, and some other of the distinguishing characteristics of that deity. However, he paid them for it, according to promise, 1000 dollars, which is about 150 l. sterling of our money, as a reward for their faithful service and hazardous undertaking; having run the risk, as they pretended, of being strangled if they should have been discovered in thus delivering up to an infidel one of those unfortunate Mahometans, as they take them originally to have been.

"But notwithstanding this cheat and imposition had made the consul desist from searching after the petrified bodies of men and other animals; yet there was one matter of fact, as he told me, which still very strangely embarrassed him, and even strongly engaged him in favour of the current report and tradition. This was some little loaves of bread, as he called them, which had been brought to him from that place. His reasoning, indeed thereupon, provided the pretended matter of fact had been clear and evident, was just and satisfactory; for where we find loaves of bread, there, as he urged, some persons must have been employed in making them, as well as others for whom they were prepared. One of these loaves he had, among other petrifications, very fortunately brought with him to Cairo, where I saw it, and found it to be an echinites of the discoid kind, of the same fashion with one I had lately found and brought with me from the deserts of Marah. We may therefore reasonably conclude, that there is nothing to be found at Ras Sem, unless it be the trunks of trees, echinites, and such petrifications as have been discovered at other places.

"M. le Maire's inquiries, which we find were supported by the promise and performance of great rewards, have brought nothing further to light. He could never learn that any traces of walls, or buildings, or animals, or utensils, were ever to be seen within the verge of these pretended petrifications. The like account I had from a Sicilian renegado, who was the janizary that attended me whilst I was in Egypt; and as in his earlier years he had been a soldier of Tripoli, he assured me that he had been several times at Ras Sem. This I had confirmed again in my return from the Levant by the interpreter of the British factory at Tunis, who was likewise a Sicilian renegado; and being the libertus or freed-

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man of the bashaw of Tripoli, was preferred by him to be the bey or viceroy of the province of Darna, where Ras Sem was immediately under his jurisdiction. His account was likewise the same; neither had he ever seen, in his frequent journeys over this district, any other petrifications than what are above mentioned. So that the petrified city, with its walls, castles, streets, shops, cattle, inhabitants, and utensils, were all of them at first the mere inventions of the Arabs, and afterwards propagated by such persons, who, like the Tripoli ambassador, and his friend above mentioned, were credulous enough to believe them.

"However, there is one remarkable circumstance relating to Ras Sem that deserves well to be recorded. When the winds have blown away the billows of sand, which frequently cover and conceal these petrifications, they discover, in some of the lower and more depressed places of this district, several little pools of water, which is usually of so ponderous a nature, that, upon drinking it, it passes through the body like quicksilver. This perhaps may be that petrifying fluid which has all along contributed to the conversion of the palm trees and the echini into stone: for the formation not only of these, but of petrifications of all kinds, may be entirely owing to their having first of all lodged in a bed of loam, clay, sand, or some other proper nidus or matrix, and afterwards gradually been acted upon and pervaded by such a petrifying fluid as we may suppose this to be."

To this account it may not be amiss to subjoin the memorial of Cassim Aga, the Tripoli ambassador at the court of Britain. The city, he says, is situated two days journey south from Onguela, and 17 days journey from Tripoli by caravan to the south-east. "As one of my friends (says the ambassador) desired me to give him in writing an account of what I knew touching the petrified city, I told him what I had heard from different persons, and particularly from the mouth of one man of credit who had been on the spot: that is to say, that it was a very spacious city, of a round form, having great and small streets therein, furnished with shops, with a vast castle magnificently built: that he had seen there several sorts of trees, the most part olives and palms, all of stone, and of a blue or rather lead colour: that he saw also figures of men in a posture of exercising their different employments; some holding in their hands stuffs, others bread, every one doing something, even women suckling their children, and in the embraces of their husbands, all of stone: that he went into the castle by three different gates, though there were many more, where he saw a man lying upon a bed of stone: that there were guards at the gates with pikes and javelins, in their hands: in short, that he saw in this wonderful city many sorts of animals, as camels, oxen, horses, asses, sheep, and birds, all of stone, and of the colour above-mentioned."

We have subjoined this account, because it shows in striking colours the amazing credulity of mankind, and the avidity with which they swallow the marvellous, and the difficulty of discovering the truth respecting places or things at a distance from us.

PETROBRUSSIANS, a religious sect, which had its rise in France and the Netherlands about the year 1110. The name is derived from *Peter Bruys*, a Provençal, who made the most laudable attempt to reform

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Petrified
City,
Petrobrus-
sians.

Petrobruffians
or
Petronius.

the abuses and remove the superstition that disgraced the beautiful simplicity of the gospel. His followers were numerous; and for 20 years his labour in the ministry was exemplary and unremitted. He was, however, burnt in the year 1130 by an enraged populace set on by the clergy.

The chief of Bruys's followers was a monk named *Henry*; from whom the Petrobruffians were also called *Henricians*. Peter the Venerable, abbot of Clugny, has an express treatise against the Petrobruffians; in the preface to which he reduces their opinions to five heads. 1. They denied that children before the age of reason can be justified by baptism, in regard it is our own faith that saves by baptism. 2. They held that no churches should be built, but that those that already are should be pulled down; an inn being as proper for prayers as a temple, and a stable as an altar. 3. That the crosses ought to be pulled down and burnt, because we ought to abhor the instruments of our Saviour's passion. 4. That the real body and blood of Christ are not exhibited in the eucharist, but merely represented by their figures and symbols. 5. That sacrifices, alms, prayers, &c. do not avail the dead. F. Langlois objects Manicheism to the Petrobruffians; and says, they maintained two gods, the one good, the other evil: but this we rather esteem an effect of his zeal for the catholic cause, which determined him to blacken the adversaries thereof, than any real sentiment of the Petrobruffians.

PETROJOANNITES, were followers of Peter John, or Peter Joannis, *i. e.* Peter the son of John, who flourished in the 12th century. His doctrine was not known till after his death, when his body was taken out of his grave and burnt. His opinions were, that he alone had the knowledge of the true sense wherein the apostles preached the gospel; that the reasonable soul is not the form of man; that there is no grace infused by baptism; and that Jesus Christ was pierced with a lance on the cross before he expired.

PETROLEUM, or ROCK OIL; a thick oily substance exuding from the earth, and collected on the surface of wells in many parts of the world. See *MINERALOGY Index*.

PETROMYZON, the LAMPREY, a genus of fishes belonging to the order *Cartilaginei*. See *ICHTHOLOGY Index*.

PETRONIUS was a renowned Roman senator. When governor of Egypt, he permitted Herod, king of the Jews, to purchase in Alexandria any quantity of corn which he should judge necessary for the supply of his subjects, who were afflicted with a severe famine. When Tiberius died, Caius Caligula, who succeeded him, took from Vitellius the government of Syria, and gave it to Petronius, who discharged the duties of his office with dignity and honour. From his inclination to favour the Jews, he run the risk of losing the emperor's friendship and his own life; for when that prince gave orders to have his statue deposited in the temple of Jerusalem, Petronius, finding that the Jews would rather suffer death than see that sacred place profaned, was unwilling to have recourse to violent measures; and therefore preferred a moderation, dictated by humanity, to a cruel obedience. We must not confound him with another of the same name, viz. Petronius Granius, who was a centurion in the eighth legion, and served under Cæsar in the Gallic war. In his voyage to Africa, of which

country he had been appointed quæstor, the ship in which he sailed was taken by Scipio, who caused all the soldiers to be put to the sword, and promised to save the quæstor's life, provided that he would renounce Cæsar's party. To this proposal Petronius replied, that "Cæsar's officers were accustomed to grant life to others, and not to receive it;" and, at the same time, he stabbed himself with his own sword.

PETRONIUS Arbitr, Titus, a celebrated critic and polite writer of antiquity, the favourite of Nero, supposed to be the same mentioned by Tacitus in the 16th book of his Annals. He was proconsul of Bithynia, and afterwards consul, and appeared capable of the greatest employments. He was one of Nero's principal confidants, and in a manner the superintendent of his pleasures; for that prince thought nothing agreeable or delightful but what was approved by Petronius. The great favour shown him drew upon him the envy of Tigellinus, another of Nero's favourites, who accused him of being concerned in a conspiracy against the emperor; on which Petronius was seized, and was sentenced to die. He met death with a striking indifference, and seems to have tasted it nearly as he had done his pleasures. He would sometimes open a vein and sometimes close it, conversing with his friends in the meanwhile, not on the immortality of the soul, which was no part of his creed, but on topics which pleased his fancy, as of love-verses, agreeable and passionate airs; so that it has been said "his dying was barely ceasing to live." Of this disciple of Epicurus, Tacitus gives the following character: "He was (says he) neither a spendthrift nor a debauchee, like the generality of those who ruin themselves; but a refined voluptuary, who devoted the day to sleep, and the night to the duties of his office, and to pleasure." This courtier is much distinguished by a satire which he wrote, and secretly conveyed to Nero; in which he ingeniously describes, under borrowed names, the character of this prince. Voltaire is of opinion that we have no more of this performance but an extract made by some obscure libertine, without either taste or judgement. Peter Petit discovered at Traw in Dalmatia, in 1665, a considerable fragment containing the sequel of Trimalcion's Feast. This fragment, which was printed the year after at Padua and at Paris, produced a paper war among the learned. While some affirmed that it was the work of Petronius, and others denied it to be so, Petit continued to assert his right to the discovery of the manuscript, and sent it to Rome, where it was acknowledged to be a production of the 15th century. The French critics, who had attacked its authenticity, were silent from the moment it was deposited in the royal library. It is now generally attributed to Petronius, and found in every subsequent edition of the works of that refined voluptuary. The public did not form the same favourable opinion of some other fragments, which were extracted from a manuscript found at Belgrade in 1688, and printed at Paris by Nodot in 1694, though they are ascribed by the editor Charpentier, and several other learned men, to Petronius; yet, on account of the Gallicisms, and other barbarous expressions with which they abound, they have generally been considered as unworthy of that author. His genuine works are, 1. A Poem on the civil war between Cæsar and Pompey, translated into prose by Abbé de Marolles, and into French verse by President Bouhier, 1737, in 4to. Petronius

Petronius
Arbitr.

Petronius
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Petteia.

tronius, full of fire and enthusiasm, and disgusted with Lucan's flowery language, opposed Pharfalia to Pharfalia; but his work, though evidently superior to the other in some respects, is by no means in the true style of epic poetry. 2. A Poem on the Education of the Roman Youth. 3. Two Treatises; one upon the Corruption of Eloquence, and the other on the Causes of the Decay of Arts and Sciences. 4. A Poem on the Vanity of Dreams. 5. The Shipwreck of Licas. 6. Reflections on the Inconstancy of Human Life. And, 7. Trimalcion's Banquet. To this last performance morality is not much indebted. It is a description of the pleasures of a corrupted court; and the painter is rather an ingenious courtier than a person whose aim is to reform abuses. The best editions of Petronius are those published at Venice, 1499, in 4to; at Amsterdam, 1669, in 8vo, *cum notis variorum*; Ibid. with Boschius's notes, 1677, in 24to; and 1700, two vols. in 24to. The edition of *variorum* was reprinted in 1743, in two vols. 4to, with the learned Peter Burman's commentaries. Petronius died in the year 65 or 66.

PETRONIUS *Maximus*, was born in the year 395, of an illustrious family, being at first a senator and consul of Rome. He put on the imperial purple in 455, after having effected the assassination of Valentinian III. In order to establish himself upon the throne, he married Eudoxia the widow of that unfortunate prince; and as she was ignorant of his villany, he confessed to her, in a transport of love, that the strong desire he had of being her husband, had made him commit this atrocious crime. Whereupon Eudoxia privately applied to Genserich, king of the Vandals, who coming into Italy with a very powerful army, entered Rome, where the usurper then was. The unhappy wretch endeavoured to make his escape; but the soldiers and people, enraged at his cowardice, fell upon him, and overwhelmed him with a shower of stones. His body was dragged through the streets of the city for three days; and, after treating it with every mark of disgrace, they threw it into the Tiber the 12th of June the same year, 455. He reigned only 77 days. He had some good qualities. He loved and cultivated the sciences. He was prudent in his councils, circumspect in his actions, equitable in his judgements; a facetious companion, and steady friend. He had the good fortune to win the affections of every body, while he remained a private character; but as a prince, he was so much the more detestable, in that, after he had obtained the throne by villany, he kept possession of it only by violence. The crown was scarcely on his head before it appeared to him an insupportable burden. "Happy Democles (exclaimed he in his despair), thou wert a king during a single entertainment."

PETROSA OSSA, in *Anatomy*, a name given to the fourth and fifth bones of the cranium, called also *ossa temporum* and *ossa squamosa*; the substance whereof, as their first and last names express, is squamous and very hard. See ANATOMY *Index*.

PETROSELINUM (APIUM PETROSELINUM, Lin.) *Parsley*, a plant which is commonly cultivated for culinary purposes. See BOTANY and GARDENING *Index*.

PETTEIA, in the ancient music, a term to which we have no one corresponding in our language.

The melopœia, or the art of arranging sounds in succession so as to make melody, is divided into three parts, which the Greeks call *lepsis*, *mixis*, and *chrestis*; the

Latins *sumptio*, *mixio*, and *usus*; and the Italians *presa*, *mescolamento*, and *uso*. The last of these is called by the Greeks *πρῆσις*, and by the Italians *pettia*; which therefore means the art of making a just discernment of all the manners of ranging or combining sounds among themselves, so as they may produce their effect, *i. e.* may express the several passions intended to be raised. Thus it shows what sounds are to be used, and what not; how often they are severally to be repeated; with which to begin, and with which to end; whether with a grave sound to rise, or an acute one to fall, &c. The *pettieia* constitutes the manners of the music; chooses out this or that passion, this or that motion of the soul, to be awakened; and determines whether it be proper to excite it on this or that occasion. The *pettieia*, therefore, is in music much what the manners are in poetry.

It is not easy to discover whence the denomination should have been taken by the Greeks, unless from *πρῆσις*, their game of chess, the musical *pettieia* being a sort of combination and arrangement of sounds, as chess is of pieces called *πρῆσις*, *calculi*, or "chess-men."

PETTY, SIR WILLIAM, son of Anthony Petty, a clothier, was born at Rumsey, a small town in Hampshire, in 1623; and while a boy took great delight in spending his time among the artificers, whose trades he could work at when but twelve years of age. Then he went to the grammar school there: at fifteen he was master of the Latin, Greek, and French tongues, and of arithmetic and those parts of practical geometry and astronomy useful to navigation. Soon after he went to Caen in Normandy, and Paris, where he studied anatomy, and read Vesalius with Mr Hobbes. Upon his return to England, he was preferred in the king's navy. In 1643, when the war between the king and parliament grew hot, he went into the Netherlands and France for three years; and having vigorously prosecuted his studies, especially in physic, at Utrecht, Leyden, Amsterdam, and Paris, he returned home to Rumsey. In 1647, he obtained a patent to teach the art of double writing for seventeen years. In 1648, he published at London "Advice to Mr Samuel Hartlib, for the advancement of some particular parts of learning." At this time he adhered to the prevailing party of the kingdom; and went to Oxford, where he taught anatomy and chemistry, and was created a doctor of physic. In 1650, he was made professor of anatomy there; and soon after a member of the college of physicians in London. The same year he became physician to the army in Ireland; where he continued till 1659, and acquired a great fortune. After the restoration, he was introduced to King Charles II. who knighted him in 1661. In 1662, he published "A Treatise of taxes and contributions." Next year he was greatly applauded in Ireland for his invention of a double-bottomed ship. He died at London, in 1687, of a gangrene in the foot, occasioned by the swelling of the gout.

The character of his genius is sufficiently seen in his writings, which were much more numerous than those we have mentioned above. Among these, it is said, he wrote the history of his own life, which unquestionably contained a full account of his political and religious principles, as may be conjectured from what he has left us upon those subjects in his will. In that he has these remarkable words: "As for legacies to the poor, I am at a stand; and for beggars by trade and election, I give

Petteia,
Petty.

Petty
||
Petworth

them nothing : as for impotents by the hand of God, the public ought to maintain them : as for those who can get no work, the magistrates should cause them to be employed ; which may be well done in Ireland, where are fifteen acres of improveable land for every head : as for prisoners for crimes by the king, or for debt by their prosecutors, those who compassionate the sufferings of any object, let them relieve themselves by relieving such sufferers ; that is, give them alms (A), &c. I am, contented, that I have assisted all my poor relations, and put many into a way of getting their own bread, and have laboured in public works and inventions, and have sought out real objects of charity ; and do hereby conjure all who partake of my estate, from time to time to do the same at their peril. Nevertheless, to answer custom, and to take the sure side, I give twenty pounds to the most wanting of the parish wherein I die." As for his religion, he says, " I die in the profession of that faith, and in the practice of such worship, as I find established by the laws of my country ; not being able to believe what I myself please, nor to worship God better than by doing as I would be done unto, and observing the laws of my country, and expressing my love and honour to Almighty God, by such signs and tokens as are understood to be such by the people with whom I live." He died possessed of a very large fortune, and his family was afterwards ennobled.

The variety of pursuits in which Sir William Petty was engaged, shows him to have had a genius capable of any thing to which he chose to apply it ; and it is very extraordinary, that a man of so active and busy a spirit could find time to write so many things as it appears he did.

PETTY, any thing little or diminutive, when compared with another.

PETTY-Bag, an office in chancery ; the three clerks of which record the return of all inquisitions out of every county, and make all patents of comptrollers, gaugers, customers, &c.

PETTY-Chaps. See MOTACILLA, ORNITHOLOGY Index.

PETTY-Fogger, a little tricking solicitor or attorney, without either skill or conscience.

PETTY, or *Petit*, *Larceny*. See LARCENY.

PETTY-Patees, among confectioners, a sort of small pies, made of a rich crust filled with sweetmeats.

PETTY-Singles, among falconers, are the toes of a hawk.

PETTY-Tally, in the sea language, a competent allowance of victuals, according to the number of the ship's company.

PETTY, or *Petit*, *Treason*. See TREASON.

PETUNSE, in *Natural History*, one of the two substances of which porcelain or china-ware is made. The petunse is a coarse kind of flint or pebble, the surface of which is not so smooth when broken as that of our common flint. See PORCELAIN.

PETWORTH, in Suffex in England, five miles from Midhurst and the Suffex Downs, and 49 from London, is a large, populous, and handsome town. It is adorned with several seats of gentlemen, particularly

the magnificent seat of the Percies, earls of Northumberland, many of whom lie buried in a separate vault of its church. In the duke of Somerset's armory, in this place, there is a sword which, by circumstances, appears to have been the weapon of the famous Henry Hotspur, though it is less unwieldy than other ancient swords.

Peucedanum
||
Peyrere.

PEUCEDANUM, or SULPHUR-WORT, a genus of plants belonging to the pentandria class, and in the natural method ranking under the 45th order, *Umbellate*. See BOTANY Index.

PEUTEMAN, PETER, was born at Rotterdam in 1650, and was a good painter of inanimate objects ; but the most memorable particular relative to this artist was the incident which occasioned his death.

He was requested to paint an emblematical picture of mortality, representing human skulls and bones, surrounded with rich gems and musical instruments, to express the vanity of this world's pleasures, amusements, or possessions ; and that he might imitate nature with the greater exactness, he went into an anatomy room, where several skeletons hung by wires from the ceiling, and bones, skulls, &c. lay scattered about ; and immediately prepared to make his designs.

While he was thus employed, either by fatigue, or by intense study, insensibly he fell asleep ; but was suddenly roused by a shock of an earthquake, which happened at that instant, on the 18th of September 1692. The moment he awoke, he observed the skeletons move about as they were shaken in different directions, and the loose skulls roll from one side of the room to the other ; and being totally ignorant of the cause, he was struck with such a horror, that he threw himself down stairs, and tumbled into the street half dead. His friends took all possible pains to efface the impression made on his mind by that unlucky event, and acquainted him with the real cause of the agitation of the skeletons ; yet the transaction still affected his spirits in so violent a manner, that it brought on a disorder, which in a short time ended his days. His general subjects were either allegorical or emblematical allusions to the shortness and misery of human life.

PEWIT, SEA-CROW, or *Mire-Crow*. See LARUS, ORNITHOLOGY Index.

PEWTER, a facitious metal used in making domestic utensils, as plates, dishes, &c.—The basis of the metal is tin, united to small portions of lead, zinc, bismuth, and antimony. " We have (says Dr Watson) three sorts of pewter in common use ; they are distinguished by the name of *Plate*, *Trifle*, and *Ley*. The plate pewter is used for plates and dishes ; the trifle, chiefly for pints and quarts ; and the ley-metal for wine measures, &c. Our very best pewter is said to consist of 100 parts tin, and 17 of antimony, though others allow only 10 parts of the latter." Besides this composition, there are other kinds, compounded of tin, antimony, bismuth, and copper, in several proportions.

* *Chem. Essays*,
iv. 167.

PEYRERÉ, ISAAC LA, a remarkable character for versatility in religious opinions, was born at Bourdeaux, of protestant parents, in 1594. He entered the service of

(A) In the town of Rumsfy there is a house which was given by him for the maintenance of a charity-school ; the rent of which is still applied to that use.

Peyrere.

of the Prince of Conde, who was much pleased with the singularity of his genius. From the perusal of St Paul's writings he took into his head to aver, that Adam was not the first of the human race; and, in order to prove this extravagant opinion, he published in 1655 a book, which was printed in Holland in 4to and in 12mo, with this title: *Preadamite, sive exercitatio super verbum 12, 13, 14. cap. 15. Epistole Pauli ad Romanos.* This work was burnt at Paris, and the author imprisoned at Brussels, through the influence of the archbishop of Malines's grand vicar. The Prince of Conde having obtained his liberty, he travelled to Rome in 1656, and there gave in to Pope Alexander VII. a solemn renunciation both of Calvinism and Preadamism. His conversion was not thought to be sincere, at least with regard to this last heresy. His desire to be the head of a new sect is evident; and his book discovers his ambition; for he there pays many compliments to the Jews, and invites them to attend his lectures. Upon his return to Paris, notwithstanding the earnest solicitations of his holiness to remain at Rome, he went again into the Prince of Conde's service in the quality of librarian. Some time after he retired to the seminary *des Vertus*, where he died the 30th of January 1676, at the age of 82, after the sacraments of the church had been administered to him. Father Simon says, that when he was imperturbed in his last moments to retract the opinion which he had formed respecting the Preadamites, his answer was, *Hi quacunq; ignorant blasphemant.* His having no fixed sentiments of religion is supposed to proceed more from a peculiar turn of mind than a corruption of the heart; for good nature, simplicity of manners, and humanity, seem to have formed his character. "He was (says Nicéron) a man of a very equal temper, and most agreeable conversation. He was a little too fond, however, of indulging his wit, which sometimes bordered on rallery; but he took care never to hurt or wound the feelings of his neighbour. His learning was extremely limited. He knew nothing either of Greek or Hebrew; and yet he ventured to give a new interpretation of several passages of the sacred volume. He piqued himself on his knowledge of the Latin; but excepting a few poets which he had read, he was by no means an adept in that language. His style is very unequal; sometimes swelling and pompous, at other times low and grovelling." Besides the work already mentioned, he has left behind him, I. A treatise as singular as it is scarce, intitled, *Du rappel de Juifs*, 1643, in 8vo. The recal of the Israelites, in the opinion of this writer, will be not only of a spiritual nature, but they will be reinstated in the temporal blessings which they enjoyed before their rejection. They will again take possession of the holy land, which will resume its former fertility. God will then raise up to them a king more just, and more victorious, than any of their former sovereigns had been. Now, though all this is doubtless to be understood spiritually of Jesus Christ, yet our author is of opinion, that it ought also to be understood of a temporal prince, who shall arise for the purpose of effecting the temporal deliverance of the Jews; and that this prince shall be no other than the king of France, for the following reasons, which, it is believed, will carry conviction to few minds: 1. Because the two titles of *Most Christian*, and of *Eldest Son of the Church*, are ascribed to him by way

of excellence. 2. Because it is presumable, if the kings of France possess the virtue of curing the evil or scrofula, which can only afflict the bodies of the Jews; that they will likewise have the power of curing their obstinate incredulity, and the other inveterate diseases of their souls. 3. Because the kings of France have for their arms a *fleur de luce*; and because the beauty of the church is in scripture compared to the beauty of lilies. 4. Because it is probable that France will be the country whither the Jews shall first be invited to come and embrace the Christian faith, and whither they shall retreat from the persecution of the nations that have dominion over them; for France is a land of freedom, it admits of no slavery, and whoever touches it is free. Peyrere, after explaining his strange system, proposes a method of converting the Jews to Christianity; a method, says Nicéron, which will not be acceptable to many. He proposes to reduce the whole of religion to a bare faith or belief in Jesus Christ; taking it for granted, without any shadow of proof, that "it is as difficult to comprehend the articles of our faith, as to observe the ceremonies of Moses.—From this scheme (says he) there would result a double advantage to the church; the reunion of the Jews, and of all those Christians who are separated from the body of the church." Peyrere, when he wrote this book, was a Calvinist; but his Calvinism too nearly resembled the Deism of our age. He confessed himself, that his reason for quitting the Protestants was on account of their being the first and principal opposers of his book concerning the Preadamites. II. A curious and entertaining account of Greenland, printed in 8vo, 1647. When he was asked, on occasion of this work, why there were so many witches in the north? he replied, "It is because part of the property of these pretended conjurers, when condemned to suffer death, is declared to belong to their judges." III. An equally interesting account of Iceland, 1663, 8vo. IV. A letter to Philotimus, 1658, in 8vo, in which he explains the reasons of his recantation, &c. We find in Moreri the following epitaph of him, written by a poet of his own times.

La Peyrere ici git, ce bon Israélite,
Huguenot, Catholique, enfin Preadamite :
Quatre religions lui plurent à la fois,
Et son indifférence étoit si peu commune,
Qu'après quatre-vingts ans qu'il eut à faire un
choix,
Le bon homme partit, & n'en choisit pas une.

PEYRONIUS, FRANCIS DE LA, for a long time practised surgery at Paris with such distinguished eclat, that he obtained for himself the appointment of first surgeon to Louis XV. He improved this favourable situation with his majesty, and procured to his profession those honours which had the effect to quicken its progress, and those establishments which contributed to extend its benefits. The Royal College of Surgery at Paris was founded by his means in 1731, was enlightened by his knowledge, and encouraged by his munificence. At his death, which happened at Versailles the 24th of April 1747, he bequeathed to the society of surgeons in Paris two thirds of his effects, his estate of Marigni, which was sold to the king for 200,000 livres, and his library. This useful citizen also left to the society of surgeons at Montpellier two houses, situated in that

Peyrere,
Peironius.

Peyronius,
Peyrouse.

that town, with 100,000 livres, for the purpose of erecting there a chyrurgical amphitheatre. He appointed the same society universal legatee for the third of his effects; and all these legacies contain clauses whose sole object is to promote the public good, the perfection and improvement of surgery; for which he always solicited the protection of the court. At the time of the famous dispute between the physicians and surgeons, he entreated the Chancellor d'Aguesseau to build up a brazen wall between the two bodies. "I will do so, replied the minister, but on what side of the wall shall we place the sick?" Peyronius afterwards behaved with more moderation.—He was a philosopher without any ostentation; but his philosophy was tempered by a long acquaintance with the world and with the court. The acuteness and delicacy of his understanding, joined to his natural vivacity, rendered his conversation agreeable; and all these advantages were crowned with a quality still more valuable, an uncommon degree of sympathy for those in distress. He was no sooner known to be at his estate in the country, than his house was filled with sick people, who came to him from the distance of 7 or 8 leagues round about. He had once a plan of establishing, on this spot, an hospital, to which he intended to retire, that he might devote the remainder of his life to the service of the poor.

PEYROUSE, or PEROUSE, JOHN FRANCIS GALOUP DE LA, the celebrated but unfortunate French navigator, was born at Albi in the year 1741. His father intended to train him up to a maritime life, for which purpose he sent him, when very young, to the marine school, where he became enthusiastically attached to his profession, and ambitious to emulate the fame of the most celebrated navigators.

He was appointed midshipman on the 19th of November 1756, behaving with great bravery in that station; and was severely wounded in the engagement between Hawke and Conflans, on the 20th of November 1759. The *Formidable*, in which he served, was taken, after a vigorous resistance; and it is probable that Peyrouse reaped some advantage from his acquaintance with British officers.

He was promoted, on the 1st of October 1764, to the rank of lieutenant; and as he abhorred a life of ease and idleness, he contrived to be employed in six different ships of war during the peace that subsisted between Great Britain and France. In 1767 he was promoted to the rank of master and commander. In 1779 he commanded the *Amazone*, belonging to the Squadron of Vice-admiral Count d'Estaing; and when that officer engaged Admiral Byron, the post of La Peyrouse was to carry the orders of the admiral to the whole of the line. He afterwards took the sloop *Ariel*, and contributed to the capture of the *Experiment*.

In the year 1782, La Peyrouse was sent with the *Sceptre* of 74 guns, and two frigates of 36 guns each, with some troops and field-pieces on board, to destroy the English settlements in Hudson's Bay, which was easily accomplished, as nothing was found on shore to oppose the smallest force. Having destroyed the settlements, he learned that some of the English had fled at his approach into the woods. He generously left them provisions and arms to defend themselves against the savages.

In the year 1785, he was appointed to the command of some ships employed in a voyage round the world, which unfortunately proved his last. Of this voyage, as far as it was accomplished, full accounts have been already published, from which it is manifest that Peyrouse was admirably qualified to discharge such a trust. He was an experienced and skilful seaman; a man of mathematical and physical science, uncorrupted by that false philosophy which disgraced many of his attendants, and capable of the utmost perseverance in every commendable pursuit. To these excellent qualities he added caution and courage, with a disposition truly benevolent towards the savages whom he visited. Most of the calamities attendant on the voyage, with the exception of the last, were occasioned by the disobedience of his officers, or their neglecting to follow his advice.

The last dispatches of this great and truly excellent man were dated from Botany Bay, February 7. 1788; and since that period, no account of him has been received which is entitled to the smallest credit.

PEZAY, N. MASSON, MARQUIS OF, born at Paris, very early applied himself to the study of letters, and afterwards went into the army. He was made a captain of dragoons; and had the honour of giving some lessons on tactics to the ill-fated Louis XVI. Being appointed inspector general of some coasting vessels, he repaired to the maritime towns, and executed his commission with more care and attention than was to have been expected from a votary of the muses. But as, at the same time, he showed too much haughtiness, a complaint was brought against him to the court, and he was banished to his country seat, where he died soon after, in the beginning of 1778. He was the intimate friend and companion of Dorat. He had studied, and successfully imitated, his manner of writing; but his poems have more delicacy, and are less disfigured with trifling conversations of gallantry. He has left behind him, 1. A translation of Catullus, which is not much esteemed. 2. *Les Soirées Helvétiques, Alsaciennes, et Franco-Comtoises*, in 8vo, 1770; a work very agreeably diversified, full of charming landscapes, but written with too little accuracy. 3. *Les Soirées Provençales*, in manuscript, which are said to be nowise inferior in merit to the foregoing ones. 4. *La Rosière de Salency*; a pastoral in three acts, and which has been performed with success on the Italian theatres. 5. *Les campagnes de Maillabois*, in 3 vols 4to, and a volume of maps.

PEZENAS, a place in France about 24 miles from Montpelier. The soil about it is sandy. The rock is limestone. The fields are open, and produce corn, wine, and oil. There are to be seen at this place the extensive ruins of a castle, which formerly belonged to the Montmorency family. This strong fortress was hewn out of the rock on which it stands, and appears to have been complicated and full of art. The walls are lofty, and above 8 feet in thickness. The rock, which is perpendicular, is a mass of shells, such as turbinites, oysters, cockles, with a calcareous cement. From hence the circumjacent plain, decked with luxuriant verdure, and shut in by rugged mountains, affords a most delightful prospect. E. Long. 3. 35. N. Lat. 43. 18.

PEZIZA, CUP-MUSHROOM, a genus of plants of the natural order of fungi, belonging to the cryptogamia class. See *BOTANY Index*.

Peyrouse
||
Peziza.

PHACA,

Phaca
||
Phætrus.

PHACA, a genus of plants belonging to the diadelphia class; and in the natural method ranking under the 22d order, *Papilionaceæ*. See *BOTANY Index*.

PHÆA, in *Antiquity*, a famous sow which infested the neighbourhood of Cromyon. Theseus destroyed it as he was travelling from Træzene to Athens to make himself known to his father. Some imagine that the boar of Calydon sprang from this sow. According to some authors, Phæa was a woman who prostituted herself to strangers, whom she murdered, and afterwards plundered.

PHÆACIA, one of the ancient names of the island Corcyra. *Phæaces* the people, who were noted for their indolence and luxury.

PHÆDON, a disciple of Socrates, who had been seized by pirates in his youth; and the philosopher, who seemed to discover something uncommon in his countenance, bought his liberty for a sum of money. Phædon, after Socrates's death, returned to Elis his native country, where he founded a sect of philosophers who composed what was called the *Eliac school*. The name of Phædon is affixed to one of Plato's dialogues.

PHÆDRA, in fabulous history, was a daughter of Minos and Pasiphaë; she married Theseus, by whom she was the mother of Acamas and Demophoon. They had already lived for some time in conjugal felicity, when Venus, who hated all the descendants of Apollo, because he had discovered her amours with Mars, inspired Phædra with the strongest passion for Hippolytus the son of Theseus, by the amazon Hippolyte. This passion she long attempted to stifle, but in vain; and therefore, in the absence of Theseus, she addressed Hippolytus with all the impatience of desponding love. He rejected her with horror and disdain. She, however, incensed by the reception she had met, resolved to punish his coldness and refusal; and at the return of Theseus she accused Hippolytus of attempts upon her virtue. He listened to her accusation; and without hearing Hippolytus's defence, he banished him from his kingdom, and implored Neptune, who had promised to grant three of his requests, to punish him in an exemplary manner. As Hippolytus fled from Athens, his horses were suddenly terrified by a sea monster, which Neptune had sent on the shore; and he was thus dragged through precipices and over rocks, trampled under the feet of his horses, and crushed under the wheels of his chariot. When his tragical end was known at Athens, Phædra confessed her crime, and hung herself in despair, unable to survive one whose death her extreme guilt had occasioned. The death of Hippolytus, and the infamous passion of Phædra, is the subject of one of the tragedies of Euripides and of Seneca. She was buried at Træzene, where her tomb was still to be seen in the time of the geographer Pausanias, near the temple of Venus, which she had built to render the goddess's favourable to her incestuous passion. Near her tomb was a myrtle, whose leaves were full of small holes, which, it was reported, Phædra had done with a hair pin, when the vehemence of her passion had rendered her melancholy and almost desperate. She was represented in a painting in Apollo's temple at Delphi, as suspended in the air, while her sister Ariadne stood near to her, and fixed her eyes upon her.

PHÆDRUS, an ancient Latin writer, who composed five books of fables, in iambic verse. He was a

Thracian; and was born, as there is reason to conclude, some years before Julius Cæsar made himself master of the Roman empire. How he came into the service of Augustus is not known: but his being called *Augustus's freedman* in the title of the book, shows that he had been that emperor's slave. The fables of Phædrus are valued for their wit and good sense, expressed in very pure and elegant language; and it is remarkable that they remained buried in libraries altogether unknown to the public, until they were discovered and published by Peter Pithou, or Pithœus, a learned French gentleman, toward the close of the 16th century.

PHÆNOMENON, in philosophy, denotes any remarkable appearance, whether in the heavens or earth, and whether discovered by observation or experiment.

PHAETON, in fabulous history, was the son of the Sun, or Phœbus and Clymene, one of the Oceanides. He was son of Cephalus and Aurora, according to Hesiod and Pausanias; or of Tithonus and Aurora, according to Apollodorus. He is, however, more generally acknowledged to be the son of Phœbus and Clymene. He was naturally of a lively disposition, and a handsome figure. Venus became enamoured of him, and entrusted him with the care of one of her temples. This distinguishing favour of the goddess rendered him vain and aspiring; and when Epaphus, the son of Io, had told him, to check his pride, that he was not the son of Phœbus, Phaeton resolved to know his true origin, and at the instigation of his mother he visited the palace of the sun. He begged Phœbus, that if he really were his father, he would give him incontestable proofs of his paternal tenderness, and convince the world of his legitimacy. Phœbus received him with great tenderness, and swore by Styx to grant whatever he requested as a proof of his acknowledging him for his son. The youth boldly asked the direction of the chariot of the sun for one day. His father, grieved and surprised at this demand, used all his arguments to dissuade him from the rash attempt; but all was in vain: and being by his oath reduced to submit to his obstinacy, entrusted him with the reins, after he had directed him how to use them. The young adventurer was however soon sensible of his madness. He was unable to guide the fiery steeds; and loosing the reins, Jupiter, to prevent his consuming the heavens and earth, struck him with a thunderbolt, and hurled him from his seat into the river Eridanus or Po. His sisters Phaethusa, Lamætia, and Phœbe, lamenting his loss upon its banks, were changed by the gods into black poplar trees; and Cynus king of Liguria, also grieving at his fate, was transformed into a fish.

The poets say, that while Phaeton was driving the chariot of his father, the blood of the Ethiopians was dried up; and their skin became black; a colour which is still preserved among the greatest part of the inhabitants of the torrid zone. The territories of Libya were also, they tell us, parched up, on account of their too great vicinity to the sun; and ever since, Africa, unable to recover her original verdure and fruitfulness, has exhibited a sandy country and uncultivated waste. According to those who explain this poetical fable, Phaeton was a Ligurian prince, who studied astronomy, and in whose age the neighbourhood of the Po was visited with uncommon heats.

Phæno-
menon,
Phaeton.

Phaeton
||
Phalaris.

PHAETON, a genus of birds belonging to the order of anseres. See ORNITHOLOGY *Index*.

PHAGEDÆNA, in *Medicine*, denotes a corroding ulcer.

PHAGEDENIC MEDICINES, those used to eat off proud or fungous flesh; such as are all the caustics.

PHAGEDENIC Water, in *Chemistry*, denotes a water made from quicklime and sublimate; and is very efficacious in the cure of phagedenic ulcers. To prepare this water, put two pounds of fresh quicklime in a large earthen pan, and pour upon it about ten pounds of rain-water; let them stand together for two days, stirring them frequently: at last leave the lime to settle well, then pour off the water by inclination, filtrate it, and put it up in a glass bottle, adding to it an ounce of corrosive sublimate in powder; which from white becomes yellow, and sinks to the bottom of the vessel. The water being settled, is fit for use in the cleansing of wounds and ulcers, and to eat off superfluous flesh, and especially in gangrenes; in which case may be added to it a third or fourth part of spirit of wine.

PHALÆNA, the MOTH, a genus of insects belonging to the order of lepidoptera. See ENTOMOLOGY *Index*.

PHALANGIUM, a genus of insects belonging to the order of aptera. See ENTOMOLOGY *Index*.

PHALANGOSIS, in *Surgery*, is a tumor and relaxation of the eyelids, often so great as to deform the eye, and considerably to impede vision. Sometimes the eyelid when in this state subsides or sinks down, occasioned perhaps either by a palsy of the muscle which sustains and elevates the eyelid, or else from a relaxation of the cutis above, from various causes. But in the paralytic or relaxed case, the use of cordial and nervous medicines must be proposed internally; and outwardly, balsam of Peru and Hungary water are to be employed. If all these fail, the remaining method of cure is to extirpate a sufficient quantity of the relaxed cutis.

PHALANX, in Grecian antiquity, a square battalion of soldiers, with their shields joined and pikes crossing each other; so that it was next to impossible to break it.

The Macedonian phalanx is supposed by some to have had the advantage in valour and strength, over the Roman legion. Its number was 8000 men. But the word *phalanx* is used for a party of 28, and several other numbers; and even sometimes for the whole body of foot. See LEGION.

PHALANX is applied, by anatomists, to the three rows of small bones which form the fingers. See ANATOMY *Index*.

PHALARIS, a remarkable tyrant, born at Crete, where his ambitious designs occasioned his banishment: he took refuge in Agrigentum, a free city of Sicily, and there obtained the supreme power by stratagem. The circumstance which has chiefly contributed to preserve his name in history is his cruelty; in one act of which he gave, however, an example of strict justice. It is thus related: Perillus, a brass-founder at Athens, knowing the cruel disposition of Phalaris, contrived a new species of punishment for him to inflict on his subjects. He cast a brazen bull, bigger than the life, with an opening in the side to admit the victims; who being shut up in the body, a fire was kindled under it to roast them to death; and the throat was so contrived, that

their dying groans resembled the roaring of a bull. The artist brought it to the tyrant, expecting a great reward. Phalaris admired the invention and workmanship, but ordered the inventor to be put into it to make the first trial. In allusion to which, Ovid says,

—Neque enim lex æquior ulla,
Quam necis artifices arte perire sua.

The end of this detestable tyrant is differently related; but it is very generally believed, with Cicero, that he fell by the hands of the Agrigentines; and, as some suppose, at the instigation of Pythagoras. Ovid tells us, that his tongue was cut out; and that he was then put into the bull to perish by the same slow fire by which means he had murdered so many before. Others say that he was stoned to death; and all agree that his end was violent. He reigned, Eusebius says, 28 years; others say 16. After all, there is great uncertainty both as to his life, death, and history. Many of the circumstances related of him, as they are collected by Mr Boyle, depend upon the authenticity of those epistles which go under the name of the tyrant; and which have been justly questioned, and with great probability rejected, as the spurious production of some modern sophist. See BENTLEY, p. 177. col. 2.

PHALARIS, or *Canary-grass*, a genus of plants belonging to the triandria class. See BOTANY *Index*.

PHALERÆ, among the ancient Romans, were military rewards bestowed for some signal act of bravery. Authors do not agree whether the Phaleræ were a suit of rich trappings for a horse, or golden chains something like the torques, but so formed as to hang down to the breast and display a greater profusion of ornament. The last opinion appears to have the greater prevalence, but perhaps both are true.

PHALEREUS (Nepos), a village and port of Athens; this last neither large nor commodious, for which reason Themistocles put the Athenians on building the Piræus; both joined to Athens by long walls. The Phalereus lay nearer the city (Pausanias). Demetrius Phalereus, the celebrated scholar of Theophrastus, was of this place; to whom the Athenians erected above 300 statues; which were afterwards destroyed by his enemies, on his flight to Ptolemy king of Egypt (Strabo). Here Demosthenes was wont to declaim, to accustom his voice to surmount the noise and roaring of the sea; a just and lively emblem of popular assemblies.

PHALÆUCIAN VERSE, in ancient poetry, a kind of verse consisting of five feet; the first of which is a spondee, the second a dactyl, and the three last trochees.

PHALLUS, the MOREL, a genus of plants of the order of fungi, and belonging to the cryptogamia class. See BOTANY *Index*.

PHALLUS, among the Egyptians, was the emblem of fecundity. It was very fervently worshipped by women, especially by those who were barren. This custom was introduced among the Greeks, and festivals in honour of it were called *phaluca*. See MYSTERIES, N° 38, &c. Among the Hindoos a similar emblem called *lingam* is used, and for similar purposes. See HINDOOS, N° 4.

PHALTI, or PHALTIEL, son of Laish. He married Michal, after Saul had taken her from David; but David afterwards took her away from Phalti (1 Sam. xxv. 44. 2 Sam. iii. 15.). Some interpreters are of opinion

Phalaris
||
Phalti.

Phanatic || **Phara.**
 nion Phalti did not meddle with Michal all the time she continued in his house, for fear that both of them should incur the penalty of death, to be inflicted on adulterers (Levit. xx. 10.), because Michal had not been legally divorced; but these reasons are frivolous. Saul looked upon David as a rebel to his king, and an outlaw, whose goods and wives belonged to him, and which he could absolutely dispose of. He would not have given Michal to Phalti, nor would he have received her, if he had not thought he might use her as his wife. If Michal had no children by Phalti, by whom then were those children that the scripture says she had, since it is known she had none by David? See 2 Sam. xxi. 8. and vi. 23.

PHANATIC, or **FANATIC**, a visionary; one who fancies he sees spectres, spirits, apparitions, or other imaginary objects, even when awake; and takes them to be real. See **PHANTASY** and **FANATIC**.

Such are phrenetics, necromancers, hypochondriac persons, lycanthropi, &c. See **PHRENETIC**, **HYPOCHONDRIC**, **LYCANTHROPI**.

Hence the word is also applied to enthusiasts, pretenders to revelation, new lights, prophecies, &c. See **ENTHUSIAST**, and *SECOND Sight*.

PHANTASIA was the daughter of Nicarchus of Memphis in Egypt. It has been supposed that she wrote a poem on the Trojan war, and another on the return of Ulysses to Ithaca, from which compositions Homer copied the greatest part of his Iliad and Odyssey, when he visited Memphis, where they were deposited.

PHANTASM, a term sometimes used in a synonymous sense with idea, or notion retained in the mind, of an external object.

PHANTASMAGORIA, an optical deception. See **SCIENCE**, *Amusements of*.

PHANTASY, or **FANCY**, the *Imagination*; one of the powers of the mind, by which the species of objects received by the external organs of sense are retained, recalled, further examined, and either compounded, or divided: See **IMAGINATION**; and **METAPHYSICS**, Part I. Chap. ii. Or it is that internal sense whereby the ideas of absent things are formed, and represented to the mind as if they were present. In melancholics and madmen this faculty is very strong, representing many extravagant and monstrous things, and framing its images as lively as those of sensation: whence the visions and deceptions those persons are liable to.

PHANUEL, of the tribe of Asher, the father of a holy widow and prophetess called Anna, who was in the temple when our Saviour was presented there by his parents (Luke ii. 36, 37, 38.).

PHAON, a young man of Mytilene, in the island of Lesbos, received from Venus, as fable reports, an alabaster vase filled with an essence which had the virtue of conferring beauty. He had no sooner anointed his body with it than he became the most beautiful of men. The ladies of Mytilene fell desperately in love with him; and the celebrated Sappho threw herself down a precipice because he would not encourage her passion. He is said to have been killed by a husband who surprised him with his wife. We have in Ovid a letter from Sappho to Phaon, which Mr Pope has translated into English verse.

PHARA, in *Ancient Geography*, a village between

Egypt and Arabia Petræa; or, according to Ptolemy, at a promontory situated between the Sinus Heroopolites and Elaniticus of the Red sea; where Ifinael is said to have dwelt. In Hebrew it is *Paran*, and in most interpreters; *Pharan*, Septuagint and Vulgate. *Pharanitæ*, the people (Ptolemy). *Paran* or *Pharan*, the name of the wilderness in its neighbourhood, adjoining to Kadesh.

PHARÆ, in *Ancient Geography*, a town of Achaia in Peloponnesus, on the river Pierus, 70 stadia from the sea, and to the south of Patræ 150 stadia. Another, of Crete (Pliny); a colony from the *Pharæ* of Messenia (Stephanus). A third *Pharæ*, or *Pheræ* (Strabo, Ptolemy); *Phara*, -æ, (Polybius); a town of Messenia, on the river Nedo (Strabo); on the north side of the Sinus Messenius, and to the north-west of Abea. Anciently read *Pharis* in Homer (Pausanias, Statius), though now read *Phare*. *Pharitæ* is the name of the people.

PHARAMOND is the name which is given by the generality of historians to the first king of France. He is said to have reigned at Treves, and over a part of France, about the year 420; and to have been succeeded by his son Clodion: but the account which is given of these two princes is very uncertain. It is probable Pharamond was properly no more than a general of an army, the head of a military society of Franks, who were masters of their persons and their fortunes. Gregory of Tours seems to have been of this opinion. "It is not generally known (says he) who was the first king of the French. Sulpitius Severus, who mentions several things respecting that nation, takes no notice of its first monarch; he only says that it had generals." Be that as it may, the institution of the famous Salique law (so named from the Salians, the most illustrious of the Franks) is generally attributed to Pharamond. "This law fixed the punishment of crimes, and various points of police. There is no just ground for believing that it expressly settled the right of succession to the crown: it only says, that, with relation to the Salic land, women have no share of heritage, without restricting it to the royal family in particular; for all those were generally called *Salic lands* which were held by right of conquest; and it is easy to conceive that a nation of soldiers, whose general was their king, would not submit to be governed by a woman. A long custom, supported by the principles of the nation, came in time to be the established law of the kingdom." (See *M. Abbé Millot, Elem. de l'Histoire de France*, tom. i.).

PHARAOH, a common name of the kings of Egypt. Josephus says, that all the kings of Egypt, from Minæus the founder of Memphis, who lived several ages before Abraham, have always had the name of Pharaoh, down to the times of Solomon, for more than 3300 years. He adds, that in the Egyptian language the word *Pharaoh* signifies a *king*; and that those princes did not assume this name but when they ascended the throne, at which time they quitted also their former name. From hence it comes to pass, says Josephus, that Herodotus names none of the kings of Egypt after Minæus the builder of Memphis, though he had 330 kings for his successors, because they had all the name of Pharaoh; but because this name did not pass to women also, he names an Egyptian queen Nicaule who succeeded

Pharæ || **Pharaoh.**

Pharaoh. succeeded them. Lastly, I find, adds Josephus, from the ancient records of our nation, that from the age of Solomon no king of Egypt had any longer the name of Pharaoh.

But Josephus is not very accurate in this passage. True it is, Herodotus says, that Mines, or Minæus, was the first king of Egypt, and founder of Memphis; that there were 330 kings after him in Egypt; that after them there was a queen called Nicotris, and not Nicaule, as Josephus writes it; but it is not true that these kings had no other name but Pharaoh. Herodotus says expressly, that in the books of the Egyptian priests were read the names and the catalogue of 330 kings; that in this number of 330 there were 18 Ethiopians, and a woman that was a foreigner called Nicotris, and that all the others were Egyptians. These princes therefore had every one his proper name mentioned in the catalogue of the Egyptian kings. So likewise we see in the fragments of Manetho, that every king of Egypt had a name peculiar to him; and we find the name Pharaoh only in Scripture.

What Josephus adds concerning Queen Nicaule, or Nicotris, whom he pretends to be the same as the queen of Sheba, of whom mention is made in Scripture (1 Kings x. 1, 2, &c.), is entirely fabulous; and as to what he says, that since the time of Solomon the kings of Egypt have no longer had the name of Pharaoh, is manifestly false, since we still find this name in the second book of Kings, under Hezekiah (2 Kings xviii. 21.); under Josiah (xxiii. 29, 30, 33, &c.), where this name is joined to Necho, which was the proper name of this prince; under Jehoiakim (xxiii. 35.); and in the prophets Isaiah, Jeremiah, and Ezekiel, who are much later than Solomon. It is very probable that the Egyptians gave the name of Pharaoh to their kings as long as the Egyptian language was in common use, and as long as their kings were of their own nation: but after the conquest of Egypt by Alexander the Great, and that the Grecians introduced their language with their government, the name of Pharaoh was known no longer among them. The first prince known to us by the name of Pharaoh was he in whose time Abraham went down to Egypt, when Sarah, who passed only for Abraham's sister, was by the command of Pharaoh brought to his palace in order to become his wife. See ABRAHAM. But the Lord smote Pharaoh and his family with great infirmities, and gave him to know that she was Abraham's wife; whereupon Pharaoh sent for Abraham, restored him his wife, and at the same time gave orders that he should be conducted out of Egypt, with every thing that belonged to him. See SARAH.

The second Pharaoh spoken of in the Scripture is he who reigned when Joseph arrived there. This prince or his successor had the mysterious dream of the fat and lean kine, and the seven full and barren ears of corn, which Joseph explained so much to his satisfaction, that he made him governor of his house and of all Egypt, reserving only to himself the name of a king. This is the same Pharaoh who sent for and entertained the patriarch Jacob and his family in Egypt, and gave them the land of Goshen for their habitation. See JOSEPH and JACOB.

The third Pharaoh known in holy writ is he who persecuted the Israelites. Moses tells us that he was a new king, and had no knowledge of Joseph (Exod. i. 8.). This prince, observing that the Israelites had become

Pharaoh. very numerous and powerful, resolved to depress them by hardship and labour; and set cruel and pitiless task-masters over them. But the more he oppressed them, the faster they multiplied; insomuch that he gave orders to the Egyptian midwives, who assisted the Hebrew women in their labour, to put all the male children to death, and to save alive the females only. But this command was not strictly executed. The midwives feared the Lord, and preserved alive not only the female children, but the males also.

Pharaoh, seeing this project did not succeed to his wishes, published a decree (Exod. i. 22.) that all the male children born of Hebrew women should be thrown into the Nile, and that only the females should be spared. This order was rigorously executed; yet by the providence of God Moses was preserved, and even brought up in Pharaoh's own court, by his own daughter, who by chance had found the child, as he was exposed upon the Nile.

Moses being grown up, and having killed an Egyptian who had abused an Hebrew, was obliged to fly from Egypt to avoid that death that Pharaoh had threatened him with.

Several years after, being about 80 years old, he returned again by an order from God, and performed mighty miracles before Pharaoh. See MOSES. There is a good deal of probability that this Pharaoh before whom Moses appeared, and in whose fight he smote Egypt with so many plagues, was a different person from him who would have laid hands on him after he had slain the Egyptian. This same Pharaoh having at last been compelled to send away the Hebrews, and to suffer them to go out of Egypt, soon repented of the leave he had given, and pursued them at the head of his army with his chariots. But he was drowned in the Red sea, wherein he had rashly entered in the eagerness of his pursuit. Some historians pretend to give us the name of this Pharaoh; some, as Appion, call him Amosis or Amasis; Eusebius calls him Chenchris; Usher calls him Amenophis; but we may assure ourselves that there can be nothing certain in all this.

The fifth Pharaoh known to us is he who gave protection to Hadad son of the king of Edom, who gave him to wife the sister of his own queen, enriched him with lands, and brought up his son Genubah in his own court. Hadad returned to Idumea after the death of David.

The sixth Pharaoh is he who gave his daughter in marriage to Solomon king of the Hebrews (1 Kings iii. 1.); and having taken Gezer, he set it on fire, drove the Canaanites out of it, and gave it for a present to Solomon, in lieu of a dowry for his daughter, whom he had married to this prince (1 Kings ix. 16.).

The seventh is Shishak, who entertained Jeroboam in his dominions, a rebellious subject of Solomon, and offered him a refuge in opposition to the king his master. The same Shishak declared war against Rehoboam the son and successor of Solomon, besieged and took Jerusalem, carried away all the king's treasures, and those of the house of God, and particularly the golden bucklers that Solomon had made. See SHISHAK.

The eighth is that Pharaoh with whom Hezekiah made a league against Sennacherib king of Assyria, in the year of the world 3290. See SENNACHERIB. This Pharaoh is probably the same whom Herodotus names Sathon,

Pharaoh. Sethon, priest of Vulcan, who came to meet Sennacherib before Pelusium, and to whose assistance Vulcan sent an army of rats, which gnawed the bow-strings and the thongs of the bucklers of Sennacherib's soldiers.

The ninth is Pharaoh-Necho, or Nechos, son of Psammiticus, who made war with Josiah, and subdued him. Herodotus also mentions this prince. See NECHO, and EGYPT, N^o 11.

The tenth is Pharaoh Hophrah, who entered into an alliance with Zedekiah king of Judah, and attempted to come to his assistance against Nebuchadnezzar king of Chaldea. It was against this Pharaoh that Ezekiel pronounced several of his prophecies (See Ezek. xxix. xxx. xxxi. xxxii.). He is called Apries in Herodotus, lib. ii. c. 161. He is also mentioned in Habakkuk ii. 15, 16. See also Isaiah xix. xx. and Jeremiah xlvi. 16, &c. See APRIES, and EGYPT, N^o 13, &c.

PHARAON is the name of a game of chance, the principal rules of which are: the banker holds a pack consisting of 52 cards; he draws all the cards one after the other, and lays them down alternately at his right and left hand; then the ponte may at his pleasure set one or more stakes upon one or more cards, either before the banker has begun to draw the cards, or after he has drawn any number of couples. The banker wins the stake of the ponte when the card of the ponte comes out in an odd place on his right hand, but loses as much to the ponte when it comes out in an even place on his left hand. The banker wins half the ponte's stake when it happens to be twice in one couple. When the card of the ponte being but once in the stock happens to be the last, the ponte neither wins nor loses; and the card of the ponte being but twice in the stock, and the last couple containing his card twice, he then loses his whole stake. De Moivre has shown how to find the gain of the banker in any circumstance of cards remaining in the stock, and of the number of times that the ponte's cards is contained in it. Of this problem he enumerates four cases, viz. when the ponte's card is once, twice, three, or four times in the stock. In the first case, the gain of the banker is $\frac{1}{n}$, n being the number of cards in the stock.

In the second case, his gain is $\frac{n-2 \times y}{n \times n-1} + \frac{2}{n \times n-1}$, or $\frac{1}{n} + \frac{1}{n \times n-1}$, supposing $y = \frac{1}{2}$. In the third case, his

gain is $\frac{3y}{2 \times n-1}$, or $\frac{3}{n \times n-1}$, supposing $y = \frac{1}{2}$. In the fourth case, the gain of the banker, or the loss of the ponte, is $\frac{2n-5}{n-1 \times n-3}y$, or $\frac{2n-5}{2 \times n-1 \times n-3}$, sup-

posing $y = \frac{1}{2}$. De Moivre has calculated a table, exhibiting this gain or loss for any particular circumstance of the play; and he observes, that at this play the least disadvantage of the ponte, under the same circumstances of cards remaining in the stock, is when the card of the ponte is but twice in it, the next greater when three times, the next when once, and the greatest when four times. He has also demonstrated, that the whole gain per cent. of the banker, upon all the money that is adventured at this game, is 2l. 19s. 10d. See De Moivre's Doctrine of Chances, p. 77, &c. p. 105, &c.

PHAREZ, son of Judah and Tamar (Gen. xxxviii. 27, 28, &c.). Tamar being just ready to lie in, found herself with child of twins. One of them appeared first, and putting his arm out, he immediately drew it back again. The midwife tied a scarlet thread upon his arm, to distinguish him for the first-born: but having withdrawn his hand, his brother got before him into the world: whereupon he was called by his mother *Pharez*, i. e. *one breaking forth*; as the other with the thread on his hand was called *Zarah*. The sons of Pharez were Hezron and Hamul (Numb. xxvi. 20, 21.). F. Calmet, upon this article, explains the text as if Pharez, and not Zarah, had put out his hand, and drew it in again.

PHARISEES, a famous sect of the Jews, who distinguished themselves by their zeal for the traditions of the elders, which they derived from the same fountain with the written word itself; pretending that both were delivered to Moses from Mount Sinai, and were therefore both of equal authority. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and therefore separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them; and hence, from the Hebrew word *pharic*, which signifies "to separate", they had the name of *Pharisees* or *Separatists*.

This sect was one of the most ancient and considerable among the Jews; but its original is not very well known (A); however, it was in great repute in the time of our Saviour; and must have had its original at the same time with the traditions, and they grew up together,

I i 2

(A) The Jesuit Serrarius places their first rise about the time of Esdras; because it was then that the Jews first began to have interpreters of their traditions. Maldonat, on the other hand, will not have this sect to have arisen among the Jews till a little before the time of Christ. Others, perhaps, with more probability, refer the origin of the Pharisees to the time of the Maccabees.

Dr Lightfoot thinks, that Pharisaism rose up gradually, from a period which he does not assign, to the maturity of a sect. It is certain, from the account given by Josephus, that in the time of John Hyrcanus, the high priest and prince of the Asmonean line, about 108 years before Christ, the sect was not only formed, but made a considerable figure; and that it had advanced to a high degree of popularity and power about 80 years before Christ. Jos. Ant. lib. xiii. cap. 10. § 5, 6. cap. 15. § 5. and cap. 16. § 1. According to Bafnage, Hist. of the Jews, book ii. cap. 9. § 2. one Aristobulus, an Alexandrian Jew, and a Peripatetic philosopher, who flourished about 125 years before Christ, and wrote some allegorical commentaries on the scripture, was the author of those traditions by an adherence to which the Pharisees were principally distinguished from other sects.

Pharisees. together, till at length they had gained ground so far, that the traditional law swallowed up the written, and those who were the propagators of it the whole bulk of the Jewish nation.

The extraordinary pretences of the Pharisees to righteousness drew after them the common people, who held them in the highest esteem and veneration. Our Saviour frequently, however, charges them with hypocrisy, and making the law of God of no effect through their traditions (Matth. ix. 2. xv. 1—6. xxiii. 13—33. and Luke xi. 39—52.). Several of these traditions are particularly mentioned in the gospel; but they had a vast number more, which may be seen in the Talmud, the whole subject whereof is to dictate and explain those traditions which this sect imposed to be believed and observed.

The Pharisees, contrary to the opinion of the Sadducees, held a resurrection from the dead, and the existence of angels and spirits (Acts xxiii. 8.). But according to Josephus, this resurrection of theirs was no more than a Pythagorean resurrection, that is, of the soul only, by its transmigration into another body, and being born anew with it. From this resurrection they excluded all that were notoriously wicked, being of opinion that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the bodies which the souls of those who committed them were next sent into.

Josephus, however, either mistook the faith of his countrymen, or, which is more probable, wilfully misrepresented it, to render their opinions more respected by the Roman philosophers, whom he appears to have on every occasion been desirous to please. The Pharisees had many pagan notions respecting the soul; but Bishop Bull, in his *Harmonia Apostolica*, has clearly proved, that they held a resurrection of the body, and that they supposed a certain bone to remain uncorrupted, to furnish the matter of which the resurrection body was to be formed. They did not, however, believe that all mankind were to be raised from the dead. A resurrection was the privilege of the children of Abraham alone, who were all to rise on Mount Zion; their incorruptible bones, wherever they might be buried, being carried to that mountain below the surface of the earth. The state of future felicity, in which the Pharisees believed, was very gross: They imagined, that men in the next world, as well as in the present, were to eat and drink, and enjoy the pleasures of love, each being reunited to his former wife. Hence the Sadducee, who believed in no resurrection, and supposed our Saviour to teach it as a Pharisee, very shrewdly urged the difficulty of disposing of the woman who had in this world been the wife of seven husbands. Had the resurrection of Christianity been the Pharisaical resurrection, this difficulty would have been insurmountable; and accordingly we find the people, and even some of the Pharisees themselves, struck with the manner in which our Saviour removed it.

This sect seems to have had some confused notions, probably derived from the Chaldeans and Persians, respecting the pre-existence of souls; and hence it was that Christ's disciples asked him concerning the blind man (John ix. 2.), 'Who did sin, this man or his parents, that he was born blind?' And when the disciples told Christ, that some said he was Elias, Jeremias, or

one of the prophets (Mat. xvi. 14.), the meaning can only be, that they thought he was come into the world with the soul of Elias, Jeremias, or some other of the old prophets, transmigrated into him. With the Essenes, they held absolute predestination; and with the Sadducees free-will: but how they reconciled these seemingly incompatible doctrines is nowhere sufficiently explained. The sect of the Pharisees was not extinguished by the ruin of the Jewish commonwealth. The greatest part of the modern Jews are still of this sect; being as much devoted to traditions or the oral law as their ancestors were. See the articles CABBALISTS, CARAITES, ESSENES, SADDUCEES, &c.

PHARMACA, among the ancients, meant medicated or enchanted compositions of herbs, minerals, &c. some of which, when taken inwardly, were supposed to cause blindness, madness, love, &c.: others infected by touch; such was the garment sent by Medea to Creusa, prepared *secundum artem*: and others operated upon persons at a distance. *Pharmaca foteria* were employed as antidotes against these mischievous compositions: Thus the herb *moly* preserved Ulysses from the magical influence of Circe. The laurel, the rhamnus, the flea-bane, the jasper-stone, were used for similar purposes. See *Potter's Græc. Ant.*

PHARMACI, were two persons who were employed in the lustration or purification of cities. Some say they were both men; but others maintain, that a man to represent the males, and a woman to represent the females, performed this office. They performed sacrifice, and wore figs about their necks called *ολλυαδεις*, those of the man were blackish, and those of the woman white. Figs were an emblem of fertility, which they doubtless prayed for on these solemn occasions.

PHARMACEUTICAL, any thing connected with pharmacy, or the operations or processes employed in the preparation of medicines.

PHARMACOCHEMIA, an old term denoting that part of the chemical art which treats of the preparation of medicines; by way of distinction from that chemistry which is wholly employed about the transmutation of metals by means of the philosopher's stone; this being called *spagirico-chemia*.

PHARMACOLOGY, is a treatise of medicines, or the art of preparing them, judging of them, &c.

PHARMACOPOEIA (from *φαρμακον* *remedy*, and *ποιω* *to make*), means a dispensatory, or a treatise describing the preparations of the several kinds of medicines, with their uses, manner of application, &c.

We have various pharmacopœias, as those of Bauderon, Quercetan, Zwelfer, Charas, Bates, Salmon, Lemery, Lewis, &c. But the Edinburgh, London, and Dublin pharmacopœias, are chiefly consulted and followed in Britain in the present day.

PHARMACOPOLA, or **PHARMACOPEIUS**, an apothecary, or a person who prepares and sells medicines; but this word is rarely used but in the way of ridicule. It is composed of *φαρμακον*, *medicine*, and *πολιω*, *to sell*. Hor. Sat. ii. lib. i. ver. 1.

PHARMACUM, *φαρμακον*, a medicine or medication, either of a salutary or deleterious quality.

PHARMACY, the art of preparing, preserving, and compounding medicines. See **MATERIA MEDICA**. See also **PRESCRIPTIONS**, *Extemporaneous*.

PHAROS, (Homer, Strabo, &c.), a small oblong island,

Pharos
||
Pharfalia.

island, adjoining to the continent of Egypt, over-against Alexandria. On this island stood a cognominal light-tower, of four sides, each side a stadium in length; and the tower so high as to be seen 100 miles off. Some affirm, each of its four corners rested on a large sea-crab of glass or of hard transparent stone of Ethiopia or Memphis. Others imagine the crabs were only added externally to the base by way of ornament, or as emblematical of its situation and use. The architect was Sostrates the Cnidian, as appears by an inscription on the tower, under Ptolemy Philadelphus, who laid out 800 talents upon it. On account of the port of Alexandria, the entrance to which was difficult and dangerous, the Pharos was called *the key of the Egyptian sea*, or even of Egypt itself (Lucan); and Pharos, from being a proper name, became an appellative to denote all light-houses.

PHAROS, or *Phare*, a light-house; a pile raised near a port, where fire is kept burning in the night, to guide and direct vessels near at hand. The pharos of Alexandria, built in the island of Pharos, at the mouth of the Nile, was anciently very famous, inasmuch as to communicate its name to all the rest. This most magnificent tower consisted of several stories and galleries, with a lantern at top, in which a light being continually burning, might be seen for many leagues at sea, and along the coast. It was accounted one of the seven wonders of the world. It was built by the famed architect Sostrates, a native of Cnidos, or, according to some, by Deiphanes, the father of Sostrates; and cost Ptolemy Philadelphus 800 talents. The several stories were adorned with columns, ballustrades, galleries of the finest marble and workmanship; to which some add, that the architect had contrived to fasten some looking-glasses so artificially against the highest galleries, that one could see in them all the ships that sailed on the sea for a great way. Instead of which noble structure, one sees now only a kind of irregular castle, without ditches or outworks of any strength, the whole being accommodated to the inequality of the ground on which it stands, and which it seems is no higher than that which it should command. Out of the midst of this clumsy building rises a tower, which serves for a light-house, but which hath nothing of the beauty and grandeur of the old one. The Colossus of Rhodes also served as a pharos.

PHARPAR, or PHARPHAR, is one of the rivers of Damascus, or rather it is an arm of the Barrady or Chryso-rhoas, which waters the city of Damascus and the country about it (2 Kings v. 12.). "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" The river of Damascus has its fountain in the mountains of Libanus. At its approach to the city it is divided into three arms, one of which passes through Damascus. The other two water the gardens round about, and then reuniting, they lose themselves at four or five leagues from the city, towards the north. See *Maunderell's Travels from Aleppo to Jerusalem*; see also the articles ABANA and DAMASCUS.

PHARSALIA, PHARSALIUM, *Pharfalus*, or *Pharfalos*, in *Ancient Geography*, a town of the Phthiotis, a district of Thessaly, near Pheræ and Larissa, to which last place Pompey fled from the plains of Pharfalus; watered by the river Enipeus, which falls into the Api-

danus, and both together into the Peneus. Between Pharfalus and Enipeus, Pompey drew up his men at the fatal battle of Pharfalia.

In this battle, the advantage with respect to numbers was greatly on the side of Pompey. That general himself was on the left with the two legions which Cæsar had returned to him at the beginning of the war. Scipio, Pompey's father-in-law, was in the centre, with the legions he had brought from Syria, and the reinforcements sent by several kings and states of Asia. The Cilician legion, and some cohorts which had served in Spain, were in the right, under the command of Afranius. As Pompey's right wing was covered by the Enipeus, he strengthened the left with his slingers, archers, and the 7000 Roman horse, on whom chiefly his party founded their hopes of victory. The whole army was drawn up in three lines, with very little spaces between them. In conformity to this disposition, Cæsar's army was drawn up in the following order: The tenth legion, which had on all occasions signalized itself above all the rest, was placed in the right wing, and the ninth in the left; but as the latter had been considerably weakened in the action at Dyrrhachium, the eighth legion was posted so near as to be able to support and reinforce it upon occasion. The rest of Cæsar's forces filled up the space between the two wings. Marc Antony commanded the left wing, Sylla the right, and Cneius Domitius Calvinus the main body. As for Cæsar, he posted himself in the right over-against Pompey, that he might have him always in his sight.

Thus was the whole plain covered, from Pharfalia to the Enipeus, with two armies, dressed and armed after the same manner, and bearing the same ensigns, the Roman eagles. Pompey observing how well the enemy kept their ranks, expecting quietly the signal of battle, and on the contrary how impatient and unsteady his own men were, running up and down in great disorder for want of experience, he began to be afraid lest his ranks should be broken upon the first onset; and therefore commanded the foot in the front to keep their ground, and quietly wait for the enemy. The two armies, though within reach of each other, kept a mournful silence; but at length the trumpets sounded the charge, and Cæsar's army advanced in good order to begin the attack, being encouraged by the example of one Caius Crastinus, a centurion, who at the head of 120 men, threw himself upon the enemy's first line with incredible fury. This he did to acquit himself of a promise he had solemnly made to Cæsar, who, meeting him as he was going out of his tent in the morning, asked him, after some discourse, *What his opinion was touching the event of the battle?* To which he, stretching out his hand, replied aloud, *Thine is the victory, Cæsar; thou shalt gloriously conquer, and I myself this day will be the subject of thy praise either dead or alive.* In pursuance of this promise he broke out of his rank as soon as the trumpet sounded; and, at the head of his company, ran in upon the enemy, and made a great slaughter of them. But while he was still pressing forward, forcing his way through the first line, one of Pompey's men ran him in at the mouth with such violence, that the point of his sword came out at the hind part of his neck. Upon his death Pompey's soldiers took courage, and with great bravery stood the enemy's onset. While the foot were thus sharply

Pharsalia. Sharply engaged in the centre, Pompey's horse in the left wing marched up confidently; and having first widened their ranks, with a design to surround Cæsar's right wing, charged his cavalry, and forced them to give ground. Hereupon Cæsar ordered his horse to retreat a little, and give way to the six cohorts, which he had posted in the rear as a body of reserve. These, upon a signal given, coming up, charged the enemy's horse with that resolution and good order which is peculiar to men who have spent all their lives in camps. They remembered their instructions, not striking at the legs or thighs of the enemy, but aiming only at their faces. This unexpected and new manner of fighting had the desired effect. For the young patricians, whom Cæsar contemptuously calls the *pretty young dancers*, not being able to bear the thoughts of having their faces deformed with scars, turned their backs, and, covering their faces with their hands, fled in the utmost confusion, leaving the foot at the mercy of the enemy. Cæsar's men did not pursue the fugitives; but charging the foot of that wing, now naked and unguarded, surrounded them, and cut most of them in pieces.

Pompey was so transported with rage, in seeing the flower of his forces thus put to flight or cut in pieces, that he left his army, and retired slowly towards his camp, looking more like a man distracted and beside himself than one who by his exploits had acquired the name of *the Great*. When he had reached the camp, he retired to his tent without speaking a word to any; and continued there, like one distracted and out of his senses, till his whole army was defeated. Cæsar no sooner saw himself master of the field than he marched to attack the enemy's entrenchments, that Pompey might not have time to recollect himself. When Pompey was informed that his rival was advancing to attack his entrenchments, he then first seemed to have recovered his senses, and cried out, *What, into my camp too!* He said no more; but immediately laying aside the marks of his dignity, and putting on such a garment as might best favour his flight, he stole out at the decuman gate, and took the road to Larissa, which city had hitherto shown great attachment to him. In the mean time Cæsar began the attack on the enemy's camp, which was vigorously defended by the cohorts Pompey had left to guard it; but they were at length forced to yield. Cæsar was not a little surprised, when, after having forced the entrenchments, he found the enemy's tents and pavilions richly adorned with carpets and hangings, their couches strewed with flowers, their tables ready spread, and sideboards set out with abundance of plate, bowls, and glasses, and some of them even filled with wine. So great was the confidence of Pompey's party, that they made preparations beforehand for pleasures to be enjoyed after the victory, which they thought certain. In Pompey's tent, Cæsar found the box in which he kept his letters: but, with a moderation and magnanimity worthy of himself, he burnt them all, without reading one; saying, that he had rather be ignorant of crimes, than obliged to punish them.

The next day, when the dead were numbered, it appeared that Cæsar had scarce lost 200 men; among whom was about 30 centurions, whom Cæsar caused to be buried with great solemnity. He did particular

honours to the body of Craffinus, who had begun the battle; and ordered his ashes to be deposited in a tomb, which he erected to his memory. On Pompey's side, the number of the dead amounted to 15,000 according to some, and to 25,000 according to others. Cæsar took 24,000 prisoners, eight eagles, and 180 ensigns.

PHARSALIA, an epic poem, composed by Lucan on the civil war between Pompey and Cæsar, and particularly on the victory of the latter over the former of which we have given an account in the preceding article. It is a poem universally acknowledged to have great beauties and great defects; but we are the less capable of estimating its merit as a whole, that either time has deprived us of the last books, or its author has left it incomplete. "The subject of the *Pharsalia* (says an excellent critic) carries undoubtedly all the epic grandeur and dignity: neither does it want unity of object, viz. the triumph of Cæsar over the Roman liberty. In the choice of that subject, he thinks, however, that the author was not happy. The civil wars were too recent to admit in the description of them the embellishments of fiction and machinery. The fables of the gods mixed with the exploits of Cæsar and Pompey, instead of raising, would have diminished, the dignity of such well known facts." Another objection to the subject, perhaps more forcible than this, arises from the success of the war and the abilities of the generals. Lucan was a friend to liberty, and wished to raise the character of Pompey and Cato; but in spite of his utmost efforts, they are always eclipsed by the superior talents and consequent success of Cæsar. All his characters, however, are drawn with spirit, and with uncommon regard to truth; and some of the speeches which he puts into the mouths of his heroes are equal for moral sublimity to any thing that is to be found in all antiquity.

"There are in the *Pharsalia* (continues the critic already quoted) several very poetical and spirited descriptions. But the author's chief strength does not lie either in narration or description. His narration is often dry and harsh; his descriptions are often overwrought, and employed too upon disagreeable objects. His principal merit consists in his sentiments, which are generally noble and striking, and expressed in that glowing and ardent manner which peculiarly distinguishes him. Lucan is the most philosophical and the most public-spirited poet of all antiquity. He was the nephew of the famous Seneca the philosopher; was himself a Stoic; and the spirit of that philosophy breathes throughout his poem. We must observe, too, that he is the only ancient epic poet whom the subject of his poem really and deeply interested. Lucan recounted no fiction. He was a Roman, and had felt all the direful effects of the Roman civil wars, and of that severe despotism which succeeded the loss of liberty. His high and bold spirit made him enter deeply into this subject, and kindle, on many occasions, into the most real warmth. Hence, he abounds in exclamations and apostrophes, which are almost always well-timed, and supported with a vivacity and fire that do him no small honour.

"But it is the fate of this poet, that his beauties can never be mentioned, without their suggesting his blemishes also. As his principal excellency is a lively and glowing

Pharus
||
Phafis.

glowing genius, which appears sometimes in his descriptions, and very often in his sentiments, his great defect in both is want of moderation. He carries every thing to an extreme. He knows not where to stop. From an effort to aggrandize his objects, he becomes tumid and unnatural: and it frequently happens, that where the second line of one of his descriptions is sublime, the third, in which he meant to rise still higher, is perfectly bombast. Lucan lived in an age when the schools of the declaimers had begun to corrupt the eloquence and taste of Rome. He was not free from the infection; and too often, instead of showing the genius of the poet, betrays the spirit of the declaimer; but he is, on the whole, an author of lively and original genius."

PHARUS, a genus of plants belonging to the monocotyledonous class; and in the natural method ranking under the fourth order, *Gramina*. See *BOTANY Index*.

PHARYNX, see *ANATOMY*, N^o 92.

PHASCUM, a genus of plants of the order of musci, belonging to the cryptogamia class. See *BOTANY Index*.

PHASEOLUS, the KIDNEY-BEAN; a genus of plants, belonging to the diadelphica class. See *BOTANY Index*.

PHASES, in *Astronomy*, from the Greek word φαεινός, "to appear;" the several appearances or quantities of illumination of the moon, Venus, Mercury, and the other planets. See *ASTRONOMY*.

PHASGA, or PISGAH, (Moses), a mountain on the other side Jordan, joined to Abarim and Nebo, and running south to the mouth of the Arnon: from which Moses had a view of the promised land, and where he died, having before appointed Joshua his successor. Wells takes Pisgah and Nebo to be different names of one and the same mountain, a part or branch of the mountains Abarim, (Deut. xxxii. 49. compared with Deut. xxxiv. 1.). Or that the top of Nebo was peculiarly called *Pisgah*; or some other part of it, cut out in steps, as the primitive word denotes: and thus it is rendered by Aquila, by a Greek word signifying *cut out* (Jerome). There was also a city of this name, *id.*; and the adjoining country was in like manner called *Pisgah, id.*

PHASIANUS, a genus of birds belonging to the order of gallinæ. See *ORNITHOLOGY Index*.

PHASIS, a river which falls into the Euxine sea about 700 miles from Constantinople. "From the Iberian Caucasus (says Gibbon), the most lofty and craggy mountains of Asia, that river descends with such oblique vehemence, that in a short space it is traversed by 120 bridges. Nor does the stream become placid and navigable till it reaches the town of Sarapana, five days journey from the Cyrus, which flows from the same hills, but in a contrary direction, to the Caspian lake. The proximity of these rivers has suggested the practice, or at least the idea, of wafting the precious merchandise of India down the Oxus, over the Caspian, up the Cyrus, and with the current of the Phasis into the Euxine and Mediterranean seas. As it successively collects the streams of the plain of Colchos, the Phasis moves with diminished speed, though accumulated weight. At the mouth it is 60 fathoms deep, and half a league broad; but a small woody island is interposed in the midst of the channel: the

Decline and
Fall of the
Roman
Empire.

water, so soon as it has deposited an earthy or metallic sediment, floats on the surface of the waves, and is no longer susceptible of corruption. In a course of 100 miles, 40 of which are navigable for large vessels, the Phasis divides the celebrated region of Colchos or Mingrelia, which, on three sides, is fortified by the Iberian and Armenian mountains, and whose maritime coast extends about 200 miles, from the neighbourhood of Trebizond to Dioscurias and the confines of Circassia. Both the soil and climate are relaxed by excessive moisture: 28 rivers, besides the Phasis and his dependent streams, convey their waters to the sea; and the hollow-ness of the ground appears to indicate the subterraneous channels between the Euxine and the Caspian."

PHASMATA, in *Physiology*, certain appearances arising from the various shades of colour in the clouds by the light from the heavenly bodies, especially the sun and moon. These are infinitely diversified by the different figures and situations of the clouds, and the appulses of the rays of light; and, together with the occasional flashings and shootings of different meteors, they have, no doubt, occasioned those prodigies of armies fighting in the air, &c. of which we have such frequent accounts in many writers. See 2 Maccab. xi. 8. Melancth. Meteor. 2. Shel. de Comet. ann. 1618.

Kircher and Schottus have erroneously attempted to explain the phenomenon from the reflection of terrestrial objects made on opaque and congealed clouds in the middle region of the air, which, according to them, have the effect of a mirror. Thus, according to those authors, the armies pretended by several historians to have been seen in the skies, were no other than the reflection of the like armies placed on some part of the earth. See *Hist. Acad. Roy. Scienc. ann. 1726*, p. 405, *et seq.*

PHEASANT. See PHASIANUS, *ORNITHOLOGY Index*.

PHEASANT'S-eye, or Bird's-eye. See ADONIS, *BOTANY Index*.

PHEBE, a deaconess of the port of Corinth, called *Cenchrea*. St Paul had a particular esteem for this holy woman; and Theodoret thinks the apostle lodged at her house for some time, while he continued in or near Corinth. It is thought she brought to Rome the epistle he wrote to the Romans, wherein she is commended and recommended in so advantageous a manner. He says (Rom. xvi. 1, 2.), "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also." Some moderns have advanced a notion, that Phebe was wife to St Paul; but none of the ancients have said any thing like it. It is thought, in quality of deaconess, she was employed by the church in some ministrations suitable to her sex and condition; as to visit and instruct the Christian women, to attend them in their sickness, and distribute alms to them.

PHEGOR, or PEOR, a deity worshipped at a very early period by the Midianites and Moabites, and probably by all the other tribes which then inhabited Syria. Much has been said concerning the functions of this god, and the rank which he held among the Pa-

Phasmata
||
Phegor.

Phellandrium
um
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Pheons.

gan divinities (see *BAAL-PEOR*); and many conjectures have been formed concerning the origin of his name. Most of these seem to have no better foundation than the senseless dreams of the Jewish rabbies. PHEGOR, or PEOR, is undoubtedly the same with the Hebrew word *pechor*, which signifies *aperuit*, and probably refers to the prophetic influence always attributed to the solar deity, by which he *opened* or *discovered* things to come. Accordingly we find PHEGOR or PEOR generally joined to *Baal*, which was the Syrian and Chaldean name of the sun after he became an object of worship; hence *Baal-PHEGOR* must have been the sun worshipped by some particular rites, or under some particular character. What these were, a resolution of *Pechor* into its component parts may perhaps inform us. As this word, wherever it occurs in Scripture, has some relation to distending or opening the mouth wide, it is probably compounded of PHAH the *mouth* or *face*, and EHAR *naked*. In those countries we know that the women wore veils; but it would appear, that in celebrating the rites of this deity they were unveiled. It seems even not improbable, that on these occasions the sexes danced promiscuously without their clothes; a practice which would naturally give birth to the licentious amours mentioned in the 25th chapter of the book of Numbers. If this be admitted, it will follow that *Phegor* was the sun presiding over the mysteries of Venus.

PHELLANDRIUM, WATER-HEMLOCK; a genus of plants belonging to the pentandria class. See BOTANY Index.

Hill's Hist.
of Fossils,
P 490.

PHENGITES, among the ancients, the name of a beautiful species of alabaster. It is a rude irregular mass, very shattery and friable, but of a brightness superior to that of most other marbles, and excelling them all in transparency. The colour is an agreeable pale, yellowish white, or honey colour; the yellowish is more intense in some places than in others, and sometimes makes an obscure resemblance of veins. It is very weak and brittle in the mass; and when reduced to small pieces, may be easily crumbled between the fingers into loose, but considerably large angular pieces, some perfect, others complex, irregular, or mutilated, and all approaching to a flat shape. The ancients were very fond of this species in public buildings; and the temple of Fortune, built entirely of it has long been celebrated. Its great beauty is its transparency, from which alone this temple was perfectly light when the doors were shut, though it was built without a window, and had no other light but what was transmitted through the stone of which the walls were built. It was anciently found in Cappadocia, and is still plentiful there: we have it also in Germany and France, and in our own kingdom in Derbyshire, and some other counties. It takes an excellent polish, and is very fit for ornamental works, where no great strength is required.

PHENICE, a port of the island of Crete, to the west of the island. St Paul having anchored at Phenice, when he was carried to Rome (Acts xxvii. 12.), advised the ship's crew to spend the winter there, because the season was too far advanced.

PHENICIA. See PHOENICIA.

PHEONS, in *Heraldry*, the barbed heads of darts, arrows, or other weapons.

PHEOS, in *Botany*, a name which Theophrastus, Diofcorides, and others, give to a plant used by fullers in dressing their cloths, and of which there were two kinds, a smaller called simply *pheos*, and a larger called *hippopheos*. This plant is sometimes called *phleos*; and is thus confounded with a kind of marsh cudweed, or *gnaphalium*, called also by that name; but it may always be discovered which of the two plants an author means, by observing the sense in which the word is used, and the use to which the plant was put. The *phleos*, properly so called, that is, the cudweed, was used to stuff beds and other such things, and to pack up with earthen vessels to prevent their breaking; but the *pheos*, improperly called *phleos*, only about cloths: this was, however, also called *stabe* and *cnaphon*.

PHERECRATES, a Greek comic poet, was contemporary with Plato and Aristophanes. After the example of the ancient comedians, who never introduced upon the theatre imaginary but living characters, he acted his contemporaries. But he did not abuse the liberty which at that time prevailed upon the stage; and laid it down as a rule to himself never to destroy the reputation of any person. Twenty-one comedies are attributed to him, of which there now only remain some fragments collected by Hertelius and Grotius. From these fragments, however, it is easy to discern, that Pherecrates wrote the purest Greek, and possessed that ingenious and delicate raillery which is called *attic urbanity*. He was author of a kind of verse called, from his own name, *Pherecratick*. The three last feet were in hexameter verse, and the first of those three feet was always a spondee. This verse of Horace (for example, *Quamvis pontica pinus*) is a Pherecratick verse. We find in Plutarch a fragment of this poet upon the music of the Greeks, which has been critically examined by M. Burette of the academy of inscriptions. See the 15th volume of the collection published by that learned society.

PHERECYDES, a native of Scyros, flourished about the year 560 before the Christian era, and was disciple of Pittacus, one of the seven wise men of Greece (see PITTACUS). He is said to have been the first of all the philosophers who has written on natural subjects and the essence of the gods. He was also the first, it is said, who held the ridiculous opinion, "that animals are mere machines." He was Pythagoras's master, who loved him as his own father. This grateful scholar having heard that Pherecydes lay dangerously ill in the island of Delos, immediately repaired thither, in order to give every necessary assistance to the old man, and to take care that no means should be left untried for the recovery of his health. His great age, however, and the violence of his disease, having rendered every prescription ineffectual, his next care was to see him decently buried; and when he had paid the last duty to his remains, and erected a monument to his memory, he set out again for Italy. Other causes have been assigned for the death of Pherecydes: some say he was eaten up by lice, and others that he fell headlong from the top of Mount Corycius in his way to Delphos. He lived to the age of 85 years, and was one of the first prose writers among the Greeks.

"Marvellous circumstances have been related of him, which only deserve to be mentioned, in order to show that what has been deemed supernatural by ignorant spectators

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Pherecydes.

Pherecydes
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Phidias.

speculators may be easily conceived to have happened from natural causes. A ship in full sail was at a distance approaching its harbour; Pherecydes predicted that it would never come into the haven, and it happened accordingly; for a storm arose which sunk the vessel. After drinking water from a well, he predicted an earthquake, which happened three days afterwards. It is easy to suppose that these predictions might have been the result of a careful observation of those phenomena which commonly precede storms or earthquakes in a climate where they frequently happen.

"It is difficult to give in any degree an accurate account of the doctrines of Pherecydes; both because he delivered them, after the manner of the times, under the concealment of symbols; and because very few memoirs of this philosopher remain. It is most probable that he taught those opinions concerning the gods and the origin of the world which the ancient Grecian theologians borrowed from Egypt;" and of which the reader will find accounts in different articles of this work. See EGYPT, METAPHYSICS, MYSTERIES, MYTHOLOGY, and POLYTHEISM.

PHERETIMA, was the wife of Battus king of Cyrene, and the mother of Arcesilaus. After her son's death, she recovered the kingdom by means of Amasis king of Egypt, and to avenge the murder of Arcesilaus, she caused all his assassins to be crucified round the walls of Cyrene, and she cut off the breasts of their wives, and hung them up near the bodies of their husbands. It is said that she was devoured alive by worms; a punishment which, according to some of the ancients, was inflicted by Providence for her unparalleled cruelties.

PHIAL, a well-known vessel made of glass, used for various purposes.

Leyden PHIAL, is a phial of glass coated on both sides with tin-foil for a considerable way up the sides, of great use in electrical experiments. The discovery that electricity may be accumulated in an apparatus of this kind, was originally made in the year 1745 by Mr Von Kleist, dean of the cathedral in Comm. But this remarkable property was first satisfactorily observed at Leyden, with a bottle containing some water which served for the inside coating, and the accidental application of the hands on the outside served for another coating. Hence a bottle coated on both sides for the purpose of being charged with electricity, has received the name of Leyden phial, or otherwise electric jar. See ELECTRICITY, *passim*.

PHIDIAS, the most famous sculptor of antiquity, was an Athenian, and a contemporary of the celebrated Pericles, who flourished in the 83d Olympiad. This wonderful artist was not only consummate in the use of his tools, but accomplished in those sciences and branches of knowledge which belong to his profession, as history, poetry, fable, geometry, optics, &c. He first taught the Greeks to imitate nature perfectly in this way; and all his works were received with admiration. They were also incredibly numerous; for it was almost peculiar to Phidias, that he united the greatest facility with the greatest perfection. His Nemesis was ranked among his first pieces: it was carved out of a block of marble, which was found in the camp of the Persians after they were defeated in the plains of

Marathon. He made an excellent statue of Minerva for the Plateans; but the statue of this goddess in her magnificent temple at Athens, of which there are still some ruined remains, was an astonishing production of human art. Pericles, who had the care of this pompous edifice, gave orders to Phidias, whose prodigious talents he well knew, to make a statue of the goddess; and Phidias formed a figure of ivory and gold 39 feet high. Writers never speak of this illustrious monument of skill without raptures; yet what has rendered the name of the artist immortal, proved at that time his ruin. He had carved upon the field of the goddess his own portrait and that of Pericles; and this was, by those that envied them, made a crime in Phidias. He was also charged with embezzling part of the materials which were designed for the statue. Upon this he withdrew to Elis, and revenged himself upon the ungrateful Athenians, by making for the Elians the Olympic Jupiter: a prodigy of art, and which was afterwards ranked among the seven wonders of the world. It was of ivory and gold; 60 feet high, and every way proportioned. "The majesty of the work did equal the majesty of the god (says Quintilian), and its beauty seems to have added lustre to the religion of the country." Phidias concluded his labours with this masterpiece: and the Elians, to do honour to his memory, erected, and appropriated to his descendants, an office, which consisted in keeping clean this magnificent image.

PHIDITIA, in Grecian antiquity, feasts celebrated with great frugality at Sparta. They were held in the public places and in the open air. Rich and poor assisted at them equally, and on the same footing; their design being to keep up peace, friendship, good understanding, and equality among the citizens great and small. It is said that those who attended this feast brought each a bushel of flour, eight measures of wine named *chorus*, five pounds of cheese, and two pounds and a half of figs, with some money.

PHILA, in *Mythology*, one of the attributes of Venus, which distinguishes her as the mother of love, from *φιλαν* to love.

PHILADELPHIA, in antiquity, were games instituted at Sardis to celebrate the union of Caracalla and Geta, the sons of Septimius Severus.

PHILADELPHIA, the capital of the state of Pennsylvania in North America, situated in W. Long. 75. 8. N. Lat. 39. 57. It is one of the most beautiful and regular cities in the world, being of an oblong form, situated on the west bank of the river Delaware, on an extensive plain, about 118 miles (some say more) from the sea. The length of the city east and west, that is, from the Delaware to the Schuylkill, upon the original plan of Mr Penn, is about three miles, and the breadth, north and south, rather less than one mile. Not two fifths of the plot covered by the city charter is yet built. The inhabitants, however, have not confined themselves within the original limits of the city, but have built north and south along the Delaware two miles in length. The longest street is Second-street, about 700 feet from Delaware river, and parallel to it. The circumference of that part of the city which is built, if we include Kensington on the north and Southwark on the south, may be about five miles. Market-street is 100 feet wide, and runs the whole length of the city from

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river to river. Near the middle, it is intersected at right angles by Broad-street, 113 feet wide, running nearly north and south quite across the city.

Between Delaware river and Broad-street are 14 streets, nearly equidistant, running parallel with Broad-street across the city; and between Broad-street and the Schuylkill, there are nine streets equidistant from each other. Parallel to Market-street are eight other streets, running east and west from river to river, and intersecting the cross streets at right angles; all these streets are 50 feet wide, except Arch-street, which is 65 feet wide. All the streets which run north and south, except Broad-street mentioned above, are 50 feet wide. There were four squares of eight acres each, one at each corner of the city, originally reserved for public and common uses. And in the centre of the city, where Broad street and Market-street intersect each other, is a square of ten acres, reserved in like manner, to be planted with rows of trees for public walks. This city was founded in 1682 by the celebrated William Penn, who in October 1701 granted a charter incorporating the town with city privileges. In 1749 the dwelling-houses were computed, and found to be 2076; in 1794, they amounted to 9000. They are in general handsomely built of brick; and contain 55,000 inhabitants, composed of almost all nations and religions. Their places for religious worship are as follows: The Friends or Quakers have five, the Presbyterians six, the Episcopalians three, the German Lutherans two, the German Calvinists one, the Catholics three, the Swedish Lutherans one, the Moravians one, the Baptists one, the Universal Baptists one, the Methodists two, the Jews one.

The other public buildings in the city, besides the university, academies, &c. are the following, viz. a state-house and offices, a city court-house, a county court-house, a carpenter's hall, a philosophical society's hall, a dispensary, an hospital and offices, an alms-house, a house of correction, a public factory of linen, cotton, and woollen, a public observatory, three brick market houses, a fish-market, a public gaol.

In Philadelphia there are 304 squares, and about 34 streets, many of which are very broad, and all of them neat and elegant, lighted by 662 lamps of two branches each, and consuming annually about 9000 gallons of oil. Here is a library which owed its origin to Dr Franklin, was incorporated in 1742, and now contains upwards of 12,000 volumes, besides a museum and a valuable philosophical apparatus. There is a new theatre in Chestnut-street, which was finished in 1793. The university stands on the west side of Fourth-street, and was incorporated in the year 1791, the funds of which produce annually a revenue of about 23651. and the students on an average amount to 510, 25 of whom are annually admitted to degrees. In the city and suburbs are 10 rope-walks, 13 breweries, 6 sugar-houses, 7 hair-powder manufactories, 2 rum distilleries, 15 manufactories of earthen ware, and the public mint for the whole United States. In the year 1791, the value of the exports amounted to 3,436,092 dollars, and in 1795, to 11,518,260. From August 1792 to the same month in 1793, the births amounted to 2511, and the deaths to 1497, which added to the population rather more than a thousand. There were 8060 debtors and criminals confined in the gaol from September

28th, 1780, to September 5, 1790, of which vast number only twelve died a natural death; than which nothing can be a more honourable proof the great humanity with which prisoners are there treated.

The university of Philadelphia was founded during the war. Its funds were partly given by the state, and partly taken from the old college of Philadelphia. A medical school, which was founded in 1765, is attached to the university; and has professors in all the branches of medicine, who prepare the students (whose number yearly is 50 or 60) for degrees in that science. Besides the university and medical school, there is the Protestant Episcopal academy, a very flourishing institution; the academy for young ladies; another for the Friends or Quakers, and one for the Germans, besides five free schools.

In Market-street, between Front and Fourth-streets, is the principal market, built of brick, and is 1500 feet in length. This market, in respect to the quantity, the variety, and neatness of the provisions, is not equalled in America, and perhaps not exceeded in the world.

The Philadelphians are not so social, nor perhaps so hospitable, as the people in Boston, Charlestown, and New York. Various causes have contributed to this difference: among which the most operative has been the prevalence of party-spirit, which has been and is carried to greater lengths in this city than in any other in America; yet no city can boast of so many useful improvements in manufactures, in the mechanical arts, in the art of healing, and particularly in the science of humanity. In short, whether we consider the convenient local situation, the size, the beauty, the variety and utility of the improvements, in mechanics, in agriculture, and manufactures, or the industry, the enterprise, the humanity, and the abilities, of the inhabitants of the city of Philadelphia, it merits to be viewed as the capital not only of the province, but of the flourishing empire of United America.

Several canals are let into the town, which add much to the beauty and convenience of the place. Its quay is 200 feet square, to which ships of 400 or 500 tons may come up, and lay their broadsides close to it; with wet and dry docks for building and repairing ships, besides magazines, warehouses, and all other conveniences for exporting and importing merchandise. Scarce any thing can appear more beautiful than the city and the adjacent country, which for some miles may be compared to a fine and flourishing garden.

Though all our readers must unquestionably have heard of the malignant fever known by the name of yellow fever, which some years raged in Philadelphia, it will not, we trust, be thought improper if we give a short account of that dreadful malady in this place. This account we shall extract from a pamphlet written by Mr Carey.

Of this fever, then, it is observed, that, generally speaking, the mortality was not so great among women as among men, but that corpulent, high-fed, and drunken men, common prostitutes, and such of the poor as had been debilitated through the want of sufficient nourishment, and lived in dirty and confined habitations, became an easy prey to it; whilst those who resided in the suburbs, enjoying the benefit of country air, were little affected by it. A singular fact is, that the French

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French residing in Philadelphia were in a remarkable degree exempt from it; a circumstance which cannot be accounted for. The report which prevailed here of the Africans having wholly escaped the disease, proves to be not altogether true, several of them having been seized. The fever, however, was found to yield more readily to medicine in them than in white persons.

We find the following account of the nature and symptoms of the disease, as described by Dr Currie, in the third edition of the pamphlet already mentioned. "The symptoms which characterized the first stage of the fever were, in the greatest number of cases, after a chilly fit of some duration, a quick tense pulse; hot skin; pain in the head, back, and limbs; flushed countenance; inflamed eye, moist tongue; oppression and sense of soreness at the stomach, especially upon pressure; frequent sick qualms, and retchings to vomit, without discharging any thing, except the contents last taken into the stomach; costiveness, &c. And when stools were procured, the first generally showed a defect of bile, or an obstruction to its entrance into the intestines. But brisk purges generally altered this appearance.

"These symptoms generally continued with more or less violence from one to three, four, or even five days; and then gradually abating, left the patient free from every complaint, except general debility. On the febrile symptoms suddenly subsiding, they were immediately succeeded by a yellow tinge in the opaque cornea, or whites of the eyes; an increased oppression at the præcordia, a constant puking of every thing taken into the stomach, with much straining, accompanied with a hoarse hollow noise.

"If these symptoms were not soon relieved, a vomiting of matter resembling coffee-ground in colour and consistence, commonly called the *black vomit*, sometimes accompanied with or succeeded by hemorrhages from the nose, fauces, gums, and other parts of the body; a yellowish purple colour, and putrescent appearance of the whole body, hiccup, agitations, deep and distressed sighing, comatose delirium, and finally death, are the consequence. When the disease proved fatal, it was generally between the fifth and eighth days.

"This was the most usual progress of this formidable disease through its several stages. There were, however, very considerable variations in the symptoms as well as in the duration of its different stages, according to the constitution and temperament of the patient, the state of the weather, the manner of treatment, &c.

"In some cases, signs of putrescence appeared at the beginning or before the end of the third day. In these, the black vomiting, which was generally a mortal symptom, and universal yellowness, appeared early. In these cases, also, a low delirium, and great prostration of strength, were constant symptoms, and coma came on very speedily.

"In some, the symptoms inclined more to the nervous than the inflammatory type. In these, the jaundice colour of the eye and skin, and the black vomiting, were more rare. But in the majority of cases, particularly after the nights became sensibly cooler, all the symptoms indicated violent irritation and inflammatory diathesis. In these cases, the skin was always dry, and the remissions very obscure.

"The febrile symptoms, however, as has been al-

ready observed, either gave way on the third, fourth, or fifth day, and then the patient recovered; or they were soon after succeeded by a different but much more dangerous train of symptoms, by debility, low pulse, cold skin (which assumed a tawny colour, mixed with purple), black vomiting, hemorrhages, hiccup, anxiety, restlessness, coma, &c. Many who survived the eighth day, though apparently out of danger, died suddenly in consequence of a hemorrhagy."

Purging the patient with calomel and jalap appears to have proved the most successful treatment; and the repeated use of the lancet, in cases where no symptoms of putridity existed. Dr Griffiths, who had been seized with the disease, "was bled seven times in five days, and ascribes his recovery principally to that operation." Dr Maecé also, "in five days, lost 72 ounces of blood, by which he was recovered when at the lowest stage of the disorder." It was generally remarked that an obstinate costiveness took place at the commencement of the disease; and when this was removed, by purgatives, within the first twelve hours, the patient seldom failed to do well.

The work concludes with a list of the committee for the relief of the sick, of which our author was a member: also the names of a large number of the inhabitants who were cut off, a series of meteorological tables, and a general account of burials during the prevalence of this fatal complaint. From the latter we extract the following account:

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| " August | 325 |
| " September | 1442 |
| " October | 1993 |
| " November | 118 |
| " Jews, returned in gross | 6 |
| " Baptists, do. | 30 |
| " Methodists, do. | 32 |
| " Free Quakers, do. | 39 |
| " German part of St Mary's congregation | 30 |
| Total | 4042 |

It is not difficult to conceive the general distress which such an evil must have occasioned to persons of every rank and description. Some of the most striking instances our author has related in very affecting terms; but no picture of human calamity perhaps ever exceeded the following: "A servant girl belonging to a family in this city, in which the fever had prevailed, was apprehensive of danger, and resolved to remove to a relation's house in the country. She was, however, taken sick on the road, and returned to town, where she could find no person to receive her. One of the guardians of the poor provided a cart, and took her to the alms-house, into which she was refused admittance. She was brought back, and the guardian offered five dollars to procure her a single night's lodging, but in vain. And in fine, after every effort made to provide her shelter, she absolutely expired in the cart."

We cannot dismiss the present article, though it has already extended to a sufficient length, without giving our readers an account of a very extraordinary people who live within 50 miles of Philadelphia; where there is a little town or colony, particularly remarkable on account of its origin and the manners of the people by whom it is inhabited. It was founded by a German

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who, weary of the world, returned into the country that he might be more at liberty to give himself up to contemplation. Curiosity brought several of his countrymen to visit his retreat; and by degrees his pious, simple, and peaceable manners, induced them to settle near him; when they all formed a little colony, which they called *Euphrates*, in allusion to the Hebrews, who used to sing psalms on the borders of that river.

This little town forms a triangle, the outsidcs of which are bordered with mulberry and apple trees planted with great regularity; and its inhabitants, we know not for what reason, are called *Dumplers*. In the middle of the town is a very large orchard, and between the orchard and those ranges of trees are houses built of wood, three stories high, where every Dumper is left to enjoy the pleasures of his meditation without disturbance. These contemplative men do not amount to above 500; and the extent of their territory is about 250 acres, bounded by a river, a piece of stagnated water, and a mountain covered with trees.

The men and women live in separate quarters of the town, and never see each other but at places of worship; for among the Dumplers there are no assemblies of any kind but for public business. Their lives are spent in labour, prayer and sleep. Twice every day and night they are called forth from their cells to attend divine service. Like the Methodists and Quakers, every individual among them has the right of preaching when he thinks himself inspired. The favourite subjects on which they discourse in their assemblies, are humility, temperance, chastity, and the other Christian virtues. They never violate that day of repose which all orders of men, whether idle or luxurious, much delight in. They admit a hell and a paradise; but reject the eternity of future punishments. They abhor the doctrine of original sin as an impious blasphemy; and, in general, every tenet that is severe to men appears to them injurious to the Divinity. As they do not allow merit to any but voluntary works, they administer baptism only to the adult; at the same time, they think baptism so essentially necessary to salvation, that they imagine the souls of Christians in another world are employed in converting those who have not died under the law of the Gospel. In this ridiculous opinion we have known Christians of other denominations, and who boasted a higher antiquity, that agreed with them.

Still more disinterested than the Quakers, they never enter into any law-suit. One may cheat, rob, and abuse them, without being exposed to any retaliation, or even to any complaint from them. On them religion has the same effect that philosophy had upon the Stoics: it makes them insensible to every kind of insult.

Nothing can be plainer than their dress. In winter it is a long white gown, from which there hangs a hood, which serves instead of a hat, a coarse shirt, thick shoes, and very wide breeches. The women are dressed very much like the men, except that they have no breeches. Their common food consists wholly of vegetables; not because it is unlawful to eat any other, but because that kind of abstinence is looked upon as more conformable to the spirit of Christianity, which has an aversion from blood.

Each individual follows with cheerfulness the branch of business allotted him; and the produce of all their

labours is deposited in a common stock, for the use of the whole. This union of industry has not only established agriculture, manufactures, and all the arts necessary for the support of this little society, but hath also supplied, for the purposes of exchange, superfluities proportioned to the degree of its population.

Though the two sexes live separate at Euphrates, the Dumplers do not on that account foolishly renounce matrimony; but those who find themselves disposed to it, leave the town, and form an establishment in the country, which is supported at the public expence. They repay this by the produce of their labours, which is all thrown into the public treasury; and their children are sent to be educated in Euphrates, which they consider as their mother-country.—Without this wise privilege, the Dumplers would be no better than monks; and in process of time they would become either savages or libertines. They are at present an innocent, though perhaps deluded, race.

PHILADELPHIA, an ancient town of Turkey in Asia, in Natolia. It is seated at the foot of Mount Tmolus, by the river Cogamus, from whence there is an exceeding fine view over an extensive plain. This place was founded by Attalus Philadelphus, brother of Eumenes.

It was very liable to earthquakes, which, perhaps, arose from its vicinity to the region called *Catabekau-mene* *. So severe were those earthquakes, that even the city walls were not secure; and so frequent were they, that these experienced daily concussions. The inhabitants, therefore, who were not numerous, lived in perpetual apprehension, and their constant employment was in repairs. In fact, so great were their fears, that their chief residence was in the country, the soil of which was very fertile. Such is Strabo's account of this place. In the year 1097, it was taken by assault by John Ducas the Greek general. It was without difficulty reduced also in the year 1106, under the same emperor. The Turks marched from the East with a design to plunder it and the maritime towns. The emperor Manuel, in 1175, retired for protection from the Turks to this place. In 1300 it fell by lot to Karaman. In 1306 it was besieged by Alifaras, and considerably harassed; but was not taken. In 1391, this place alone refused to admit Bajazet; but it was at length forced to capitulate for want of provisions. It has been matter of surprise that this town was not totally abandoned; and yet it has survived many cities less liable to inconveniences, and is still an extensive place, though in its appearance it is poor and mean. Some remnants of its walls are still standing, but with large gaps. The materials of the wall are small stones strongly cemented. It is thick, lofty, and has round towers. Near this place, between the mountains, there is a spring of a purgative quality; it is much esteemed, and many people resort to it in the hot months. It tastes like ink, is clear, but tinges the earth with the colour of ochre. The famous wall which credulity has asserted to be made of human bones, stands beyond this and beyond the town. See the next article.

When Dr Chandler was there, he tells us, "The bishop of Philadelphia was absent; but the proto-papas * *Travels in Greece.* chief-priest, his substitute, whom we went to visit, received us at his palace, a title given to a very indifferent house or rather a cottage of clay. We found him ignorant

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ignorant of the Greek tongue, and were forced to discourse with him by an interpreter in the Turkish language. He had no idea that Philadelphia existed before Christianity, but told us it had become a city in consequence of the many religious foundations. The number of churches he reckoned at 24, mostly in ruins, and mere masses of wall decorated with painted saints. Only six are in a better condition, and have their priests. The episcopal church is large, and ornamented with gilding, carving, and holy portraits. The Greeks are about 300 families, and live in a friendly intercourse with the Turks, of whom they speak well. We were assured that the clergy and laity in general knew as little of Greek as the proto-papas; and yet the liturgies and offices of the church are read as elsewhere, and have undergone no alteration on that account.

"The Philadelphians are a civil people. One of the Greeks sent us a small earthen vessel full of choice wine. Some families beneath the trees, by a rill of water, invited us to alight, and partake of their refreshments. They saluted us when we met; and the aga or governor, on hearing that we were Franks, bade us welcome by a messenger.

"Philadelphia possessing waters excellent in dyeing, and being situated on one of the most capital roads to Smyrna, is much frequented, especially by Armenian merchants. The Greeks still call this place by its ancient name, but the Turks call it *Allahijur*. The number of inhabitants is about 7000 or 8000; of whom 2000 are supposed to be Christians. It is about 40 miles E. S. E. of Smyrna. E. Long. 28. 15. N. Lat. 38. 28.

PHILADELPHIA-Stones, a name which some authors have given to what is otherwise called *Christian bones*, found in the walls of that city. It is a vulgar error that these walls are built of bones; and the tradition of the country is, that when the Turks took the place, they fortified it for themselves, and built their walls of the bones of the Christians whom they had killed there. Dr Smyth in one of his epistles, mentions this wall as an instance of Turkish barbarity. This idle opinion has gained credit merely from a loose and porous stone of the sparry kind, found in an old aqueduct, which is still in the wall. Sir Paul Rycaut brought home pieces of these stones, which even he supposed to have been bones, but they proved on examination to be various bodies, chiefly vegetable, incrustated over and preserved in a spar of the nature of that which forms incrustations in Knareborough spring, and other places with us. These bodies are often cemented together in considerable numbers by this matter, and their true shape lost in the congeries, till a diligent and judicious eye traces them regularly.

PHILADELPHIAN Society, in ecclesiastical history, an obscure and inconsiderable society of mystics. They were formed about the end of the last century by an English female fanatic, whose name was *Jane Leadley*. This woman, seduced by her visions, predictions, and doctrines, several disciples, among whom were persons of learning. She believed that all dissensions among Christians would cease, and the kingdom of the Redeemer become a scene of charity and felicity, if Christians, disregarding the forms of doctrine or discipline of their several communions, would all join in commit-

ting their souls to the care of the internal guide, to be instructed, governed, and formed, by his divine impulse and suggestions. But she went farther than this: she even pretended a divine commission to proclaim the approach of this glorious communion of saints; and was convinced that the society established by herself was the true kingdom of Christ. One of her leading doctrines was, that of the final restoration of all intelligent beings to perfection and happiness.

PHILADELPHUS, in *Antiquity*, was a title or surname borne by several ancient kings; formed from the Gree φίλος, "friend, lover," and αδελφος, "brother;" q. d. one who loves his brother or brethren. See *PTOLEMY* and *EGYPT*.

PHILADELPHUS, the *PIPE-TREE*, or *Mock-orange*; a genus of plants belonging to the icofandria class. See *BOTANY Index*.

The coronarius, white fyinga, or mock-orange, has been long cultivated in the gardens of this country as a flowering shrub; it is not well known in what-country it is to be found native. It rises seven or eight feet high; sending up a great number of slender stalks from the root. These have a grey bark, branch out from their sides, and are garnished with oval spear-shaped leaves. This shrub by its flowers makes a fine figure in May and June; for they are produced in clusters both at the end and from the sides of the branches. They are of a fine white colour, and exceedingly fragrant.

PHILÆNI, were two brothers, citizens of Carthage, who sacrificed their lives for the good of their country. At the time when the Carthaginians ruled over the greatest part of Africa, the Cyrenians were also a great and wealthy people. The country in the middle betwixt them was all sandy, and of an uniform appearance. There was neither river nor mountain to distinguish their limits; a circumstance which engaged them in a terrible and tedious war with one another. After their armies and fleets had been often routed and put to flight on both sides, and they had weakened one another pretty much; and fearing lest, by and by, some third people should fall upon the conquered and conquerors together, equally weakened, upon a cessation of arms they made an agreement, "that upon a day appointed deputies should set out from their respective homes, and the place where they met one another should be accounted the common boundary of both nations." Accordingly, the two brothers called Philæni, sent from Carthage, made all dispatch to perform their journey. The Cyrenians proceeded more slowly. These last, perceiving themselves a little behind, and becoming apprehensive of punishment at home for mismanaging the affair, charged the Carthaginians with setting out before the time; made a mighty bustle upon it; and, in short, would rather choose any thing than go away undone. But whereas the Carthaginians desired any other terms, provided only they were fair, the Cyrenians made this proposal to the Carthaginians, "either to be buried alive in the place which they claimed as the boundary to their nation, or that they would advance forward to what place they inclined upon the same condition." The Philæni accepting the offer, made a sacrifice of themselves and their lives to their country, and so were buried alive. The Carthaginians dedicated altars in that place to the memory of the two brothers. These altars, called *Aræ Philænorum*, served as a boundary to the empire

Philadel-
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Philæni.

Philanthropy. —pire of the Carthaginians, which extended from this monument to Hercules's Pillars, which is about 2000 miles, or, according to the accurate observations of the moderns, only 1420 geographical miles. It is Sallust who gives this account in his history of the Jugurthine war.

PHILANTHROPY is compounded of two Greek words which signify the love of mankind. It is therefore of nearly the same import with *benevolence* (A); and differs from *friendship*, as this latter affection subsists only between a few individuals, whilst *philanthropy* comprehends the whole species.

Whether man has an instinctive propensity to love his species, which makes him incapable of happiness but in the midst of society, and impels him to do all the good that he can to others, feeling their felicity an addition to his own, is a question that has been warmly debated among philosophers ever since metaphysics was studied as a science. With the opinions of the ancients we shall not, in this detached article, trouble our readers; but it would be unpardonable to pass without notice the different theories which on so interesting a subject have divided the moderns.

Hobbes, who believed, or pretended to believe, that right results from power, and that in society there is no other standard of justice than the law of the land, or the will of the supreme magistrate, built his opinions upon a theory of human nature in which philanthropy has no place. According to him, mankind, in the original state of nature, were wholly *selfish*. Each endeavoured to seize, by fraud or force, whatever he thought would contribute to his comfort; and as all had nearly the same wants, the inevitable consequence of this selfishness was universal war. We are taught indeed by the same philosopher, that, in a series of ages, mankind discovered the miseries of this state of nature; and therefore, upon the same basis of universal selfishness, formed societies, over which they placed supreme governors for the purpose of protecting the weak against the violence of the strong. He does not, however, explain how men, whose angry and selfish passions were thus excited to the utmost against each other, could enter upon this friendly treaty; or, supposing it formed, how the ignorant multitude were induced to pay obedience to the more enlightened few. Clogged with this and other insurmountable difficulties, his philosophy of human nature soon fell into merited contempt; but about the *origin* of philanthropy those who united in opposition to him still thought very differently from one another.

The elegant Shaftesbury, who had imbibed much of the spirit of Plato, endeavoured, like his master, to deduce all the duties of man, and almost all his actions, from a number of internal feelings or instincts which he supposed to be interwoven with his constitution by the immediate hand of God. This system appeared so honourable to human nature, and at the same time was so easily comprehended, that the noble lord had soon many followers, and may indeed be considered as the

founder of a school which has produced philosophers whose works do honour to the age and country in which they flourished. Among these we must reckon Bishop Butler, Hutchison, Lord Kames, Dr Beattie, and perhaps Dr Reid.

According to the system of these writers, the whole duty of man results from an intuitive principle, to which they have given the name of the moral sense; and with this sense they conceive philanthropy to be inseparably united, or rather perhaps to make an essential part of it. (See MORAL PHILOSOPHY.). If this theory be carried to its utmost extent, as it has been by some of its patrons, it seems to follow, that peace and harmony should reign among savages; and that a man who had from his infancy grown up in solitude, would be delighted with the first sight of a fellow-creature, and run to him with eagerness as to a new source of enjoyment. This conclusion, however, is contrary to acknowledged facts. Savages are generally divided into small tribes or hordes; and though the attachment of individuals to their own tribe appears indeed to be abundantly strong, the tribes themselves are frequently at war, and entertain a constant jealousy of each other. Savages, too, are almost universally afraid of strangers; and the few solitary individuals, who have been caught in parts where they had run wild from their infancy, instead of being delighted with the appearance of fellow-men, have either fled from them with their utmost speed, or been fixed to the spot in terror and astonishment. These are no indications of that instinctive philanthropy for which some writers so strenuously plead. They have indeed induced others to deny, that in human nature there is any instinctive principles at all; and to endeavour to account for our several propensities by the influence of education producing early and deep-rooted habits.

At the head of this school stood Locke and Hartley. The former, employing himself almost wholly on the intellectual powers of man, and combating the absurd, though then generally received, belief, that there are in the human mind innate principles of speculative truth, has touched but incidentally on our principles of action. It seems, however, to be evident, that he did not consider any *one* of these principles as innate; and his opinion was adopted by Hartley, who studied the sensitive part of human nature with greater industry and success than perhaps any writer who had preceded him in that department of science. This philosopher refuses all kinds of instinct to man, even the *σorgη* of a mother to her new-born infant, and that which has been generally supposed innate—the propensity of the infant to suck the breast. It is therefore needless to say that in his theory of human nature innate philanthropy can have no place.

The reader, however, must not suppose that the theory of Hartley is the theory of Hobbes. Though he admits no *innate* principles of action in the human mind, he is far from dreaming that the original state of man was a state of war and selfishness, or that the acquisition of philanthropic sentiments is not natural. He considers such

(A) We say *nearly* of the same import; because *benevolence* extends to every being that has life and sense, and is of course susceptible of pain and pleasure; whereas *philanthropy* cannot comprehend more than the human race.

Philanthro-
py.

such acquisitions as even necessary and unavoidable, and founds them on the great law of association, which we have elsewhere endeavoured to explain. (See METAPHYSICS, Part I. chap. v.). Hartley was a Christian, and appears to have been a man of great piety. Conceiving with Locke that men are born without any ideas, or any principles either of knowledge or of action, but that they are subject to the law of association as much as to the impressions of sense, he seems to have thought, that the important purpose for which they are sent into this world is, that they may acquire habits of piety and virtue, which, operating like instincts, will fit them for the purer society of a future state. That this theory is unfriendly to morals, no man who understands it will presume to affirm. It appears, indeed, to be more consistent with the necessity of a revelation from God than that of Shaftesbury, which has so many followers: but notwithstanding this, we cannot help thinking that the excellent author has carried his antipathy to instincts by much too far (see INSTINCT), and that the truth lies in the middle between him and his opponents.

Without some instincts to influence before the dawn of reason, it is not easy to be conceived how children could be induced to that exercise which is absolutely necessary to life and health; nor does it appear with sufficient evidence that the human race are deserted by every instinct as soon as their rational powers are evolved. It seems to be a matter of fact which cannot be controverted, that women have an instinctive attachment to their new-born infants; but that these, when they become capable of distinguishing objects, are *instinctively* attached to their parents, their brothers, and sisters, is a position which, though it may be true, seems incapable of proof. That they soon appear to be so attached, is a fact which we believe no man will deny: but the attachment may be accounted for by the associating principle operating upon that desire of happiness which is necessarily formed as soon as happiness is experienced. (See PASSION.). An infant becomes earlier attached to its nurse than to any other person; because, feeling wants which she supplies, the idea of enjoyment becomes soon associated in its mind with the perception of the woman. If this woman be its mother, a hasty observer immediately attributes this attachment to instinct directing the infant to love its parent; but that instinct has here no place, is evident from the well-known facts, that a child is as fond of a tender nurse, though no relation, as of the most affectionate mother; and as regardless of a mother who seldom sees it, or sees it with indifference, as of any other person. Nay, we have seen children of the sweetest dispositions as fond of the maid with whom they slept, as of a very affectionate parent by whom they had been tenderly nursed: and sure no man will say that this could be instinct; it was evidently a new association of the idea of the maid with the greatest happiness which they enjoyed after the period of their suckling was at an end.

It is much in the same way that children acquire an attachment to their brothers and sisters. Brothers and sisters being constantly together, contribute to each other's amusement: hence arises that pleasure which they have in each other's company, and the uneasiness which they feel when separated. This generates mutual love in their minds, which is strengthened by the perpetual injunctions of their parents; for if these have

Philanthro-
py.

any virtue themselves, they cannot fail to inculcate the duty of loving each other on their tender offspring. Benevolence, thus generated, soon extends to their daily companions; and takes a wider and a wider range as these companions are multiplied, and as children advance towards the state of manhood. New objects then present themselves to the mind. A man soon discovers, that, as he is a member of a community, his happiness as an individual depends in a great measure on the prosperity of the whole. Hence arises *patriotism*, and that pleasure which we all take in the eminence of our countrymen. But the principle of benevolence stops not here. He whose mind is enlarged by a liberal education, considers all particular countries as provinces of one great country extended over the whole globe; and all mankind, of course, as not only sharing the same nature with himself, but as being in reality his fellow-citizens and brethren. The principles of religion, if he be actuated by them, must aid these reflexions, and make him wish the happiness of all who stand in the same relation with himself to the Great Governor of the world. This is *philanthropy*; and we see how it may spring, by the great law of association, from desires which, in their original state, cannot be considered as other than selfish. It is a calm sentiment, which we believe hardly ever rises to the warmth of affection, and certainly not to the heat of passion.

Should any of our readers be disposed to controvert this opinion, or to fancy it degrading to human nature, we will not enter into controversy with them; we only beg leave to ask, whether they have ever rejoiced in the good fortune of a stranger or a foreigner, or regretted his loss, with any portion of those feelings which they have frequently experienced on hearing of the prosperity or the death of a friend or a neighbour? We answer candidly for ourselves, that we feel no interest which can be called *passion* or *affection* in the fortunes of a native of China; and yet we should be sorry to think that our philanthropy is less than that of other men. A common clown, we are inclined to believe, seldom extends his affection beyond his friends and neighbours; and though, from having often heard his country praised, and knowing that he belongs to his country, he would probably be offended at the man who should prefer another to it; yet if no misfortune befall himself, or his friends and neighbours, we imagine that his grief for public calamities may be borne with patience. In his mind no such associations have been formed as comprise the good of a country, far less of all countries; and therefore his philanthropy must be confined to a very limited range. We doubt not, however, but that as opportunity offers, and as circumstances permit, such a man is ready to feed the hungry and clothe the naked of all countries; not indeed from sentiments of affection either innate or acquired, but from the obvious reflection that he is not exempted from those calamities which have befallen them, and from a still higher principle—a sense of duty to that God who has made of one blood all nations upon earth, and commanded them to be mutually aiding to each other.

PHILEMON, a Greek comic poet, was son to Damon, and cotemporary with Menander. Any advantage he had over this poet, was owing less to his own merit than to the intrigues of his friends. Plautus has imitated his comedy *du Marchand*. He is reported to have died laughing on seeing his ass eat figs. He was then
about

Philemon
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Philetus.

about 97 years of age. His son Philemon the younger, was also the author of 54 comedies, of which there are still extant some considerable fragments collected by Grotius. These clearly prove that he was not a poet of the first rank. He flourished about the year 274 before our Saviour.

PHILEMON, was a rich citizen of Colossæ in Phrygia. He was converted to the Christian faith, with Appia his wife, by Epaphras the disciple of St Paul; for St Paul himself did not preach at Colossæ, Coloss. ii. 1. Perhaps we should have known nothing of St Philemon, had it not been on the account of his slave Onesimus, who having robbed him, and run away from him, came to Rome, where he found St Paul, and was very serviceable to him. St Paul converted him, baptized him, and sent him back to his master Philemon; to whom he wrote a letter still extant, and which passes for a masterpiece of that kind of eloquence, natural, lively, strong, and pathetic, that was peculiar to St Paul. Philemon (1. 2.) had made a church of his house, and all his domestics, as well as himself, were of the household of faith. His charity, liberality, and compassion, were a sure refuge to all that were in distress. The Apostolical Constitutions say, that St Paul made him bishop of Colossæ; but the Menæa insinuate, that he went to Gaza in Palestine, of which he was the apostle and first bishop. From hence he returned to Colossæ, where he suffered martyrdom with Appia his wife, in the time of Nero. They relate several particulars of his martyrdom, and say, that his body remained at Colossæ, where it performed several miracles.

PHILETAS, a Greek poet and grammarian, of the island of Cos, flourished under Philip and Alexander the Great, and was preceptor of Ptolemy Philadelphus. He was the author of some Elegies, Epigrams, and other works, which have not come down to us. He is celebrated in the poems of Ovid and Propertius, as one of the best poets of his age. Elian reports a very improbable story of him, namely, "that his body was so slender and feeble, that he was obliged to have some lead in his pockets, to prevent him from being carried away by the wind."

PHILETUS. St Paul, writing to Timothy (2 Tim. ii. 16, 17, 18.) in the 65th year of Christ, and a little while before his own martyrdom, speaks thus: "But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymenæus and Philetus; who concerning the truth have erred, saying, that the resurrection is past already, and overthrow the faith of some." We have nothing very certain concerning Philetus; for we make but small account of what is read in the false Abdias, in the life of St James major, even supposing this author had not put the name of Philetus instead of Phygellus. This is the substance of what is found in Abdias. St James the son of Zebedee, passing through the synagogues of Judea and Samaria, preached everywhere the faith of Jesus Christ. Hermogenes and Philetus strenuously opposed him, affirming, that Jesus Christ was not the Messiah. Hermogenes was a notable magician, and Philetus was his disciple, who being converted, was desirous to bring his master to St James; but Hermogenes bound him up so by his magic art, that he could not come at the apostle. Philetus found means to make St James acquainted with what had happened to him;

upon which St James unbound him, and Philetus came to him. Hermogenes perceiving how ineffectual his art was against the saint, became himself a convert as well as Philetus.

Philibeg,
Philip.

PHILIBEG, is a little plaid, called also *kilt*, and is a sort of short petticoat reaching nearly to the knees, worn by the Scotch Highlanders. It is a modern substitute for the lower part of the plaid, being found to be less cumbersome, especially in time of action, when the Highlanders used to tuck their breckdan into their girdle. Almost all of them have a great pouch of badger and other skins, with tassels dangling before, in which they keep their tobacco and money.

PHILIP, foster-brother of Antiochus Epiphanes (1 Macc. vi. 14, & 55. 2 Macc. ix. 29.), was a Phrygian by birth, and very much in Antiochus's favour. This prince made him governor of Jerusalem (2 Macc. viii. 8. v. 22.) where he committed many outrages upon the Jews, to force them to forsake their religion. Seeing that Apollonius and Seron were defeated by Judas Maccabæus, he sent for new succours to Ptolemy governor of Cælo-Syria, who sent him Gorgias and Nicanor with a powerful army. Some time after, Antiochus going beyond the Euphrates, to extort money from the people, Philip went along with him; and Antiochus finding himself near his end (1 Macc. vi. 14.) made him regent of the kingdom, put his diadem into his hands, his royal cloak, and his ring, that he might render them to his son the young Antiochus Eupator. But Lysias having taken possession of the government in the name of young Eupator, who was but a child, Philip not being able to cope with him, durst not return into Syria: but he went into Egypt, carrying the body of Epiphanes along with him, there to implore assistance from Ptolemy Philometor against Lysias the usurper of the government of Syria. The year following, while Lysias was busy in the war carrying on against the Jews, Philip got into Syria, and took possession of Antioch: but Lysias returning into the country, with great diligence, retook Antioch, and put Philip to death, who was taken in the city.

PHILIP the apostle was a native of Bethsaida in Galilee. Jesus Christ having seen him, said to him, "Follow me," John i. 43, 44, &c. Philip followed him; and soon after finding Nathanael, Philip said to him, "We have found the Messiah, of whom Moses and the prophets have spoken, Jesus of Nazareth, the son of Joseph." Nathanael asked him, "Can any thing good come out of Nazareth? To which Philip replied, "Come and see." Then he brought Nathanael to Jesus, and they went with him to the marriage of Cana in Galilee. St Philip was called at the very beginning of our Saviour's mission; and when Jesus Christ was about to feed the 5000 that followed him (Luke vi. 13. Mat. x. 2. John vi. 5—7.), he asked St Philip, only to prove him, whence bread might be bought for such a multitude of people? Philip answered, that 200 penny-worth of bread would not be sufficient for every one to taste a little. Some Gentiles, having a curiosity to see Jesus Christ, a little before his passion, they addressed themselves to St Philip (John xii. 21, 22.), who mentioned it to St Andrew, and these two to Christ. At the last supper, Philip desired our Saviour, that he would be pleased to show them the Father, being all that they desired (John xiv. 8—10.) But Jesus told them, that seeing the Son they saw the

Father

Philip. Father also. This is all we find concerning Philip in the gospel.

The upper Asia fell to this apostle's lot, where he took great pains in planting the gospel, and by his preaching and miracles made many converts. In the latter part of his life, he came to Hierapolis in Phrygia, a city very much addicted to idolatry, and particularly to the worship of a serpent of a prodigious bigness. St Philip by his prayers procured the death, or at least the disappearing, of this monster, and convinced its worshippers of the absurdity of paying divine honours to such odious creatures. But the magistrates, enraged at Philip's success, imprisoned him, and ordered him to be severely scourged, and then put to death, which some say was by crucifixion; others, by hanging him up against a pillar. St Philip is generally reckoned among the married apostles; and it is said he had three daughters, two whereof preserved their virginity, and died at Hierapolis; the third, having led a very spiritual life, died at Ephesus. He left behind him no writings. The gospel under his name was forged by the Gnostics, to countenance their bad principles and worse practices. The Christian church observes the festival of this saint, together with that of St James, on the first day of May. Euseb. lib. iii. c. 30.

PHILIP, the second of the seven deacons, was chosen by the apostles after our Saviour's resurrection. (Acts vi. 5.). This deacon, they say, was of Cæsarea in Palestine. It is certain that his daughters lived in this city (Acts xxi. 8, 9.). After the death of St Stephen, all the Christians, excepting the apostles, having left Jerusalem, and being dispersed in several places, St Philip went to preach at Samaria (*id.* viii. 1, 2, &c.), where he performed several miracles, and converted many persons. He baptized them; but being only a deacon, he could not confer on them the Holy Ghost. Wherefore having made known to the apostles at Jerusalem, that Samaria had received the word of God, Peter and John came thither, and the Samaritans that were converted received the Holy Ghost. St Philip was probably at Samaria when the angel of the Lord ordered him to go to the south part of the country, in the road that leads from Jerusalem to old Gaza. Philip obeyed, and there met with an Ethiopian eunuch belonging to Queen Candace, who had the care of her revenues, and had been at Jerusalem to worship God there (*id.* viii. 26, 27, &c.). He was then returning into his own country, and was reading the prophet Isaiah as he went along in his chariot. Philip, hearing the eunuch reading the prophet Isaiah, said to him, Do you understand what you read? The eunuch replied, How should I understand, except somebody explain it to me? He desired Philip therefore to come and sit down by him in the chariot. The passage the eunuch was reading is this: "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so he opened not his mouth." The eunuch then says to Philip, Pray, whom does the prophet speak of in this place? Is it of himself, or of some other? Then Philip began to instruct him concerning Jesus Christ. And having gone on together, they came to a fountain; when the eunuch said to Philip, Here is water, what hinders me from being baptized? Philip told him that he might be so, if he believed with all his heart. He replied, I believe that Jesus Christ is the son of God. He then ordered the chariot to stop, and they both alighted

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and went down into the water, where Philip baptized the eunuch. Being come out of the water, the Spirit of the Lord took away Philip, and the eunuch saw no more of him. But Philip was found again at Azotus, and he preached the gospel in all the cities he passed through, till he arrived at Cæsarea in Palestine. After this, the scripture does not inform us of any particulars relating to Philip. The modern Greeks say that he went to Tralles in Asia, where he founded a church, of which he was the apostle and bishop; and where he rested in peace, after performing many miracles. The Latins, on the contrary, say that he died at Cæsarea, and that three of his daughters were there buried with him.

It is thought, that the eunuch converted by St Philip was the first apostle of the Ethiopians; and that the Abyssines boast of having received the Christian faith from him.

PHILIP II. was the fourth son of Amyntas, king of Macedonia. He was sent to Thebes as an hostage by his father, where he learnt the art of war under Epaminondas, and studied with the greatest care the manners and the pursuits of the Greeks. He discovered, from his earliest years, that quickness of genius and greatness of courage which afterwards procured him so great a name and such powerful enemies. He was recalled to Macedonia; and at the death of his brother Perdiccas he ascended the throne as guardian and protector of the youthful years of his nephew. His ambition, however, soon discovered itself, and he made himself independent about the year 360 before Christ. The valour of a prudent general, and the policy of an experienced statesman, seemed requisite to ensure his power. The neighbouring nations, ridiculing the youth and inexperience of the new king of Macedonia, appeared in arms; but Philip soon convinced them of their error. Unable to meet them as yet in the field of battle, he suspended their fury by presents, and soon turned his arms against Amphipolis, a colony tributary to the Athenians. Amphipolis was conquered, and added to the kingdom of Macedonia; and Philip meditated no less than the destruction of a republic which had rendered itself so formidable to the rest of Greece, and had even claimed submission from the princes of Macedonia. His designs, however, were as yet immature; and before he could make Athens an object of conquest, the Thracians and the Illyrians demanded his attention. He made himself master of a Thracian colony, to which he gave the name of *Philippi*, and from which he received the greatest advantages on account of the gold mines in the neighbourhood. These made it a very important capture. He settled in it a number of workmen, and was the first who caused gold to be coined in his own name. He employed his wealth in procuring spies and partisans in all the great cities of Greece, and in making conquests without the aid of arms. It was at the siege of Methone in Thrace that Philip had the misfortune to receive a wound in his right eye from the stroke of an arrow. In the midst of his political prosperity, Philip did not neglect the honour of his family. He married Olympias the daughter of Neoptolemus, king of the Molossi; and when, some time after, he became father of Alexander, the monarch, conscious of the inestimable advantages which arise from the lessons, the example, and conversation of a learned and virtuous preceptor, wrote a letter with his own hand to the philosopher Aristotle, and begged

L 1

begged

Philip.

begged him to retire from his usual pursuits, and to dedicate his whole time to the instruction of the young prince. Every thing seemed now to conspire to his aggrandizement; and historians have observed that Philip received in one day the intelligence of three things which could gratify the most unbounded ambition, and flatter the hopes of the most aspiring monarch: the birth of a son, an honourable crown at the Olympic games, and a victory over the barbarians of Illyricum. But all these rather increased than satiated his ambition: he declared his inimical sentiments against the power of Athens, and the independence of all Greece, by laying siege to Olynthus, a place which, on account of its situation and consequence, would prove most injurious to the interests of the Athenians, and most advantageous to the intrigues and military operations of every Macedonian prince. The Athenians roused by the eloquence of Demosthenes, sent 17 vessels and 2000 men to the assistance of Olynthus; but the money of Philip prevailed over all their efforts. The greatest part of the citizens suffered themselves to be bribed by the Macedonian gold, and Olynthus surrendered to the enemy, and was instantly reduced to ruins. Philip soon after defeated the Athenians, and made a great number of them prisoners, whom he dismissed without ransom. Of this victory, the fruit of that excellent discipline which he had established in his army, the Macedonian phalanx had the principal honour. This was a body of infantry heavily armed, consisting commonly of 16,000 men, who had each of them a shield six feet high and a pike 21 feet long. (See PHALANX). The success of his arms, and especially his generosity after victory, made his alliance and a peace a desirable object to the people of Athens; and as both parties were inclined to this measure, it was concluded without delay. His successes were as great in every part of Greece: he was declared head of the Amphictyonic council, and was entrusted with the care of the sacred temple of Apollo at Delphi. If he was recalled to Macedonia, it was only to add fresh laurels to his crown, by victories over his enemies in Illyricum and Thessaly. By assuming the mask of a moderator and peace-maker, he gained confidence; and in attempting to protect the Peloponnesians against the incroaching power of Sparta, he rendered his cause popular; and by ridiculing the insults that were offered to his person as he passed through Corinth, he displayed to the world his moderation and philosophic virtues. In his attempts to make himself master of Eubœa, Philip was unsuccessful; and Phocion, who despised his gold as well as his meanness, obliged him to evacuate an island whose inhabitants were as insensible to the charms of money as they were unmoved at the horrors of war, and the bold efforts of a vigilant enemy. From Eubœa he turned his arms against the Scythians; but the advantages he obtained over this indigent nation were inconsiderable, and he again made Greece an object of plunder and rapine. He advanced far in Bœotia, and a general engagement was fought at Chæronea. The fight was long and bloody, but Philip obtained the victory. His behaviour after the battle reflects great disgrace upon him as a man and as a monarch. In the hour of festivity, and during the entertainment which he had given to celebrate the trophies he had won, Philip sallied from his camp, and

with the inhumanity of a brute, he insulted the bodies of the slain, and exulted over the calamities of the prisoners of war. His insolence, however, was checked, when Demades, one of the Athenian captives, reminded him of his meanness, by exclaiming, "Why do you, O king, act the part of a Therfites, when you can represent with so much dignity the elevated character of an Agamemnon?" The reproof was felt; Demades received his liberty; and Philip learned how to gain popularity even among his fallen enemies; by relieving their wants and easing their distresses. At the battle of Chæronea the independence of Greece was extinguished; and Philip, unable to find new enemies in Europe, formed new enterprizes, and meditated new conquests. He was nominated general of the Greeks against the Persians, and was called upon as well from inclination as duty to revenge those injuries which Greece had suffered from the invasions of Darius and of Xerxes. But he was stopped in the midst of his warlike preparations, being stabbed by Pausanias as he entered the theatre at the celebration of the nuptials of his daughter Cleopatra. This murder has given rise to many reflections upon the causes which produced it; and many who consider the recent repudiation of Olympias and the resentment of Alexander, are apt to investigate the causes of his death in the bosom of his family. The ridiculous honours which Olympias paid to her husband's murderer strengthened the suspicion; yet Alexander declared that he invaded the kingdom of Persia to revenge his father's death upon the Persian satraps and princes, by whose immediate intrigues the assassination had been committed. The character of Philip is that of a sagacious, artful, prudent, and intriguing monarch: he was brave in the field of battle, eloquent and dissimulating at home, and he possessed the wonderful art of changing his conduct according to the disposition and caprice of mankind, without ever altering his purpose, or losing sight of his ambitious aims. He possessed much perseverance, and in the execution of his plans he was always vigorous. He had that eloquence which is inspired by strong passions. The hand of an assassin prevented him from achieving the boldest and the most extensive of his undertakings; and he might have acquired as many laurels, and conquered as many nations, as his son Alexander did in the succeeding reign; and the kingdom of Persia might have been added to the Macedonian empire, perhaps with greater moderation, with more glory, and with more lasting advantages. The private character of Philip lies open to censure, and raises indignation. The admirer of his virtues is disgusted to find him among the most abandoned prostitutes, and disgracing himself by the most unnatural crimes and lascivious indulgencies which can make even the most debauched and the most profligate to blush. He was murdered in the 47th year of his age, and the 24th of his reign, about 336 years before the Christian era. His reign is become uncommonly interesting, and his administration a matter of instruction. He is the first monarch whose life and actions are described with peculiar accuracy and historical faithfulness. Philip was the father of Alexander the Great and of Cleopatra, by Olympias; he had also by Audaca an Illyrian, Cyna, who married Amyntas the son of Perdiccas, Philip's elder brother; by Nicasipolis a Thessalian, Nicœa, who married Cassander; by Philœna a Larissæan

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Larissæan dancer, Aridarus, who reigned some time after Alexander's death; by Cleopatra, the niece of Attalus, Caranus and Europa, who were both murdered by Olympias; and Ptolemy the first king of Egypt, by Arsinoe, who in the first month of her pregnancy was married to Lagus. Of the many memorable actions and sayings reported by Plutarch of this prince, the following are the most remarkable. Being present at the sale of some captives, in an indecent posture, one of them informed him of it; "Set this man at liberty (says Philip), I did not know that he was my friend." Being solicited to favour a lord of his court, who was like to lose his character by a just but severe sentence, Philip refused to hearken to the solicitation, and added, "I had rather that he be disgraced than myself." A poor woman was importuning him to do her justice; and as he sent her away from day to day, under the pretence that he had no time to attend to her petition, she said to him with some warmth, "Cease then to be a king." Philip felt all the force of this reproof, and immediately gave her satisfaction.—Another woman came to ask justice of him as he was going out from a great entertainment, and was condemned. "I appeal (exclaimed she)!" "And to whom do you appeal (said the king to her)?" "To Philip fasting." This answer opened the eyes of the monarch, who retracted his sentence. If he possessed any virtue, it was principally that of suffering injuries with patience. Democharus, to whom the Greeks gave the surname of *Parrhesiastes*, on account of his excessive petulance of tongue, was one of the deputies whom the Athenians sent to this monarch. Philip, at the conclusion of the audience, begged the ambassadors to tell him, "if he could be of any service to the Athenians;" to which Democharus gave an insolent return, which he forgave. Having learned that some Athenian ambassadors charged him, in full assembly, with atrocious calumnies: "I am under great obligations (said he) to those gentlemen, for I shall henceforwards be so circumspect in my words and actions, that I shall convict them of falsehood." One saying of Philip, which does him less honour than those we have before-mentioned, was, "Let us amuse children with playthings, and men with oaths." This abominable maxim, which was the soul and spring of his politics, gave rise to the observation, "That he was in full length, what Louis XI. afterwards was in miniature." It is well known that Philip had a person about him, who called out at times, "Philip, remember that thou art mortal;" but whether we should place this to the account of his pride or his humility, it is difficult to say.

Ibid.

PHILIP V. was king of Macedonia, and son of Demetrius. His infancy, at the death of his father, was protected by Antigonus, one of his friends, who ascended the throne, and reigned for 12 years, with the title of *Independent monarch*. When Antigonus died, Philip recovered his father's throne, though only 15 years of age, and he early distinguished himself by his boldness and his ambitious views. He came to the throne in the year 220 before our Saviour, and the beginning of his reign was rendered glorious by the conquests of Aratus; a general who was as eminent for his love of justice as his skill in war. But so virtuous a character could hardly fail to be disagreeable to a prince who

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wanted to indulge himself in every species of dissipation and vice: and indeed his cruelty to him soon displayed his character in its true light; for to the gratification of every vice, and every extravagant propensity, he had the meanness to sacrifice this faithful and virtuous Athenian. Not satisfied with the kingdom of Macedonia, Philip aspired to become the friend of Hannibal, and wished to share with him the spoils which the distresses and continual loss of the Romans seemed soon to promise. But his expectations were frustrated; the Romans discovered his intrigues; and though weakened by the valour and artifice of the Carthaginian, yet they were soon enabled to meet him in the field of battle. The consul Lævinus entered without delay his territories of Macedonia; and after he had obtained a victory over him near Apollonia, and reduced his fleet to ashes, he compelled him to sue for peace. This peaceful disposition was not permanent; and when the Romans discovered that he had assisted their formidable enemy Hannibal with men and money, they appointed T. Q. Flaminius to punish his perfidy, and the violation of the treaty. The Roman consul, with his usual expedition, invaded Macedonia; and in a general engagement, which was fought near Cynocephale, the hostile army was totally defeated, and the monarch saved his life with difficulty by flying from the field of battle. Destitute of resources, without friends either at home or abroad, Philip was obliged to submit to the mercy of the conqueror, and to demand peace by his ambassadors. It was granted with difficulty; the terms were humiliating; but the poverty of Philip obliged him to accept the conditions, however disadvantageous and degrading to his dignity. In the midst of these public calamities, the peace of his family was disturbed; and Perseus, the eldest of his sons by a concubine, raised seditions against his brother Demetrius, whose condescension and humanity had gained popularity among the Macedonians, and who from his residence at Rome, as an hostage, had gained the good graces of the senate, and by the modesty and innocence of his manners had obtained forgiveness from that venerable body for the hostilities of his father. Philip listened with too much avidity to the false accusations of Perseus; and when he heard it asserted that Demetrius wished to rob him of his crown, he no longer hesitated to punish with death so unworthy and so ungrateful a son. No sooner was Demetrius sacrificed to credulity, than Philip became convinced of his cruelty and rashness; and to punish the perfidy of Perseus, he attempted to make Antigonus, another son, his successor on the Macedonian throne. But he was prevented from executing his purpose by death, in the 42d year of his reign, 178 years before the Christian era. The assassin of Demetrius succeeded his father, and with the same ambition, with the same rashness and oppression, renewed the war against the Romans, till his empire was destroyed, and Macedonia became a Roman province. Philip has been compared with his great ancestor of the same name; but though they possessed the same virtues, the same ambition, and were tainted with the same vices, yet the father of Alexander was more sagacious and more intriguing, and the son of Demetrius was more suspicious, more cruel, and more implacable; and, according to the pretended prophecy of one of the Sybils, Macedonia was indebted to one Philip for her

Philip. rise and consequence among nations, and under another Philip she lamented the loss of her power, her empire, and her dignity.

Ibid. PHILIP, *M. Julius*, a Roman emperor, of an obscure family in Arabia, from whence he was surnamed *Arabian*. From the lowest rank in the army he gradually rose to the highest offices; and when he was made general of the pretorian guards, he assassinated Gordian, to make himself emperor. To secure himself on the imperial throne, he left Mesopotamia a prey to the continual invasions of the Persians, and hurried to Rome, where his election was universally approved by the senate and the Roman people. Philip rendered his cause popular by his liberality and profusion; and it added much to his splendour and dignity, that the Romans during his reign commemorated the foundation of their city; a solemnity which was observed but once every 100 years, and which was celebrated with more pomp and more magnificence than under the preceding reigns. The people were entertained with games and spectacles; the theatre of Pompey was successively crowded during three days and three nights; and 2000 gladiators bled in the circus at once, for the amusement and pleasure of a gazing populace. His usurpation, however, was short. Philip was defeated by Decius, who had proclaimed himself emperor in Pannonia; and he was assassinated by his own soldiers near Verona, in the 45th year of his age, and the 5th of his reign. His son, who bore the same name, and who had shared with him the imperial dignity, was also massacred in the arms of his mother. Young Philip was then in the 12th year of his age, and the Romans lamented in him the loss of rising talents, of natural humanity, and endearing virtues.

Ibid. PHILIP, a native of Acarnania, physician to Alexander the Great. When that monarch had been suddenly taken ill, after bathing in the Cydnus, Philip undertook to remove the complaint, when the rest of the physicians believed that all medical assistance would be ineffectual. But as he was preparing his medicine, Alexander received a letter from Parmenio, in which he was advised to beware of his physician Philip, as he had conspired against his life. The monarch was alarmed; and when Philip presented him the medicine, he gave him Parmenio's letter to peruse, and began to drink the potion. The serenity and composure of Philip's countenance, as he read the letter, removed every suspicion from Alexander's breast, and he pursued the directions of his physician, and in a few days recovered.

There were, besides, a vast number of persons of this name in antiquity, and many of them were very eminent.

PHILIP I. king of France, succeeded his father Henry I. in 1060, when but eight years of age, under the regency and guardianship of Baudouin V. count of Flanders, who discharged his trust with zeal and fidelity. He defeated the Gascons who were inclined to revolt, and died, leaving his pupil 15 years of age. This young prince made war in Flanders against Robert, Baudouin's younger son, who had invaded Flanders, which belonged to the children of his elder brother. Philip marched against him with a numerous army, which was cut to pieces near Mount Cassel. Peace was the consequence of the victory, and the conqueror quietly enjoyed his

usurpation. Philip, after the fatigues of the war, by way of relaxation gave himself up entirely to pleasure and dissipation. Tired of his wife Bertha, and fond of Bertrade, spouse of Foulques count of Anjou, he carried her off from her husband. Having, in 1093, legally annulled his own marriage, under the pretext of barrenness, and Bertrade's marriage with the count of Anjou having been set aside under the same pretext, Philip and she were afterwards solemnly married by the bishop of Beauvais. This union was declared void by Pope Urban II. a Frenchman by birth, who pronounced the sentence in the king's own dominions, to which he had come for an asylum. Philip, fearing that the anathemas of the Roman pontiff might be the means of exciting his subjects to rebellion, sent deputies to the pope, who obtained a delay, during which time he was permitted to use the crown. To know what is meant by this permission, it is necessary to recollect, that at that period kings appeared on public solemnities in royal habit, with the crown on their heads, which they received from the hand of a bishop. This delay was not of long duration. Philip was excommunicated anew in a council held at Poitiers in 1100; but in the year 1104, Lambert bishop of Arras, legate of Pope Pascal II. at last brought him his absolution to Paris, after having made him promise never to see Bertrade more; a promise which he did not keep. It would appear that the pope afterwards approved their marriage; for Suger informs us, that their sons were declared capable of succeeding to the crown. Philip died at Melun the 29th of July 1108, aged 57 years, after having witnessed the first crusade, in which he declined taking any part. His reign, which comprehends a period of 48 years, was the longest of any of his predecessors, excepting that of Clotarius, and of all who came after him except those of Louis XIV. and Louis XV. It was distinguished by several great events: but Philip, though brave in battle, and wise in counsels, was no very excellent character. He appeared so much the more contemptible to his subjects, as that age abounded with heroes. Philip is not the first of the French monarchs (as is commonly reported), who, in order to give the greater authority to his charters, caused them to be subscribed by the officers of the crown; for Henry I. had sometimes done the same before him.

PHILIP II. surnamed *Augustus*, the conqueror and given of God, son of Louis VII. (called the younger), king of France, and of Alix, his third wife, daughter of Thibault, count of Champagne, was born the 22d of August 1165. He came to the crown, after his father's death in 1180, at the age of 15 years. His youth was not spent like that of the generality of other princes; for, by avoiding the rock of pleasure on which so many are apt to split, his courage thereby became the more lively and intrepid. The king of England seemed willing to take advantage of his minority, and to seize upon a part of his dominions. But Philip marched against him, and compelled him, sword in hand, to confirm the ancient treaties between the two kingdoms. As soon as the war was ended, he made his people enjoy the blessings of peace. He gave a check to the oppressions of the great lords, banished the comedians, punished blasphemies, caused the streets and public places of Paris to be paved, and annexed to that capital a part of the adjacent villages. It was enclosed by walls with towers; and

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and the inhabitants of other cities were equally proud to fortify and embellish theirs. The Jews having for a long time practised the most shameful frauds in France, Philip expelled them from his kingdom, and declared his subjects quit with them; an action unjust, contrary to the laws of nature, and consequently to religion. The tranquillity of France was somewhat disturbed by a difference with the count of Flanders, which was however happily terminated in 1184. Some time after he declared war against Henry II. king of England, and took from him the towns of Ilfoudun, Tours, Mans and other places. The epidemical madness of the crusades then agitated all Europe; and Philip, as well as other princes, caught the infection. He embarked in the year 1190, with Richard I. king of England, for the relief of the Christians in Palestine, who were oppressed by Saladin. Those two monarchs fat down before Acre, which is the ancient Ptolemais; as did almost all the Christians of the east, while Saladin was engaged in a civil war on the banks of the Euphrates. When the two European monarchs had joined their forces to those of the Asiatic Christians, they counted above 300,000 fighting men. Acre surrendered the 13th of July 1191; but the unhappy disagreement which took place between Philip and Richard, rivals of glory and of interest, did more mischief than could be compensated by the successful exertions of those 300,000 men. Philip, tired of these divisions, and displeased with the behaviour of Richard his vassal, returned to his own country, which, perhaps, he should never have left, or at least have seen again with more glory. Besides, he was attacked (say historians) with a languishing disorder, the effects of which were attributed to poison; but which might have been occasioned merely by the scorching heat of a climate so different from that of France. He lost his hair, his beard, and his nails; nay, his very flesh came off. The physicians urged him to return home; and he soon determined to follow their advice. The year after, he obliged Baudouin VIII. count of Flanders to leave him the county of Artois. He next turned his arms against Richard king of England, from whom he took Evreux and Vexin; though he had promised upon the holy gospels never to take any advantage of his rival during his absence; so that the consequences of this war were very unfortunate. The French monarch, repelled from Rouen with loss, made a truce for six months; during which time he married Ingelburge, princess of Denmark, whose beauty could only be equalled by her virtue. The divorcing of this lady, whom he quitted in order to marry Agnes daughter of the duke of Merania, embroiled him with the court of Rome. The pope issued a sentence of excommunication against him; but it was taken off upon his promising to take back his former wife. John Sans-terre succeeded to the crown of England in 1199, to the prejudice of his nephew Arthur, to whom of right it belonged. The nephew, supported by Philip, took up arms against the uncle, but was defeated in Poictou, where he was taken prisoner, and afterwards murdered. The murderer being summoned before the court of the peers of France, not having appeared, was declared guilty of his nephew's death, and condemned to lose his life in 1203. His lands, situated in France, were forfeited to the crown. Philip soon set about gathering the fruit of his vassal's crime. He seized upon Normandy, then carried his

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victorious arms into Maine, Anjou, Touraine, Poictou, and brought those provinces, as they anciently were, under the immediate authority of his crown. The English had no other part left them in France but the province of Guienne. To crown his good fortune, John his enemy was embroiled with the court of Rome, which had lately excommunicated him. The ecclesiastical thunder was very favourable for Philip. Innocent II. put into his hands, and transferred to him, a perpetual right to the kingdom of England. This king of France, when formerly excommunicated by the pope, had declared his censures void and abusive; he thought very differently, however, when he found himself the executor of a bull investing him with the English crown. To give the greater force to the sentence pronounced by his holiness, he employed a whole year in building 1700 ships, and in preparing the finest army that was ever seen in France. Europe was in expectation of a decisive battle between the two kings, when the pope laughed at both, and artfully took to himself what he had bestowed upon Philip. A legate of the holy see persuaded John Sans-terre to give his crown to the court of Rome, which received it with enthusiasm. Then Philip was expressly forbid by the pope to make any attempt upon England, now become a fee of the Roman church, or against John who was under her protection. Meanwhile, the great preparations which Philip had made, alarmed all Europe; Germany, England, and the Low-Countries were united against him in the same manner as we have seen them united against Louis XIV. Ferdinand, count of Flanders, joined the emperor Otho IV. He was Philip's vassal; which was the strongest reason for declaring against him. The French king was no-wise disconcerted; his fortune and his courage dissipated all his enemies. His valour was particularly conspicuous at the battle of Bouvines, which was fought on the 27th of July 1214, and lasted from noon till night. Before the engagement, he knew well that some of his nobles followed him with reluctance. He assembled them together; and placing himself in the midst of them, he took a large golden cup, which he filled with wine, and into which he put several slices of bread. He ate one of them himself, and offering the cup to the rest, he said, "My companions, let those who would live and die with me follow my example." The cup was emptied in a moment, and those who were the least attached to him fought with all the bravery that could be expected from his warmest friends. It is also reported, that after showing the army the crown that was worn by sovereigns upon these occasions, he said, "If any one thought himself more worthy than he was to wear it, he had only to explain himself; that he should be content it were the prize of that man who should display the greatest valour in battle." The enemy had an army of 150,000 fighting men; that of Philip was not half so numerous; but it was composed of the flower of his nobility. The king ran great hazard of his life; for he was thrown down under the horses feet, and wounded in the neck. It is said 30,000 Germans were killed; but the number is probably much exaggerated. The counts of Flanders and Boulogne were led to Paris with irons upon their feet and hands; a barbarous custom which prevailed at that time. The French king made no conquest on the side of Germany

after

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after this ever memorable action; but it gained him an additional power over his vassals. Philip, conqueror of Germany, and possessor of almost all the English dominions in France, was invited to the crown of England by the subjects of King John, who were grown weary of his tyranny. The king of France, upon this occasion, conducted himself like an able politician. He persuaded the English to ask his son Louis for their king; but as he wished at the same time to manage the pope, and not lose the crown of England, he chose to assist the prince his son, without appearing to act himself. Louis made a descent upon England, was crowned at London, and excommunicated at Rome in 1216; but that excommunication made no change upon John's situation, who died of grief. His death extinguished the resentment of the English, who having declared themselves for his son Henry III. forced Louis to leave England. Philip-Augustus died a little time after, at Mantes, the 14th of July 1223, aged 59, after a reign of 43 years. Of all the kings of the 3d race, he made the greatest accession to the crown-lands, and transmitted the greatest power to his successors. He reunited to his dominions Normandy, Anjou, Maine, Touraine, Poitou, &c. After having subdued John Sans-terre, he humbled the great lords, and by the overthrow of foreign and domestic enemies, took away the counterpoise which balanced his authority in the kingdom. He was more than a conqueror; he was a great king and an excellent politician; fond of splendor on public occasions, but frugal in private life; exact in the administration of justice; skilful in employing alternately flattery and threatenings, rewards and punishments; he was zealous in the defence of religion, and always disposed to defend the church; but he knew well how to procure from her succours for supplying the exigencies of the state. The lords of Coucy, Rhetel, Rossey, and several others, seized upon the property of the clergy. A great many of the prelates applied for protection to the king, who promised them his good offices with the depredators. But, notwithstanding his recommendations, the pillages continued. The bishops redoubled their complaints, and intreated Philip to march against their enemies. "With all my heart (said he); but in order to fight them, it is necessary to have troops, and troops cannot be raised without money." The clergy understood his meaning; they furnished subsidies, and the pillages ceased. The enterprises of Philip-Augustus were almost always successful; because he formed his projects with deliberation, and executed them without delay. He began by rendering the French happy, and in the end rendered them formidable; though he was more inclined to anger than to gentleness, to punish than to pardon, he was regretted by his subjects as a powerful genius and as the father of his country. It was in his reign that the marshal of France was seen, for the first time, at the head of the army. It was then, also, that families began to have fixed and hereditary surnames; the lords took them from the lands which they possessed; men of letters from the place of their birth; the converted Jews and rich merchants from that of their residence. Two very cruel evils, viz. leprosy and usury were prevalent at that time; the one infected the body, the other proved the ruin of the fortunes of families. The number of lepers was so great, that the smallest villages

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were obliged to have an hospital for the cure of that distemper. It is remarkable, that when Philip was on the point of engaging Richard, the English, who were lying in ambush near the Loire, run away with his equipage, in which he caused to be carried all the deeds or writings respecting the rights of the crown; a custom which is used at this day by the grand seignior. Philip caused copies of his charters to be collected wherever they could be found; but after all his endeavours, some of them were never recovered. The surname of *Augustus* was given to Philip by his cotemporaries. Mezerai is mistaken, when he asserts that Paulus Emilius was the first who rendered the name of *conqueror* by that of *Augustus*; a learned critic has proved the contrary by undoubted authorities.

PHILIP of *Valois*, first king of France of the collateral branch of the Valois, was son to Charles count of Valois, brother of Philip *the Fair*. He mounted the throne in 1328, on the death of his cousin Charles the Fair, after having held for some time the regency of the kingdom. France was much divided in the beginning of his reign, by disputes about the succession to the crown. Edward III. king of England laid claim to it as grandson of Philip the Fair, by his mother; but Philip of Valois took possession of it as first prince of the blood. The people gave him, upon his accession to the throne, the title of *fortunate*; to which might have been added, for some time, those of *valorous* and *just*. He marched to the relief of his vassal the count of Flanders, whose subjects, on account of bad usage, had taken up arms against him. He engaged the rebels at Cassel, performed prodigies of valour, and gained a signal victory, the 24th of August 1328. Having made all quiet, he went home, after saying to the count of Flanders, "Be more prudent and more humane, and you will have fewer disloyal subjects." The victorious Philip devoted the time of peace to the internal regulations of his kingdom. The financiers were called to an account, and some of them condemned to death; among others Peter Remi, general of the finances, who left behind him near 20 millions. He afterwards enacted the law respecting freeholds, imposing a tax upon churches, and commoners who had acquired the lands of the nobility. Then, also, began to be introduced the form of *appel comme d'abus*, the principles of which are more ancient than the name. The year 1329 was distinguished by a solemn homage paid to Philip, by Edward king of England, for the duchy of Guienne, upon his knees, and with his head uncovered. The interior peace of the kingdom was disturbed by disputes about the distinction of the church and state. An assembly was summoned for hearing the two parties, in the presence of the king: and in this assembly Peter de Cugnieres, his majesty's advocate, defended the secular jurisdiction with great ability as a man well-informed, and an enlightened philosopher. Bertrand bishop of Autun, and Roger archbishop of Sens, pleaded the cause of the clergy with less ingenuity and judgement. This did not, however, prevent the king from showing them favours, though the controversy itself laid the foundation of all the disputes which were afterwards agitated about the authority of the two powers; disputes which contributed not a little to confine the ecclesiastical jurisdiction within narrower limits. While Philip was employing himself in some useful regulations, he was unhappily interrupted by

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by Edward III. declaring war against France. This prince immediately recovered those parts of Guicenne of which Philip was in possession. The Flemish having again revolted from France in spite of oaths and treaties, joined the standard of Edward; and required that he would assume the title of *king of France*, in consequence of his pretensions to the crown; because then, agreeably to the letter of their treaty, they only followed the king of France. From this period is dated the union of the flower-de-luce and leopards in the arms of England. Edward, in order to justify the change of his arms, caused the following manifesto to be published in the verse of the times.

*Rex sum regnorum, bina ratione, duorum:
Anglorum in regno sum rex ego jure paterno;
Matris jure quidem Francorum nuncupor idem:
Hinc est armorum variatio facta meorum.*

In the way of a parody to these lines, Philip made the following reply:

*Prædo regnorum qui diceris esse duorum,
Francorum regno privaberis, atque paterno,
Succedunt mares huic regno, non mulieres:
Hinc est armorum variatio stulta tuorum.*

In the mean time Philip put himself in a posture of defence. His arms were at first attended with some success; but those advantages were far from compensating the loss of the battle of Ecluse, in which the French fleet, consisting of 120 large ships, and manned by 40,000 seamen, was beat by that of England in the year 1340. This defeat is to be attributed, in part, to the little attention which had been paid to the navy of France, notwithstanding her favourable situation, by being washed by two seas. She was obliged to make use of foreign ships, which obeyed but slowly, and even with some reluctance. This war, which had been alternately discontinued and renewed, began again with more heat than ever in 1345. The two armies having come to an engagement the 26th of August 1346, near Cressy, a village in the county of Ponthieu, the English there gained a signal victory. Edward had only 40,000 men, while Philip had nearly twice that number; but the army of the former was inured to war, and that of the latter was ill-disciplined and overcome with fatiguing marches. France lost from 25,000 to 30,000 men; of which numbers were John king of Bohemia (who, though blind, fought gallantly), and about 1500 gentlemen, the flower of the French nobility. The loss of Calais, and several other places, was the sad fruit of this defeat. Some time before Edward had challenged Philip of Valois to a single combat; which he refused, not on the score of cowardice, but from the idea that it was improper for a sovereign prince to accept a challenge from a king who was his vassal. At length, in 1347, a truce for six months was concluded between France and England, and afterwards prolonged at different times. Philip died a short time after, the 23d of August 1350, aged 57 years, and far from bearing on his monument the title of *Fortunate*. He had, however, reunited Dauphiny to France. Humbert, the last prince of that country, having lost all his children, and wearied with the wars which he had held out against Savoy, turned a Dominican, and gave his province to Philip, in 1349, on condition that the eldest son of the kings of France

should bear the title of Dauphin. Philip likewise added to his domain Rouffillon and a part of Cerdague, by lending some money to the king of Majorca, who gave him those provinces as a security; provinces which Charles VIII. afterwards restored without any reimbursement. It is surprising that in so unfortunate a reign he should have been able to purchase those provinces after having paid a great deal for Dauphiny; but the duty on salt, the rise on the other taxes, and especially the frauds committed in the coinage of money, are supposed to have enabled him to make those acquisitions. The fictitious and ideal value of the coin was not only raised, but a great deal of bad money was issued from the mint. The officers of the mint were sworn upon the gospels to keep the secret: but how could Philip flatter himself that so gross a fraud would not be discovered?

PHILIP II. son of Charles V. and of Isabella of Portugal, who was born at Valladolid on the 21st of May 1527, became king of Naples and Sicily by his father's abdication in 1554. He ascended the throne of Spain on the 17th of January 1556 by the same means. Charles had made a truce with the French, but his son broke it; and having formed an alliance with England, poured into Picardy an army of 40,000 men. The French were cut to pieces at the battle of St Quintin, which was fought on the 20th of August 1557. That town was taken by assault, and the day on which the breach was mounted Philip appeared armed cap-a-pee in order to animate the soldiers. It was the first and last time that he was observed to wear this military dress. It is well known, indeed, that his terror was so great during the action that he made two vows; one, that he should never again be present in a battle; and the other, to build a magnificent monastery dedicated to St Lawrence, to whom he attributed the success of his arms, which he executed at Escorial, a village about seven leagues from Madrid. After the engagement, his general, the duke of Savoy, wanted to kiss his hand; but Philip prevented him, saying, "It is rather my duty to kiss yours, who have the merit of so glorious a victory;" and immediately presented him with the colours taken during the action. The taking of Catelet, Ham, and Noyon, were the only advantages which were derived from a battle which might have proved the ruin of France. When Charles V. was informed of this victory, it is said he asked the person who brought him the intelligence, "if his son was at Paris?" and being answered in the negative, he went away without uttering a single word. The duke of Guise having had time to assemble an army, repaired the disgrace of his country by the taking of Calais and Thionville. While he was animating the French, Philip gained a pretty considerable battle against Marshal de Thermes near Gravelines. His army was, on this occasion, commanded by Count Egmont, whom he afterwards caused to be beheaded. The conqueror made no better use of the victory of Gravelines than he had done of that of St Quintin; but he reaped considerable advantage from the glorious peace of Cateau-Cambresis, the masterpiece of his politics. By that treaty, concluded the 13th of April 1559, he gained possession of the strong places of Thionville, Marienbourg, Montmedi, Hesdin, and the county of Charollois. This war, so terrible, and attended with so much cruelty, was terminated, like many others, by a marriage. Philip took

Philip.

Philip for his third wife Elizabeth, daughter of Henry II. who had been promised to Don Carlos.

After these glorious achievements, Philip returned in triumph to Spain, without having drawn a sword. His first care, upon his arrival at Valladolid, was to demand of the grand inquisitor the spectacle of an *auto-da-fé*. This was immediately granted him; 40 wretches, some of whom were priests or monks, were strangled and burnt, and one of them was burnt alive. Don Carlos de Seza, one of those unfortunate victims, ventured to draw near to the king, and said to him, "How, Sir, can you suffer so many wretches to be committed to the flames? Can you be witness of such barbarity without weeping?" To this Philip coolly replied, "If my own son were suspected of heresy, I would myself give him up to the severity of the inquisition. Such is the horror which I feel when I think of you and your companions, that if an executioner were wanting, I would supply his place myself." On other occasions he conducted himself agreeably to the spirit which had dictated this answer. In a valley of Piedmont, bordering on the country of the Milanese, there were some heretics; and the governor of Milan had orders to put them all to death by the gibbet. The new opinions having found their way into some of the districts of Calabria, he gave orders that the innovators should be put to the sword, with the reservation of 60 of them, of whom 30 were afterwards strangled, and the rest committed to the flames.

This spirit of cruelty, and shameful abuse of his power, had the effect to weaken that power itself. The Flemish, no longer able to bear so hard a yoke, revolted. The revolution began with the fine and large provinces of the continent; but the maritime provinces only obtained their liberty. In 1579 they formed themselves into a republic, under the title of the United Provinces. Philip sent the duke of Alba to reduce them; but the cruelty of that general only served to exasperate the spirit of the rebels. Never did either party fight with more courage, or with more fury. The Spaniards, at the siege of Haerlem, having thrown into the town the head of a Dutch officer who had been killed in a skirmish, the inhabitants threw to them the heads of eleven Spaniards, with this inscription: "Ten heads for the payment of the tenth penny, and the eleventh for interest." Haerlem having surrendered at discretion, the conquerors caused all the magistrates, all the pastors, and above 1500 citizens, to be hanged.

The duke of Alba, being at length recalled, the grand commander of the Requesnes was sent in his place, and after his death Don John of Austria; but neither of those generals could restore tranquillity in the Low Countries. To this son of Charles V. succeeded a grandson no less illustrious, namely, Alexander Farnese duke of Parma, the greatest man of his time; but he could neither prevent the independence of the United Provinces, nor the progress of that republic which arose under his own eye. It was then that Philip, always at his ease in Spain, instead of coming to reduce the rebels in Flanders, proscribed the prince of Orange, and set 25,000 crowns upon his head. William, superior to Philip, disdained to make use of that kind of vengeance, and trusted to his sword for his preservation.

In the mean time the king of Spain succeeded to the crown of Portugal, to which he had a right by his mo-

ther Isabella. This kingdom was subjected to him by the duke of Alba, in the space of three weeks, in the year 1580. Antony, prior of Crato, being proclaimed king by the populace of Lisbon, had the resolution to come to an engagement; but he was vanquished, pursued, and obliged to fly for his life.

A cowardly assassin, Balthazar Gerard, by a pistol-shot killed the prince of Orange, and thereby delivered Philip from his most implacable enemy. Philip was charged with this crime, it is believed without reason; though, when the news was communicated to him, he was imprudent enough to exclaim, "If this blow had been given two years ago, the Catholic religion and I would have gained a great deal by it."

This murder had not the effect to restore to Philip the Seven United Provinces. That republic, already powerful by sea, assisted England against him. Philip having resolved to distress Elizabeth, fitted out, in 1588, a fleet called the *Invincible*. It consisted of 150 large ships, on which were counted 2650 pieces of cannon, 8000 seamen, 20,000 soldiers, and all the flower of the Spanish nobility. This fleet, commanded by the duke of Medina Sidonia, sailed from Lisbon when the season was too far advanced; and being overtaken by a violent storm, a great part of it was dispersed. Twelve ships, driven upon the coast of England, were captured by the English fleet, which consisted of 100 ships; 50 were wrecked on the coasts of France, Scotland, Ireland, Holland, and Denmark. Such was the success of the *Invincible*. See ARMADA.

This enterprise, which cost Spain 40 millions of ducats, 20,000 men, and 100 ships, was productive only of disgrace. Philip supported this misfortune with a heroic resolution. When one of his courtiers told him, with an air of consternation, what had happened, he coolly replied, "I sent to fight the English, and not the winds. God's will be done." The day after Philip ordered the bishops to return thanks to God for having preserved some remains of his fleet; and he wrote thus to the pope: "Holy father, as long as I remain master of the fountain head, I shall not much regard the loss of a rivulet. I will thank the Supreme Disposer of empires, who has given me the power of easily repairing a disaster which my enemies must attribute solely to the elements which have fought for them."

At the same time that Philip attacked England, he was encouraging in France the Holy League; the object of which was to overturn the throne and divide the state. The leaguers conferred upon him the title of *Protector* of their association; which he eagerly accepted, from a persuasion that their exertions would soon conduct him, or one of his family, to the throne of France. He thought himself so sure of his prey, that when speaking of the principal cities in France, he used to say, "My fine city of Paris, my fine city of Orleans," in the same manner as he would have spoken of Madrid and Seville. What was the result of all those intrigues? Henry IV. embraced the Catholic religion, and by his abjuration of Protestantism made his rival lose France in a quarter of an hour.

Philip, at length, worn out by the debaucheries of his youth, and by the toils of government, drew near his last hour. A slow fever, the most painful gout, and a complication of other disorders, could not disengage him from business, or draw from him the least complaint.

Philippi. donia, in the territory of the Edones, on the confines of Thrace (Pliny, Ptolemy), situated on the side of a steep eminence; anciently called *Datum* and *Drenides* (Appian), though Strabo seems to distinguish them. This town was famous on several accounts; not only as taking its name from the celebrated Philip of Macedon, father to Alexander the Great, who considered it as a fit place for carrying on the war against the Thracians, but also on account of two battles fought in its neighbourhood between Augustus and the republican party. In the first of these battles, Brutus and Cassius had the command of the republican army; while Octavianus, afterwards Augustus, and Mark Antony, had the command of their adversaries. The army of Brutus and Cassius consisted of 19 legions and 20,000 horse; the imperial forces of an equal number of legions, but more complete, and 13,000 horse; so that the numbers on both sides were pretty equal. The troops of Brutus were very richly dressed, most of them having their armour adorned with gold and silver; for Brutus, though very frugal in other respects, was thus extravagant with respect to his men, thinking that the riches that they had about them would make them exert themselves the more, to prevent these from falling into the enemy's hands. Both the republican generals appear to have been inferior in skill to Mark Antony; for as to Octavianus, he is allowed never to have conquered but by the valour of others. A little before the first engagement, Octavianus, who had been indisposed, was carried out of the camp, at the persuasion of Artorius his physician, who had dreamed that he saw a vision directing him to be removed. Brutus's men, who opposed the wing commanded by Octavianus, charged without orders, which caused great confusion. However, they were successful; for part of them, taking a compass about, fell upon the enemy's rear: after which they took and plundered the camp, making a great slaughter of such as were in it, and among the rest putting 2000 Lacedemonians to the sword who were newly come to the assistance of Octavianus. The emperor himself was fought for, but in vain, having been conveyed away for the reason above mentioned; and as the soldiers pierced the litter in which he was usually carried, it was thence reported that he had been killed. This threw that whole part of the army into such consternation that when Brutus attacked them in front, they were most completely routed; three whole legions being cut in pieces, and a prodigious slaughter made among the fugitives. But by the imprudence of the general in pursuing too far, the wing of the republican army commanded by Cassius was left naked and separated from the rest of the army; on which they were attacked at once in front and in flank, and thus they were defeated and their camp taken, while Brutus imagined that he had gained a complete victory. Cassius himself retired to an eminence at a small distance from Philippi; whence he sent one of his greatest intimates to procure intelligence concerning the fate of Brutus. That general was on his way, and already in view, when the messenger set out. He soon met his friends; but they surrounding him to inquire the news, Cassius, who beheld what passed, imagined that he was taken prisoner by the enemy, retired to his tent, and in despair caused one of his freedmen cut off his head. Thus far at least is certain, that he went into the tent with that freed-

man, and that his head was found separated from his body when Brutus entered. However, the freedman was never afterwards seen.

Philippi,
Philippicus.

The second engagement was pretty similar to the first. Brutus again opposed Octavianus, and met with the same success; but in the mean time Antony, to whom he ought undoubtedly to have opposed himself, having to do only with the lieutenants of Cassius, gained a complete victory over them. What was worst, the fugitives, instead of leaving the field of battle altogether, fled for protection to Brutus's army; where crowding in among the ranks, they carried despair and confusion wherever they went, so that a total defeat ensued, and the republican army was almost entirely cut in pieces. After the battle, Brutus put an end to his own life, as is related more fully under the article ROME.

The city of Philippi is likewise remarkable on account of an epistle written by St Paul to the church in that place. It was a Roman colony (Luke, Pliny, Coin, Inscription). It is also remarkable for being the birth-place of Adrastus, the Peripatetic philosopher, and disciple of Aristotle.—The town is still in being, and is an archbishop's see; but greatly decayed and badly peopled. However, there is an old amphitheatre, and several other monuments of its ancient grandeur. E. Long. 44. 55. N. Lat. 41. 0.

PHILIPPICS, *Φιλιππικοί λόγοι*, in literature, is a name which is given to the orations of Demosthenes against Philip king of Macedon. The Philippics are reckoned the master-pieces of that great orator: Longinus quotes many instances of the sublime from them; and points out a thousand latent beauties. Indeed that pathetic in which Demosthenes excelled, the frequent interrogations and apostrophes wherewith he attacked the indolence of the Athenians, where could they be better employed? Whatever delicacy there be in the oration against Leptines, the Philippics have the advantage over it, were it only on account of the subject, which gives Demosthenes so fair a field to display his chief talent, we mean, with Longinus, that of moving and astonishing.

Dionysius Halicarnassensis ranks the oration on the Halonesé among the Philippics, and places it the eighth in order: but though his authority be great, yet that force and majesty wherein Cicero characterizes the Philippics of Demosthenes, seem to exclude the oration on the Halonesé out of the number; and authorize the almost universal opinion of the learned, who reject it as spurious. Libanius, Photius, and others, but above all the languidness of the style, and the lowness of the expressions, which reign throughout the whole, father it on Hegesippus.

PHILIPPIC is likewise applied to the fourteen orations of Cicero against Mark Antony. Cicero himself gave them this title in his epistles to Brutus; and posterity have found it so just, that it has been continued to our times. Juvenal, Sat. x. calls the second the *divine Philippic*, and witnesses it to be of great fame, *conspicuae divina Philippica fame*. That orator's intiling his last and most valued orations after the Philippics of Demosthenes shews the high opinion he had of them. Cicero's Philippics cost him his life; Mark Antony having been so irritated with them, that when he arrived at the triumvirate, he procured Cicero's murder,

Philippine
Islands.Beatson's
Mil. Mem.

der, cut off his head, and stuck it up in the very place, whence the orator had delivered the Philippics.

PHILIPPINE ISLANDS, are certain islands of Asia, which lie between 114 and 126 degrees of east longitude, and between 6 and 20 degrees of north latitude; about 300 miles south-east of China. They are said to be about 1200 in number, of which there are 400 very considerable. They form a principal division of that immense Indian Archipelago, which consists of so many thousand islands, some of which are the largest, and many of them the richest, in the world. The Philippines form the northernmost cluster of these islands, and were discovered in the year 1521 by the famous navigator Ferdinand Magellan, a Portuguese gentleman, who had served his native country both in the wars of Africa and in the East Indies; particularly under Albuquerque, the famous Portuguese general, who reduced Goa and Malacca to the obedience of that crown. Magellan having had a considerable share in those actions, and finding himself neglected by the government of Portugal, and even denied, as it is said, the small advance of a ducat a month in his pay, left the court of Portugal in disgust, and offered his services to Charles V. then emperor of Germany and king of Spain, whom he convinced of the probability of discovering a way to the Spice islands, in the East Indies, by the west: whereupon the command of five small ships being given him, he set sail from Seville, on the 10th of August 1519, and standing over to the coast of South America, proceeded southward to 52°, where he fortunately hit upon a strait, since called the *Strait of MAGELLAN*, which carried him into the Pacific ocean or South sea; and then steering northward, repassed the equator: after which, he stretched away to the west, across that vast ocean, till he arrived at Guam, one of the Ladrones, on the 10th of March 1521; and soon after sailed to the westward, and discovered the Philippines, which he did on St Lazarus's day; and, in honour of that saint, he called them the *Archipelago of St Lazarus*. He took possession of them in the name of the king of Spain, but happened to be killed in a skirmish he had with the natives of one of them. His people, however, arrived afterwards at the Moluccas, or Clove islands, where they left a colony, and returned to Spain by the way of the Cape of Good Hope; being the first persons that ever sailed round the globe.—But there was no attempt made by the Spaniards to subdue or plant the Philippine islands until the year 1564, in the reign of Philip II. son of Charles V. when Don Louis de Velasco, viceroy of Mexico, sent Michael Lopez Delagaspes thither with a fleet, and a force sufficient to make a conquest of these islands, which he named the *Philippines*, in honour of Philip II. then upon the throne of Spain; and they have remained under the dominion of that crown till taken by Sir William Draper. The Philippines are scarce inferior to any other islands of Asia in all the natural productions of that happy climate; and they are by far the best situated for an extensive and advantageous commerce. By their position, they form the centre of intercourse with China, Japan, and the Spice islands; and whilst they are under the dominion of Spain, they connect the Asiatic and American commerce, and become a general magazine for the rich manufactures of the one and for the treasures of the other. Besides, they are well situa-

ted for a supply of European goods, both from the side of Acapulco and by the way of the Cape of Good Hope. In fact, they formerly enjoyed a traffic in some degree proportioned to the peculiar felicity of their situation; but the Spanish dominion is too vast and unconnected to be improved to the best advantage.—The spirit of commerce is not powerful in that people. The trade of the Philippines is thought to have declined; its great branch is now reduced to two ships, which annually pass between these islands and Acapulco in America, and to a single port of Manilla in the island of Luconia.

Indeed the Spaniards appear by no means to be actuated by the spirit of industry; for, so far from improving the fine situation of these islands to the utmost, it happens, on the contrary, that the trade is hurtful to the mother-country; for (to confine ourselves to Manilla, with which they have most to do), instead of taking Spanish manufactures, they trade with the Chinese for spices, silks, stockings, Indian stuffs, calicoes, chintz, and many other articles; and with the Japanese for cabinets, and all sorts of lacquered ware; for all which they pay in gold or silver. All these commodities, together with what the islands produce, and great quantities of wrought plate by the Chinese artisans, are collected at Manilla, and transported annually in two ships to Acapulco in Mexico. Each of these ships is esteemed worth 600,000l. sterling; and in the war which began in 1739, and which was not distinguished by such a series of wonderful successes as that which ended in 1763, the taking of one of the galleons which carry on the trade between Manilla and America, was considered as one of the most brilliant advantages which we gained. This trade is not laid open to all the inhabitants of Manilla, but is confined by very particular regulations, somewhat analogous to those by which the trade of the register ships from Cadiz to the West Indies is restrained. The ships employed are all king's ships, commissioned and paid by him; and the tonnage is divided into a certain number of bales, all of the same size. These are divided among the convents at Manilla, but before the suppression of the Jesuits principally among them, as a donation to support their missions, for the propagation of the Roman Catholic faith. Most of the religious are concerned in this trade, and sell to the merchants at a great price what room in the ship they are not to occupy. This trade is by a royal edict limited to a certain value, but it always exceeds it, each ship being generally worth 3,000,000 of dollars. The returns made from America are in silver, cochineal, sweetmeats, together with some European millinery ware for the women, and some strong Spanish wine. It is obvious, that the greatest part of the treasure remitted does not remain at Manilla, but is dispersed over India for goods. Many strong remonstrances against this Indian trade to Mexico have been made to the court of Spain, wherein they urge, that the silk manufactories of Valencia and other parts of Spain, the linens from Cadiz, and their other manufactories, are hurt in their sale in Mexico and Peru, by the Chinese being able to afford them goods of the same sort cheaper than they are able; that were this trade laid open, the whole treasure of the New World would centre in Spain, or with European merchants; but now it enriches only some religious orders and a few private persons. Wise as these arguments are, the Jesuits and priests, versant in intrigue,

Philippine
Island.

and the most selfish set of men on earth, had interest enough at court to stop the effect.

At Cavite in this bay are a fort, a town, and a fine dock-yard, where these large galleons are built and repaired, and where they load and unload, together with all the other large ships that trade to this bay.

The principal of the Philippine islands are Luconia or Manilla, Tandago or Samar, Masbate, Mindora, Iuban, Paragoa, Panay, Leyte, Bohel, Sibiu, Sogbu, Negros, St John, Xolo, and Mindanao. In most of these, the Spanish power prevails, and all are under the governor of Luconia; but there are some in which that nation has little authority, or even influence, such as Mindanao.

The inhabitants of these islands consist of Chinese, Ethiopians, Malays, Spaniards, Portuguese, Pintados or Painted People, and Mestees, a mixture of all these. Their persons and habits resemble those of the several nations whence they derive their original; only, it is observable, that the features of the blacks of these islands are as agreeable as those of the white people. There is not a soil in the world that produces greater plenty of all things for life; as appears by the multitude of inhabitants to be found in the woods and mountains, who subsist almost entirely by the fruits of the earth, and the venison they take. Nor can any country appear more beautiful; for there is a perpetual verdure, and buds, blossoms, and fruit, are found upon the trees all the year round, as well on the mountains as in the cultivated gardens. Vast quantities of gold are washed down from the hills by the rains, and found mixed with the sand of their rivers. There are also mines of other metals, and excellent loadstones found here; and such numbers of wild buffaloes, that a good huntsman on horseback, armed with a spear, may kill 10 or 20 in a day. The Spaniards take them for their hides, which they sell to the Chinese; and their carcases serve the mountaineers for food. Their woods also abound with deer, wild hogs, and goats. Of the last, there is such plenty in one of these islands, that the Spaniards gave it the name of *Cabras*. Horses and cows have been likewise imported into these islands, from New Spain, China, and Japan, which have multiplied considerably; but the sheep that were brought over came to nothing. The trees produce a great variety of gums; one kind, which is the commonest, by the Spaniards called *brea*, is used instead of pitch; of the others some are medicinal, others odoriferous.

In those islands are monkeys and baboons of such a size, as to defend themselves if attacked by men. When they can find no fruit in the mountains, they go down to the sea to catch crabs and oysters; and that the oysters may not close and catch their paws, they first put in a stone to prevent their shutting close: they take crabs by putting their tail in the holes where they lie, and when the crab lays hold of it, they draw him out. There are also great numbers of civet-cats in some of the islands. The bird called *tavan*, is a black sea-fowl, something less than a hen, and has a long neck; it lays its eggs in the sand by the sea-side, 40 or 50 in a trench, and then covers them, and they are hatched by the heat of the sun. They have likewise the bird *saligan*, which builds her nest on the sides of rocks. This is a species of swallow the nests

of which are so much esteemed in the east, being a kind of jelly that dissolves in warm water.

The Spaniards have introduced several of the American fruits, which thrive here as well as in America; the cocoa or chocolate-nut particularly, which increases so that they have no occasion now to import it from Mexico. Here is also the *FOUNTAIN-Tree*, from which the natives draw water; and there is likewise a kind of cane, by the Spaniards called *vaxuco*, which, if cut, yields fair water enough for a draught, of which there is plenty in the mountains, where water is most wanted.

These islands being hot and moist, produce abundance of venomous creatures, as the soil does poisonous herbs and flowers, which do not kill those who touch or taste them, but so infect the air, that many people die in the time of their blossoming.

The orange, lemon, and several other trees, bear twice a-year. A sprig, when planted, becomes a tree and bears fruit in a year's time; so that without any hyperbole it may be affirmed, that a more luxuriant verdant soil can scarcely be conceived. The woods are filled with old, large, and lofty trees, and such as yield more sustenance to man than is to be found in almost any other part of the world. These islands, however, besides their other inconveniences, of which they have many, are very subject to earthquakes, which often prove very fatal. See *MANILLA*.

PHILIPPINES, a religious society of young women at Rome, so called from their taking St Philip de Neri for their protector. The society consists of 100 poor girls, who are brought up till they are of age to be married, or become nuns, under the direction of some religious women, who teach them to read, write, and work, and instruct them in the duties of Christianity. They wear a white veil, and a black cross on their breasts. See *MACEDONIA*.

PHILIPPISTS, a sect or party among the Lutherans; the followers of Philip Melancthon. He had strenuously opposed the Ubiquists, who arose in his time; and the dispute growing still hotter after his death, the university of Wirtemberg, who espoused Melancthon's opinion, were called by the Flacians, who attacked it, *Philippists*.

PHILIPS, FABIAN, was author of several books relating to ancient customs and privileges in England. He was born at Prestbury in Gloucestershire, September 28. 1601. When very young, he spent some time in one of the Inns of Chancery; and went from thence to the Middle-Temple, where he became learned in the law. In the civil wars, he was a bold assertor of the king's prerogative; and was so strongly attached to Charles I. that, two days before that monarch was beheaded, he wrote a protestation against the intended murder, and caused it to be printed, and affixed to posts in all public places. He likewise published, in 1649, 4to, a pamphlet entitled, "*Veritas Inconculsa*"; or King Charles I. no Man of Blood, but a Martyr for his People:" which was reprinted in 1660, 8vo. In 1663, when the courts of justice at Westminster, especially the chancery, were voted down by Oliver's parliament, he published, "Considerations against the dissolving and taking them away:" for which he received the thanks of parliament. He was for some time filazer for London,

Philippine
Islands
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Philips.

Philips. don, Middlesex, Cambridgeshire, and Huntingdonshire; and spent much money in searching records, and writing in favour of the royal prerogative. The only advantage he received for this attachment to the royal cause was, the place of one of the commissioners for regulating the law, worth 200l. per annum, which only lasted two years. After the restoration of Charles II. when the bill for taking away the tenures was depending in parliament, he wrote and published a book to show the necessity of preserving them, entitled, "*Tenenda non tollenda*; or, the Necessity of preserving Tenures *in capite*, and by Knight's-service, which, according to their first institution, were, and are yet, a great part of the *salus populi*, &c. 1660," 4to. In 1663 he published, "The Antiquity, Legality, Reason, Duty, and Necessity of Pre-emption and Pourveyance for the King," 4to; and afterwards many other pieces upon subjects of a similar kind. He assisted Dr Bates in his "*Elenchus Motuum*," especially in searching the records and offices for that work. He died, November 17th, 1690, in his 89th year. He was a man well acquainted with records and antiquities; but his manner of writing is neither close nor well digested. He published a political pamphlet in 1681, entitled "*Ursa Major et Minor*;" showing that there is no such Fear, as is factitiously pretended, of Popery and arbitrary Power."

PHILIPS, *Ambrose*, an English poet, was descended from a very ancient and considerable family of that name in Leicestershire. He received his education at St John's college, Cambridge; during his stay at which university, he wrote his pastorals, which acquired him at that time so high a reputation. His next performance was, *The Life of Archbishop Williams*, written, according to Mr Cibber, to make known his political principles, which in the course of it he had a free opportunity of doing, as the archbishop, who is the hero of his work, was a strong opponent to the high-church measures.

When he quitted the university, and came to London, he became a constant attendant at, and one of the wits of, Button's coffee-house, where he obtained the friendship and intimacy of many of the celebrated geniuses of that age, more particularly of Sir Richard Steele, who, in the first volume of his *Tatler*, has inserted a little poem of Mr Philips's, which he calls a Winter Piece, dated from Copenhagen, and addressed to the earl of Dorset, on which he bestows the highest encomiums; and, indeed, so much justice is there in these his commendations, that even Mr Pope himself, who had a fixed aversion for the author, while he affected to despise his other works, used always to except this from the number.

The first dislike Mr Pope conceived against Mr Philips, proceeded from that jealousy of fame which was so conspicuous in the character of that great poet; for Sir Richard Steele had taken so strong a liking to the pastorals of the latter, as to have formed a design for a critical comparison of them with those of Pope, in the conclusion of which the preference was to have been given to Philips. This design, however, coming to Mr Pope's knowledge, that gentleman, who could not bear a rival near the throne, determined to ward off this stroke by a stratagem of the most artful kind; which was no other than taking the same task on himself; and, in a paper in the *Guardian*, by drawing the like com-

parison, and giving a like preference, but on principles of criticism apparently fallacious, to point out the absurdity of such a judgment. However, notwithstanding the ridicule that was drawn on him in consequence of his standing as it were in competition with so powerful an antagonist, it is allowed, that there are, in some parts of Philips's pastorals, certain strokes of nature, and a degree of simplicity, that are much better suited to the purposes of pastoral, than the more correctly turned periods of Mr Pope's versification. Mr Philips and Mr Pope being of different political principles, was another cause of enmity between them; which arose at length to so great a height, that the former, finding his antagonist too hard for him at the weapon of wit, had even determined on making use of a rougher kind of argument; for which purpose he even went so far as to hang up a rod at Button's for the chastisement of his adversary whenever he should come thither; which, however, Mr Pope declining to do, avoided the *argumentum baculinum*, in which he would, no doubt, have found himself on the weakest side of the question. Our author also wrote several dramatical pieces; *The Briton*, *Distressed Mother*, and *Humphrey Duke of Gloucester*; all of which met with success, and one of them is at this time a standard of entertainment at the theatres, being generally repeated several times in every season. Mr Philips's circumstances were in general, through his life, not only easy, but rather affluent, in consequence of his being connected, by his political principles, with persons of great rank and consequence. He was concerned with Dr Hugh Boulter, afterwards archbishop of Armagh, the right honourable Richard West, Esq. lord chancellor of Ireland, the reverend Mr Gilbert Burnet, and the reverend Mr Henry Stevens, in writing a series of papers called the *Free Thinker*, which were all published together by Mr Philips, in three volumes in 12mo.

In the latter part of Queen Anne's reign, he was secretary to the Hanover club, who were a set of noblemen and gentlemen who had formed an association in honour of that succession, and for the support of its interests, and who used particularly to distinguish in their toasts such of the fair sex as were most zealously attached to the illustrious House of Brunswick. Mr Philips's station in this club, together with the zeal shown in his writings, recommended him to the notice and favour of the new government. He was, soon after the accession of King George I. put into the commission of the peace, and appointed one of the commissioners of the lottery. And, on his friend Dr Boulter's being made primate of Ireland, he accompanied that prelate across St George's Channel, where he had considerable preferments bestowed on him, and was elected a member of the House of Commons there, as representative for the county of Armagh. At length, having purchased an annuity for life of 400l. per annum, he came over to England some time in the year 1748; but having a very bad state of health, and being moreover of an advanced age, he died soon after, at his lodgings near Vauxhall, in Surry.

"Of his personal character (says Dr Johnson) all I have heard is, that he was eminent for bravery, and skill in the sword, and that in conversation he was solemn and pompous." He is somewhere called *Quaker Philips*, but, however, appears to have been a man of integrity;

Philips. grity; for the late Paul Whitehead relates, that when Mr Addison was secretary of state, Philips applied to him for some preferment, but was coolly answered, "that it was thought that he was already provided for, by being made a justice for Westminster." To this observation our author, with some indignation, replied, "Though poetry was a trade he could not live by, yet he scorned to owe subsistence to another which he ought not to live by."

The following anecdote is told of our author by Dr Johnson: "At a coffee-house, he (Philips) was discouraging upon pictures, and pitying the painters, who, in their historical pieces, always draw the same sort of *sky*." "They should travel (said he), and then they would see that there is a different *sky* in every country, in England, France, Italy, and so forth." "Your remark is just (said a grave gentleman who sat by), I have been a traveller, and can testify what you observe is true; but the greatest variety of *skies* that I found was in Poland." "In Poland, Sir? (says Philips)." "Yes, in Poland; for there is *Sobiefsky*, and *Sabrunsky*, and *Jablonsky*, and *Podebrascky*, and many more *skies*."

PHILIPS, *Catharine*, a very ingenious lady, the daughter of Mr John Fowler merchant, was born at London in January 1631, and educated at a school at Hackney. She married James Philips of the priory of Cardigan, Esq. and went with the viscountess of Dungannon into Ireland, where she translated Corneille's tragedy of Pompey into English, which was several times acted there with great applause.

She translated also the four first acts of Horace, another tragedy of Corneille, the fifth being done by Sir John Denham. This excellent and amiable lady, for such it seems she was, died of the small-pox in London, the 22d of June 1664, much and justly regretted; "having not left (says Langbaine) any of her sex her equal in poetry.—She not only equalled (adds he) all that is reported of the poetesses of antiquity, the Lesbian Sappho and the Roman Sulpitia, but justly found her admirers among the greatest poets of our age." Cowley wrote an ode upon her death. Dr Jeremy Taylor had addressed to her his "Measures and Offices of Friendship:" the second edition of which was printed in 1657, 12mo. She assumed the name of *Orinda*. In 1667, were printed, in folio, "Poems by the most deservedly admired Mrs Catharine Philips, the matchless Orinda. To which is added, Monsieur Corneille's Pompey and Horace, tragedies. With several other translations from the French;" and her picture before them, engraven by Faithorne. There was likewise another edition in 1678, folio; in the preface of which we are told, that "she wrote her familiar letters with great facility, in a very fair hand, and perfect orthography; and if they were collected with those excellent discourses she wrote on several subjects, they would make a volume much larger than that of her poems." In 1705, a small volume of her letters to Sir Charles Cottrel was printed, under the title of "Letters from Orinda to Poliarchus." The editor of these letters tells us, that "they were the effect of a happy intimacy between herself and the late famous Poliarchus, and are an admirable pattern for the pleasing correspondence of a virtuous friendship. They will sufficiently instruct us, how an intercourse of writing between persons of

Philips. different sexes ought to be managed with delight and innocence; and teach the world not to load such a commerce with censure and detraction, when it is removed at such a distance from even the appearance of guilt."

PHILIPS, *John*, an eminent English poet, was born in 1676. He was educated at Winchester and Oxford, where he became acquainted with Milton, whom he studied with great application, and traced in all his successful translations from the ancients. The first poem which distinguished our author, was his *Splendid Shilling*, which is in the *Tatler* styled the "finest burlesque poem in the English language." His next was entitled *Blenheim*, which he wrote at the request of the earl of Oxford, and Mr Henry St John, afterwards Lord Bolingbroke, on the victory obtained there by the duke of Marlborough in 1704. It was published in 1705; and the year after he finished another poem upon cyder, the first book of which had been written at Oxford. It is on the model of Virgil's *Georgics*, and is a very excellent piece. We have no more of Mr Philips but a Latin ode to Henry St John, Esq. which is esteemed a masterpiece. He was contriving greater things; but illness coming on, he was obliged to drop every thing but the care of his health. This care, however, did not save him: for, after lingering a long time, he died at Hereford, Feb. 15. 1708, of a consumption and asthma, before he had reached his 33d year. He was interred in the cathedral of that city with an inscription over his grave; and had a monument erected to his memory in Westminster-abbey by Sir Simon Harcourt, afterwards lord-chancellor, with an epitaph upon it written by Dr Atterbury, though commonly ascribed to Dr Freind. He was one of those few poets whose muse and manners were equally excellent and amiable; and both were so in a very eminent degree.

Dr Johnson observes, that "Philips has been always praised, without contradiction, as a man modest, blameless, and pious; who bore a narrow fortune without discontent, and tedious and painful maladies without impatience; beloved by those that knew him, but not ambitious to be known. He was probably not formed for a wide circle. His conversation is commended for its innocent gaiety, which seems to have flowed only among his intimates; for I have been told, that he was in company silent and barren, and employed only upon the pleasures of his pipe. His addiction to tobacco is mentioned by one of his biographers, who remarks, that in all his writings except *Blenheim* he has found an opportunity of celebrating the fragrant fume. In common life, he was probably one of those who please by not offending, and whose person was loved, because his writings were admired. He died honoured and lamented, before any part of his reputation had withered, and before his patron St John had disgraced him. His works are few. The *Splendid Shilling* has the uncommon merit of an original design, unless it may be thought precluded by the ancient *Cantos*. To degrade the founding works and stately construction of Milton, by an application to the lowest and most trivial things, gratifies the mind with a momentary triumph over that grandeur which hitherto held its captives in admiration; the words and things are presented with a new appearance, and novelty is always grateful where it gives no pain. But the merit of such performances begins and ends with

Philips,
Philipbourg

with the first author. He that should again adapt Milton's phrase to the gross incidents of common life, and even adapt it with more art, which would not be difficult, must yet expect but a small part of the praise which Philips has obtained; he can only hope to be considered as the repeater of a jest.

"There is a Latin ode written to his patron St John, in return for a present of wine and tobacco, which cannot be passed without notice. It is gay and elegant, and exhibits several artful accommodations of classic expressions to new purposes. It seems better turned than the odes of Hannes. To the poem on cyder, written in imitation of the Georgics, may be given this peculiar praise, that it is grounded in truth; that the precepts which it contains are exact and just; and that it is therefore at once a book of entertainment and of science. This I was told by Miller, the great gardener and botanist, whose expression was, that 'there were many books written on the same subject in prose, which do not contain so much truth as that poem.' In the disposition of his matter, so as to intersperse precept, relating to the culture of trees, with sentiments more generally pleasing, and in easy and graceful transitions from one subject to another, he has very diligently imitated his master; but he unhappily pleased himself with blank verse, and supposed that the numbers of Milton, which impress the mind with veneration, combined as they are with subjects of inconceivable grandeur, could be sustained by images which at most can rise only to elegance. Contending angels may shake the regions of heaven in blank verse; but the flow of equal measures, and the embellishment of rhyme, must recommend to our attention the art of engraving, and decide the merit of the redstreak and pearmain. What study could confer, Philips had obtained; but natural deficiency cannot be supplied. He seems not born to greatness and elevation. He is never lofty, nor does he often surprise with unexpected excellence: but perhaps to his last poem may be applied what Tully said of the work of Lucretius, that 'it is written with much art, though with few blazes of genius.'

It deserves to be remarked, that there were two poets of both the names of our author, and who flourished in his time. One of them was Milton's nephew, and wrote several things, particularly some memoirs of his uncle, and part of Virgil Travestied. The other was the author of two political farces, which were both printed in 1716; 1. The Earl of Marr married, with the Humours of Jocky the Highlander. 2. The Pretender's Flight; or a Mock Coronation, with the Humours of the facetious Harry St John.

PHILIPSBURG, is an imperial town of Germany, in the circle of the Upper Rhine. It is very strong, and looked upon as one of the bulwarks of the empire. It is seated in a morass, and fortified with seven bastions, and several advanced works. The town belongs to the bishop of Spire, but all the works and the fortifications to the empire. It has been several times taken and retaken, particularly by the French in 1734, when the duke of Berwick was killed at the siege; but it was rendered back the year following, in consequence of the treaty of Vienna. It is seated on the river Rhine, over which there is a bridge seven miles south of Spire, 22 south-east of Worms, and 40 north-east of Strasburg. E. Long. 8. 33. N. Lat. 49. 12.

PHILISTÆA, in *Ancient Geography*, the country of the Philistines (Bible); which lay along the Mediterranean, from Joppa to the boundary of Egypt, and extending to inland places not far from the coast. *Palleshini*, the people; *Palastina*, the country (Josephus): Afterwards applied to the whole of the Holy Land and its inhabitants. *Philistæi*, the people (Septuagint); *Philistini* (Vulgate); the *Caphtorim* and *Philistim*, originally from Egypt, and descendants of Cham (Moies). Expelled and destroyed the Hivites the ancient inhabitants, and occupied their country; that is, the region which retained the name of *Philistim*, in which that of *Caphtorim* was swallowed up.

PHILISTINES, were the ancient inhabitants of Palestine, well known in sacred history. These people are sometimes called in Scripture *Cherethites* and *Caphtorims*. The earlier part of their history is, like that of most other nations, very obscure and uncertain. The authors of the Universal History tell us, that they were descended from the Casluhim partly, and partly from the Caphtorim, both from the loins of Mizraim the son of Ham, the son of Noah. Moses tells us (Deut. xi. 23.), that they drove out the Avim or Avites even to Azzah or Gazah, where they settled; but when this happened cannot be determined. On the whole, however, our learned authors are clearly of opinion, that the Casluhim and Caphtorim, from whom the Philistines are descended, came originally from Egypt, and called the country which they had conquered by their own name (See PALESTINE). Many interpreters, however, think, that Caphtor was but another name for Cappadocia, which they imagine to have been the original country of the Philistines. But Father Calnet, in a particular dissertation prefixed to the first book of Samuel, endeavours to show that they were originally of the isle of Crete. The reasons which led him to think that Caphtor is the isle of Crete are as follow: The Philistines were strangers in Palestine, as appears in various parts of Scripture; such as Gen. x. 14. Deut. ii. 23. Jer. xvii. 4. and Amos ix. 7. whence the Septuagint always translate this name *Strangers*. Their proper name was Cherethims, for Ezekiel (xxv. 16.), speaking against the Philistines, has these words, "I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coast." Zephaniah (ii. 5.), inveighing against the same people, says, "Wo unto the inhabitants of the sea-coasts, the nation of the Cherethites." And Samuel (Book I. xxx. 14.) says, that the Amalekites made an irruption into the country of the Cherethites, that is to say, of the Philistines, as the sequel of the discourse proves. And afterwards the kings of Judah had foreign guards called the *Cherethites* and *Pelethites*, who were of the number of the Philistines (2 Sam. xv. 18.) The Septuagint, under the name *Cherethites*, understood the *Cretans*; and by *Cherith* they understood *Crete*. Besides the Scripture says, that the Philistines came from the isle of Caphtor. Now we see no island in the Mediterranean wherein the marks whereby the Scripture describes Caphtor and Cherethim agree better than in the isle of Crete. The name *Cretim* or *Cherethim* is the same with that of *Cretenses*. The Cretans are one of the most ancient and celebrated people which inhabited the islands of the Mediterranean. They pretended to have been produced.

Philistæa,
Philistines.

Philistines. duced originally out of their own soil. This island was well peopled in the time of the Trojan war. Homer calls it the island with a hundred cities. The city of Gaza in Palestine went by the name of *Minoa* (*Steph. Byzant. in Gaza*), because Minos king of Crete coming into that country, called this ancient city by his own name.

Herodotus acknowledges that the Cretans were originally all barbarians, and did not come from Greece. Homer says, that a different language was spoken in the isle of Crete; that there were Greeks there, true or ancient Cretans, Pelasgians, &c. The ancient Cretans are the same as the Cherethites, the Pelasgians as the Philistines or Pelethites of the Scripture: their language was the same with that of the Canaanites or Phœnicians, that is, Hebrew: they were descended, as well as Canaan, from Ham, by Mizraim (Gen. x. 6, 13, 14.). The manners, arms, religion, and gods of the Cretans and Philistines were the same. The arms of the one and the other were bows and arrows. Dagon the god of the Philistines was the same as the Dictynna of the Cretans.

Whether these arguments are convincing, it is not for us to determine; but Wells does not think they are, as he is of the same opinion with the authors of the Universal History, who say, that *Coptus*, the name of an old city of Egypt, is a corruption of the ancient *Caphtor*. It is not, however, of great importance to determine whether they came from Crete, from Cappadocia, or from Egypt: they had certainly been a considerable time in the land of Canaan, when Abraham arrived there in the year of the world 2083. They were then a very powerful people, were governed by kings, and in possession of several considerable cities. The race of kings then in power were honoured with the title of *Abimelech*. This race, however, was but of short duration; for their monarchy became an aristocracy of five lords, who were, as far as we can discover, partly independent of each other, though they acted in concert for the common cause. This form of government was again succeeded by another race of kings, distinguished by the title of *Achish*, though they also bore that of *Abimelech*. The kings were always under great limitations. The Philistines appear to have been a very warlike people, industrious, and lovers of freedom; they did not circumcise, and in the early periods of their history held adultery in the greatest abhorrence. "Their character (say the authors of the Universal History) must be considered at different periods; for we may say they were not always the same people. In the days of Abraham and Isaac, they were without all doubt a righteous and hospitable nation: but afterwards a revolution in government, religion, and morals, may have ensued. From thenceforward they became like other idolatrous nations; the same enormities crept in and prevailed among them.

Anc. part,
vol. i. p.
408, &c.

They are constantly mentioned in Scripture as strangers; and, though possessed of a very considerable part of the Land of Promise, yet God would never suffer them to be driven out, they being Egyptians by descent, and not original natives, whose land only was promised to Abraham and his seed. Their arrogance and ambition were great; and so irreconcilable was their enmity (A) to the Israelites, that one would be almost tempted to think they were created on purpose to be a thorn in their sides; for though the hand of God was evidently against them several times, and particularly when they detained the ark, yet they hardened their hearts, and closed their eyes against conviction. They seem to have entertained a very fond veneration for their deities, in which they persisted, though they were eye witnesses of the shame and ignominy which befel them in the presence of the captive ark; nay, they were so biassed in their favour, as to imagine that their gods might prevail against Him who had in so glaring a manner put them to shame and disgrace. They were much engaged in trade; which, considering their situation, they may have exercised from the beginning; but, by the accession of the fugitive Edomites in David's time, they rose to so great a reputation as merchants, that the Greeks, it seems, preferred them to all other nations in that respect, and from them called all the country bordering on theirs *Palestine*. Their language was not so different from that spoken by the Hebrews as to cause any difficulty for them to converse together, as will be perceived by their intercourse with Abraham and Isaac; so that, in all this region, the several nations spoke one and the same tongue, perhaps with some variation of dialect. They had doubtless the arts and sciences in common with the most learned and ingenious among their contemporaries, and perhaps some of them in greater perfection. They had giants among them; but whether they were originally of the breed of the Anakims, who retired hither when they were expelled from Hebron, or were sprung from accidental births, is not easily determined. We must not forget, that the invention of the bow and arrow is ascribed to this people.

"Their religion was different at different times; under their first race of kings, they used the same rites with the Hebrews. Abimelech, in the sin he had like to have committed with Sarah, through Abraham's timidity, was favoured with a divine admonition from God; and, by his speech and behaviour at that time, it seems as if he had been used to converse with the Deity. In after-times, they fell into endless superstitions, and different kinds of idolatry; each of the principal or five cities seemed to have an idol of its own. Marna, Marnas, or Marnash, was worshipped at Gaza, and is said to have migrated into Crete, and to have become the Cretan Jupiter. Dagon was worshipped at Azotus; he seems to have been the greatest, the most ancient, and most

(A) "From a passage in Chronicles, it is guessed to have been of very ancient date; where it is said, that 'the men of Gath slew the children of Ephraim, who would have taken their cattle from them.' This incident is nowhere else to be found; and there are various notions concerning the sense in which we must take this passage. As to the time of the transaction, most people allow it to have been while the children of Israel were sojourners in Egypt. It plainly appears, by the next verse, that Ephraim himself was living at that period. The Targum supposes his children miscomputed the time they were to serve in Egypt, and began too early an attempt upon their Promised Land."

Philistines. most favourite god they had; to which may be added, that he perhaps subsisted the longest of any that did not straggle out of the country. To him they ascribed the invention of bread-corn, or of agriculture, as his name imports. We cannot enter into the common notion of his being represented as a monster, half man half fish; nor consequently into another, almost as common, that he is the same with the Syrian goddess Derceto, who, we are told, was represented under some such mixed form. Our opinion is, that this idol was in shape wholly like a man; for we read of his head, his hands, and his feet. He stood in a temple at Azotus, and had priests of his own who paid him a very constant attendance. Next to Dagon was Baalzebub the god of Ekron. In the text of the New Testament he is called *Beelzebub*, and the *prince of devils*. His name is rendered *lord of flies*; which by some is held to be a mock appellation bestowed on him by the Jews; but others think him so styled by his worshippers, as Hercules *A-pomyios*, and others, were, from his driving those insects away; and urge, that Ahaziah, in his sickness, would scarcely have applied to him, if his name had carried in it any reproach. But it must be remembered, it is the sacred historian that makes use of that contemptuous term in derision; whereas the idolatrous monarch, who was one of his votaries, might call him by his common name, supposed to have been *Baal-zebaoth*, 'the lord of armies,' or *Baal-shamim*, 'lord of heaven,' or some other bordering on *Baal-zebub*. How, or under what form he was represented is uncertain: some place him on a throne, and attire him like a king; others paint him as a fly. Not to dwell on this obscurity, it appears that he became an oracle of the highest repute for omniscience and veracity; that he had priests of his own; and that he, in the middle times at least, was much sought after by those who were anxious about futurity. Derceto we take certainly to have been the goddess of Ascalon; but we are supported by profane authority, without the least countenance from Scripture. Gath is seemingly the only city of all the five unprovided with a deity; wherefore, as the Scripture declares, that Ashtaroth, or Astarte, was worshipped by this people, we are ready to place her at Gath, and the rather, as this of all their cities may have had most communication with Sidon. To speak in general concerning their religious rites and ceremonies, which is all we can do, they seem to have erected very large and spacious temples, or very wide halls, for the celebration of their solemn seasons and festivals (for such they surely had); their religious offices were attended with much pomp, and a great concourse from all parts; and they presented their gods with the chief part of their spoil, and carried them about with them when they went to war. We do not find in Scripture that they sacrificed their children; and yet the Curetes (B) are said to be their descendants."

With respect to the history of this extraordinary people, we find from the above extract, that they were not
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comprehended in the number of nations devoted to extermination, and whose territory the Lord had abandoned to the Hebrews; nor were they of the cursed seed of Canaan. However, Joshua did not forbear to give their lands to the Hebrews, and to set upon them by command from the Lord, because they possessed a country which was promised to the people of God (Josh. xv. 45—47. and xiii. 2, 3.). But these conquests of Joshua must have been ill maintained, since under the Judges, under Saul, and at the beginning of the reign of David, the Philistines oppressed the Israelites. True it is, Shamgar, Samson, Samuel, and Saul, made head against them, but did not reduce their power; and they continued independent down to the reign of David, who subjected them to his government.

They continued in subjection to the kings of Judah down to the reign of Jehoram, son of Jehoshaphat; that is, for about 246 years. However, Jehoram made war against them, and probably reduced them to his obedience again; because it is observed in Scripture, that they revolted again from Uzziah; and that this prince kept them to their duty during the time of his reign (2 Chron. xxi. 16. and xxvi. 6, 7.). During the unfortunate reign of Ahaz, the Philistines made great havoc in the territories of Judah; but his son and successor Hezekiah subdued them (2 Chron. xxviii. 18. and 2 Kings xviii. 8.). Lastly, they regained their full liberty under the latter kings of Judah; and we may see by the menaces denounced against them by the prophets Isaiah, Amos, Zephaniah, Jeremiah, and Ezekiel, that they brought a thousand hardships and calamities upon the children of Israel: for which cruelties God threatened to punish them. Efarhaddon besieged Ashdod or Azoth, and took it (Isa. xx. 1.). And according to Herodotus, Psammeticus king of Egypt took the same city, after a siege of 29 years. There is great probability, that Nebuchadnezzar, when he subdued the Ammonites, Moabites, Egyptians, and other nations bordering upon the Jews, reduced also the Philistines. After this, they fell under the dominion of the Persians; then under that of Alexander the Great, who destroyed the city of Gaza, the only city of Phœnicia that durst oppose him. After the persecution of Antiochus Epiphanes, the Asmonæans subjected under their obedience several cities of the Philistines; and Tryphon gave to Jonathan Maccabæus the government of the whole coast of the Mediterranean, from Tyre as far as Egypt, which included all the country of the Philistines.

PHILLYREA, MOCK-PRIVET; a genus of plants belonging to the diandria class. See BOTANY Index.

PHILO, an ancient Greek writer, was of a noble family among the Jews, and flourished at Alexandria during the reign of Caligula. He was the chief of an embassy sent to Rome about the year 42, to plead the cause of the Jews against Apion, who was sent by the Alexandrians to charge them with neglecting the honours due to Cæsar. Caligula, however, would not allow him to speak, and behaved to him in such a manner that Philo

N n

was

(B) "The Curetes sacrificed their children to Saturn; and from the similitude this name bears to Cherethites or Philistines, it has been advanced that they are the same people; but as we have no warrant for saying the Philistines practised so barbarous and unnatural a custom, we may venture to pronounce, that they learned it not from them, but borrowed it elsewhere."

Philo. was in considerable danger of losing his life. Others again tell us that he was heard; but that his demands were refused. He afterwards went to Rome in the reign of Claudius; and there, Eusebius and Jerome inform us, he became acquainted with St Peter, with whom he was on terms of friendship. Photius adds, that he became a Christian, and afterwards, from some motive of resentment, renounced it. Great part of this, however, is uncertain, for few believe that St Peter was at Rome so early as the reign of Claudius, if he ever was there at all.

Philo was educated at Alexandria, and made very great progress in eloquence and philosophy. After the fashion of the time, he cultivated, like many of his nation and faith, the philosophy of Plato, whose principles he so thoroughly imbibed, and whose manner he so well imitated, that it became a common saying, "Aut Plato philonizat, aut Philo platonizat." Josephus says, he was a man "eminent on all accounts;" and Eusebius describes him, "copious in speech, rich in sentiments, and sublime in the knowledge of holy writ." He was, however, so much immersed in philosophy, particularly the Platonic, that he neglected the Hebrew language, and the rites and customs of his own people. Scaliger says, that Philo "knew no more of Hebrew and Syriac than a Gaul or a Scythian." Grotius is of opinion, that "he is not fully to be depended on, in what relates to the manners of the Hebrews:" and Cudworth goes further; for "though a Jew by nation (says he), he was yet very ignorant of Jewish customs." Fabricius thinks differently; for though he allows some inadvertencies and errors of Philo with regard to these matters, yet he does not see a sufficient foundation on which to charge so illustrious a doctor of the law with ignorance. He allows, however, that Philo's passion for philosophy had made him more than half a Pagan; for it led him to interpret the whole law and the prophets upon Platonic ideas; and to admit nothing as truly interpreted which was not agreeable to the principles of the academy. Besides, this led him farther; he turned every thing into allegory, and deduced the darkest meanings from the plainest words. This most pernicious practice ORIGEN, it is known, imitated, and exposed himself by it to the scoffs of Celsus and of Porphyry. Philo's writings abound with high and mystical, new and subtle, far-fetched and abstracted notions; and indeed the doctrines of Plato and Moses are so promiscuously blended, that it is not an easy matter to assign to each his principles. There are certainly, however, in his works many excellent things. Though he is continually Platonising and allegorising the Scriptures, he abounds with fine sentiments and lessons of morality; and his morals are rather the morals of a Christian than of a Jew. History, together with his own writings, give us every reason to believe that he was a man of great prudence, constancy, and virtue.

His works were first published in Greek by Turnebus at Paris 1552. A Latin translation made by Gelenus was afterwards added, and printed several times with it. The Paris edition of 1640 in folio was the best for a

whole century; which made Cotelier say, that "Philo was an author that deserved to have a better text and a better version." In 1742, a handsome edition of his work was published at London by Dr Mangey in two volumes folio; which is certainly preferable if it were only for the paper and print, but it is not so good a one as Philo deserves.

Many of our readers may be desirous of further details respecting this celebrated man; we refer such therefore to *Josephus's Antiquities*, *Eusebius's Ecclesiastical History*, St Jerome's work *De Scriptoribus Ecclesiasticis*, *Fabricius Bibl. Græc. Cæse Hist. Liter.* and vol. ii. of *Monuments of the Greek Church*.

PHILOCLEES, an admiral of the Athenian fleet during the Peloponnesian war. He recommended to his countrymen to cut off the right hand of such of the enemies as were taken, that they might be rendered unfit for service. His plan was adopted by all the ten admirals except one; but their expectations were frustrated, and instead of being conquerors they were totally defeated at Ægospotamos by Lysander, and Philocles was put to death with the rest of his colleagues.

PHILOCTETES, in fabulous history, the son of Pean, was the faithful companion of Hercules; who at his death obliged him to swear not to discover the place where his ashes were interred, and presented him with his arrows dipped in the Hydra's blood. The Greeks at the siege of Troy being informed by an oracle that they could never take that city without those fatal arrows, went to Philoctetes, and insisted upon his discovering where he had left his friend; when Philoctetes, to evade the guilt of perjury, let them know where Hercules was intombed, by stamping upon the place: but he was punished for the violation of his oath, by dropping an arrow upon that foot; which, after giving him great agony, was at length cured by Machaon. He was afterwards taken by Ulysses to the siege of Troy, where he killed Paris with one of his arrows.

PHILOLAUS, of Crotona, was a celebrated philosopher of antiquity, of the school of Pythagoras, to whom that philosopher's *Golden Verses* have been ascribed. He made the heavens his principal object of contemplation; and has been idly (A) supposed to have been the author of that true system of the world which Copernicus afterwards revived. This made Bullialdus place the name of Philolaus at the head of two works, written to illustrate and confirm that system.

"He was (says Dr Enfield) a disciple of Archytas, *Hist. of Philosophy*. and flourished in the time of Plato. It was from him that Plato purchased the written records of the Pythagorean system, contrary to an express oath taken by the society of Pythagoreans, pledging themselves to keep secret the mysteries of their sect. It is probable, that among these books were the writings of Timæus, upon which Plato formed the dialogue which bore his name. Plutarch relates, that Philolaus was one of the persons who escaped from the house which was burned by Cylon, during the life of Pythagoras; but this account cannot be correct. Philolaus was contemporary with Plato, and therefore certainly not with Pythagoras. Interfering

(A) We say idly, because there is undoubted evidence that Pythagoras learned that system in Egypt. See PHILOSOPHY.

Philolaus. terfering in affairs of state, he fell a sacrifice to political jealousy.

“Philolaus treated the doctrine of nature with great subtlety, but at the same time with great obscurity; referring every thing that exists to mathematical principles. He taught, that reason, improved by mathematical learning, is alone capable of judging concerning the nature of things; that the whole world consists of infinite and finite; that number subsists by itself, and is the chain which by its power sustains the eternal frame of things; that the Monad is not the sole principle of all things, but that the Binary is necessary to furnish materials from which all subsequent numbers may be produced; that the world is one whole, which has a fiery

centre, about which the ten celestial spheres revolve, heaven, the sun, the planets, the earth, and the moon; that the sun has a vitreous surface, whence the fire diffused through the world is reflected, rendering the mirror from which it is reflected visible; that all things are preserved in harmony by the law of necessity; and that the world is liable to destruction both by fire and by water. From this summary of the doctrine of Philolaus it appears probable, that, following Timæus, whose writings he possessed, he so far departed from the Pythagorean system as to conceive two independent principles in nature, God and Matter, and that it was from the same source that Plato derived his doctrine upon this subject.”

PHILOLOGY.

¹ Definition. **PHILOLOGY** is compounded of the two Greek words *φίλος* and *λόγος*, and imports “the desire of investigating the properties and affections of words.” The sages of Greece were, in the most ancient times, denominated *Σοφοί*, that is, *wise men*. Pythagoras renounced this pompous appellation, and assumed the more humble title of *φιλόσοφος*, that is, *a lover of wise men*. The learned Greeks were afterwards called *philosophers*; and in process of time, in imitation of this epithet, the word *philologer* was adopted, to import “a man deeply versed in languages, etymology, antiquities, &c.” Hence the term *philology*, which denotes the science that we propose briefly to discuss in the following article.

² Objects and uses of philology. Though philology, in its original import, denoted only the study of words and language, it gradually acquired a much more extensive, and at the same time a much more useful, as well as more exalted, signification. It comprehended the study of grammar, criticism, etymology, the interpretation of ancient authors, antiquities; and, in a word, every thing relating to ancient manners, laws, religion, government, language, &c. In this enlarged sense of the word, philology becomes a science of the greatest utility; opens a wide field of intellectual investigation; and indeed calls for a more intense exertion of industry, and multifarious erudition, than most of those departments of literature which custom hath dignified with more high-sounding names. It is indeed apparent, that, without the aid of philological studies, it is impossible, upon many occasions, to develop the origin of nations; to trace their primary frame and constitution; to discover their manners, customs, laws, religion, government, language, progress in arts and arms; or to learn by what men and what measures the most celebrated states of antiquity rose into grandeur and consideration. The study of history, so eminently useful to the legislator, the divine, the military man, the lawyer, the philosopher, and the private gentleman who wishes to employ his learned leisure in a manner honourable and improving to himself, and useful to his country, will contribute very little towards enlightening the mind without the aid of philological researches. For these reasons we shall endeavour to explain the various branches of that useful science as fully and as intelli-

gibly as the nature of the present undertaking will permit.

Most of the branches of philology have been already ³ Object of this article. canvassed under the various heads of CRITICISM, ETYMOLOGY, GRAMMAR, LANGUAGE, &c. There still remains one part, which has been either slightly touched upon, or totally omitted, under the foregoing topics: we mean, the nature and complexion of most of the oriental tongues; as also some of the radical dialects of the languages of the west. As we would willingly gratify our readers of every description to the utmost of our power, we shall endeavour in this place to communicate to them as much information upon that subject as the extent of our reading, and the limits prescribed one single article, will permit.

Before we enter upon this subject, we must observe, that it is not our intention to fill our pages with a tedious, uninteresting, catalogue of barbarous languages, spoken by savage and inconsiderable tribes, of which little, or perhaps nothing, more is known than barely their names. Such an enumeration would swell the article without communicating one single new idea to the reader's antecedent stock. We shall therefore confine our inquiries to such languages as have been used by considerable states and societies, and which of consequence have acquired a high degree of celebrity in the regions of the east.

What was the antediluvian language, or whether it ⁴ Variety of dialects before the deluge. was divided into a variety of dialects as at this day, can only be determined by the rules of analogy; and these will lead us to believe, that whatever might have been the primitive language of mankind, if human nature was then constituted as it is at present, a great variety of dialects must of necessity have sprung up in the space of near 2000 years. If we adopt the Mosaic account of the antediluvian events, we must admit that the descendants of Cain for some ages lived separated from those of Seth. Their manner of life, their religious ceremonies, their laws, their form of government, were probably different, and these circumstances would of course produce a variety in their language. The posterity of Cain were an inventive race. They found out the art of metallurgy, music, and some think of weaving; and in all probability many other articles condu-

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cive to the ease and accommodation of life were the produce of their ingenuity. A people of this character must have paid no small regard to their words and modes of expression. Wherever music is cultivated, language will naturally be improved and refined. When new inventions are introduced, a new race of words and phrases of necessity spring up, corresponding to the recent stock of ideas to be intimated. Besides, among an inventive race of people, new vocables would be continually fabricated, in order to supply the deficiencies of the primitive language, which was probably scanty in words, and its phraseology unpolished. The Cainites, then, among their other improvements, cannot well be supposed to have neglected the cultivation of language.

* Nat. Hist.
lib. vii.
cap. 56.
6
Origin of
writing.

Many conjectures have been hazarded both by ancient and modern authors with respect to the origin of writing; an art nearly connected with that of speaking. According to Pliny*, "the Assyrian letters had always existed; some imagined that letters had been invented by the Egyptian Mercury; others ascribed the honour of the invention to the Syrians." The truth seems to be, that letters were an antediluvian invention, preserved among the Chaldeans or Assyrians, who were the immediate descendants of Noah, and inhabited those very regions in the neighbourhood of which the ark rested, and where that patriarch afterwards fixed his residence. This circumstance, we think, affords a strong presumption that the use of letters was known before the deluge, and transmitted to the Assyrians and Chaldeans by Noah their progenitor, or at least by their immediate ancestors of his family. If, then, the art of writing was an antediluvian invention, we think that in all probability it originated among the posterity of Cain.

The descendants of Seth, according to the oriental tradition, were chiefly addicted to agriculture and tending of cattle. They devoted a great part of their time to the exercises of piety and devotion. From this circumstance they came to be distinguished by the title of the (A) *sons of God*. According to this description, the Sethites were a simple (B), unimproved race of people till they mingled with the race of Cain; after which period they at once adopted the improvements and the vices of that wicked family.

It is not, however, probable, that all the descendants of Seth, without exception, mingled with the Cainites. That family of which Noah was descended had not incorporated with the race of Cain: it was, according to the sacred historian, lineally descended from Seth, and had preserved the worship of the true God, when, it is probable, the greatest part of mankind had apostatised

and become idolaters (C). Along with the true religion, the progenitors of Noah had preserved that simplicity of manners and equability of character which had distinguished their remote ancestors. Agriculture and rearing cattle had been their favourite occupations. Accordingly we find, that the patriarch Noah, immediately "after the deluge," became a husbandman, and "planted a vineyard." The chosen patriarchs, who doubtless imitated their pious ancestors, were shepherds, and employed in rearing and tending cattle. Indeed there are strong presumptions that the Chaldeans, Assyrians, Syrians, Canaanites, and Arabians, in the earliest ages followed the same profession.

From this deduction, we imagine it is at least probable, that the ancestors of Noah persisted in the observance of the same simplicity of manners which had been handed down from Adam to Seth, and from him to Enoch, Methuselah, Lamech, and from this last to Noah. According both to scripture and tradition, innovations were the province of the Cainites, while the descendants of Seth adhered to the primitive and truly patriarchal institutions.

If these premises are allowed the merit of probability, we may justly infer that the language of Noah, whatever it was, differed very little from that of Adam (D); and that if it is possible to ascertain the language of the former, that of the latter will of course be discovered. We shall then proceed to throw together a few observations relating to the language of Noah, and leave our readers to judge for themselves. We believe it will be superfluous to suggest, that our intention in the course of this deduction, is, if possible, to trace the origin and antiquity of the Hebrew tongue; and to try to discover whether that language, or any of its sister dialects, may claim the honour of being the original language of mankind.

Whatever may have been the dialect of Noah and his family, that same dialect, according to the Mosaic account, must have obtained, without any alteration, till the era of the building of the tower of Babel.—Upon this occasion a dreadful convulsion took place: the language of mankind was confounded, and men were scattered abroad upon the face of all the earth.

How far this catastrophe (E) extended, is not the business of the present inquiry to determine. One thing is certain beyond all controversy, namely, that the languages of all the nations which settled near the centre of population were but slightly affected by its influence. A very judicious writer has observed*, that 3000 years after, the inhabitants of those countries exhibited a very strong resemblance of cognation, "in their language; manner

(A) From this passage (Gen. chap. vi. verse 2.) misunderstood, originated the absurd idea of the connection between angels and mortal women. See *Joseph. Antiq. Jud.* lib. i. cap. 4. See *Euseb. Chron.* lib. i. All the fathers of the church, almost without exception, adopted this foolish notion. See also *Philo-Jud.* p. 198. edit. Turn. Paris 1552.

(B) The orientals, however, affirm, that Seth, whom they call *Edris*, was the inventor of astronomy.

(C) We think it highly probable that idolatry was established before the flood; because it prevailed almost immediately after that catastrophe. See POLYTHEISM.

(D) For the first language communicated to Adam, see the article on LANGUAGE; also *Schenckford's Connect.* vol. i. lib. ii. p. 111. *et seq.*

(E) Josephus and the fathers of the church tell us, that the number of languages produced by the confusion of tongues was 72; but this is a mere rabbinical legend.

History of manner of living, and the lineaments of their bodies. At the same time he observes, that the resemblance in all those particulars was most remarkable among the inhabitants of Mesopotamia." This observation, with respect to language, will, we doubt not, be vouched by every one of our readers who has acquired even a superficial knowledge of the languages current in those quarters at a very early period.

It appears, then, that the languages of the Armenians, Syrians, Assyrians, Arabians, and probably of the Chanaanim, did not suffer materially by the confusion of tongues. This observation may, we imagine, be extended to many of the dialects (F) spoken by the people who settled in those countries not far distant from the region where the sacred historian has fixed the original seat of mankind after the deluge. The inference then is, that if Noah and his family spoke the original language of Adam, as they most probably did, the judgement which effected the confusion of tongues did not produce any considerable alteration in the language of such of the descendants of Noah as settled near the region where that patriarch had fixed his residence after he quitted the ark.

9 Only a part of mankind engaged in building the tower, But supposing the changes of language produced by the catastrophe at the building of the tower as considerable as has ever been imagined, it does not, after all, appear certain, that all mankind, without exception, were engaged in this impious project. If this assertion should be well founded, the consequence will be, that there was a chosen race who did not engage in that enterprise. If there was such a family, society, or body of men, it will follow, that this family, society, &c. retained the language of its great ancestor without change or variation. That such a family did actually exist, is highly probable, for the following reasons.

1. We think there is reason to believe that Ham, upon the heavy curse denounced upon him by his father *, retired from his brethren, and fixed his residence elsewhere. Accordingly we find his descendants scattered far and wide, at a very great distance from the Gordyæan mountains, where the ark is generally supposed to have rested immediately after the flood. Some of them we find in Chaldæa, others in Arabia Felix, others in Ethiopia (G), others in Canaan, and others in Egypt; and, finally, multitudes scattered over all the coast of Africa. Between these countries were planted many colonies of Shemites, in Elam, Assyria, Syria, Arabia, &c. We find, at the same time, the descendants of Shem and Japhet settled, in a great degree, contiguous to each other. This dispersion of the Hamites, irregular as it is, can scarce, we think, have been acci-

* Gen. ix. 25.

Language. dental; it must have been owing to some uncommon cause, and none seems more probable than that assigned above. If, then, the descendants of Ham separated early, and took different routes, as from their posterior situations it appears they did, they could not all be present at the building of the tower.

2. It is not probable that the descendants of Shem and those were engaged in this undertaking, since we find that not the de- scendants of Shem. † Chap. x. verse 22. they were not scattered abroad upon the face of all the earth. The children of Shem were † Elam, Ashur, Arphaxad, Lud, and Aram. Elam settled near the mouth of the river Tigris, in the country which, by the Gentile writers, was called *Elymais*. Above him, on the same river, lay the demesne of Ashur, on the western side. In like manner, upon the same river, above him, was situated Aram, who possessed the country of Aramea; and opposite to him was Arphaxad, or Arbaces, or Arbaches, and his country was denominated *Arphachites*. Lud, as some think, settled in Lydia, among the sons of Japhet; but this opinion seems to be without foundation (H). Here, then, there is a dispersion, but such as must have originated from the nature of the thing. The four, or rather the five brothers, all settled contiguous, without being scattered abroad upon the face of the whole earth. Besides, there was no confusion of language among these tribes: they continued to use one and the same *lip* through many succeeding generations.

From these circumstances it appears that the posterity of Shem were not involved in the guilt of the builders of the tower, and of consequence did not undergo their punishment. If then the language of the Shemites was not confounded upon the erection of the tower, the presumption is, that they retained the language of Noah, which, in all probability, was that of Adam. Some dialectical differences would in process of time creep in, but the radical fabric of the language would remain unaltered.

3. The posterity of Shem appear in general to have cultivated the pastoral life. They imitated the style of living adopted by the antediluvian posterity of Seth. No sooner had Noah descended from the ark, than he became *Ish ha Adamah*, a man of the earth; that is, a husbandman, and planted a vineyard. We find that some ages after, Laban the Syrian had flocks and herds; and that the chief wealth of the patriarch Abraham and his children consisted in their flocks and herds. Even his Gentile descendants, the Ishmaelites and Midianites, seem to have followed the same occupation. But people of this profession are seldom given to changes: their wants are few, and of consequence they are under few

or

(F) The languages of the Medes, Persians, Phœnicians, and Egyptians, very much resembled each other in their original complexion; and all had a strong affinity to the Hebrew, Chaldean, Syriac, &c. See Walton's *Proleg.*; Gale's *Court of the Gent.* vol. i. lib. i. ch. 11. p. 70. *et seq.*; Boch. *Phalec* and *Chanaan, pass.* To these we may add the Greek language, as will appear more fully below.

(G) Josephus informs us, that all the nations of Asia called the Ethiopians *Cushim*, lib. i. cap. 7.

(H) The ancient name of Lydia was *Mæonia*. See Strabo *Casaub.* lib. xiii. p. 586. chap. 7. *Rhod.* 577. The Lydians were celebrated for inventing games; on which account they were nicknamed by the Æolian Greeks *Λυδοί*, *Lydi* or *Ludi*, from the Hebrew word *lutz*, *ludere*, *illudere*, *deridere*. We find (Ezek. chap. xxvii. ver. 10.) the men of Elam and the men of Lud joined in the defence of Tyre; which seems to intimate, that the Elamites and Ludim were neighbours. If this was actually the case, then Lud settled in the same quarter with his brothers.

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 down to
 Abraham.

or no temptations to deviate from the beaten track. His circumstance renders it probable, that the language of Noah, the same with that of Adam, was preserved with little variation among the descendants of Arphaxad down to Abraham.

We have observed above, that Ham, upon the curse denounced against him by his father, very probably left the society of his other brothers, and emigrated elsewhere, as Cain had done in the antediluvian world. There is a tradition still current in the East, and which was adopted by many of the Christian fathers (1), that Noah, in the 930th year of his life, by divine appointment, did, in the most formal manner, divide the whole terraqueous globe among his three sons, obliging them to take an oath that they would stand by the decision. Upon this happened a migration at the birth of Peleg, that is, about three centuries after the flood. It is affirmed that Nimrod the arch-rebel disregarded this partition, and encroached upon the territory of Aſhur, which occasioned the first war after the flood.

† *Collimach.*
 † *Hym.*
 † *Hom. Iliad.*
 † *lib. xv.*

The Greeks had acquired some idea of this partition, which they supposed to have been between Jupiter †, Neptune, and Pluto. Plato seems to have heard of it (K): "For (says he) the gods of old obtained the dominion of the whole earth, according to their different allotments. This was effected without any contention, for they took possession of their several provinces in a fair and amicable way, by lot." Josephus †, in his account of the dispersion of mankind, plainly intimates a divine destination; and Philo-Judeus (L) was of the same opinion before him.

§ *Ant. Jud.*
 † *lib. 1. c. 5.*

In consequence of this arrangement, the sons of Shem possessed themselves of the countries mentioned in the preceding pages: the posterity of Japhet had spread themselves towards the north and west; but the Hamites, who had separated from their brethren in consequence of the curse, not choosing to retire to their quarters, which were indeed very distant from the place where the ark rested, seized upon the land of Canaan (M). Perhaps, too, it might be suggested by some malicious spirits, that the aged patriarch was dealing partially when he assigned Ham and his posterity a quarter of the world to inhabit not only remote from the centre of population, but likewise sequestered from the rest of mankind (N).

Be that as it may, the children of Ham removed eastward, and at length descending from the Carduchean

or Gordyean mountains, directed their course westward, and arrived at the plains of Shinar, which had been possessed by the Aſhurim ever since the era of the first migration at the birth of Peleg. The sacred historian informs us, that the whole earth "was of one language and of one speech;" that in journeying from the east, they lighted upon the plain of Shinar, and dwelt there. In this passage we find no particular people specified; but as we find Nimrod, one of the descendants of Ham, settled in that country, we are sure that they were the offspring of that patriarch. It would not, we think, be easy to assign a reason how one branch of the family of Ham came to plant itself in the midst of the sons of Shem by any other means but by violence.

It is indeed generally supposed, that Nimrod, at the head of a body of the children of Ham, made war upon Aſhur, and drove him out of the country of Shinar; and there laid the foundation of that kingdom, the beginning of which was Babel, that this chief, supported by all the Cushites, and a great number of apolates from the families of Shem and Japhet who had joined him, refused to submit to the divine ordinance by the mouth of Noah, with respect to the partition of the earth; and that he and his adherents were the people who erected the celebrated tower, in consequence of a resolution which they had formed to keep together, without repairing to the quarters assigned them by the determination of heaven. This was the crime which brought down the judgement of the Almighty upon them, by which they were scattered abroad upon the face of all the earth. The main body of the children of Shem and Japhet were not engaged in this impious undertaking; their language, therefore, was not confounded, nor were they themselves scattered abroad. Their habitations were contiguous; those of the Shemites towards the centre of Asia; the dwellings of Japhet were extended towards the north and north-west; and the languages of both these families continued for many ages without the least variation, except what time, climate, laws, religion, new inventions, arts, sciences, and commerce, &c. will produce in every tongue in a succession of years.

The general opinion then was, that none but the progeny of Ham and their associates were present at the building of the tower, and that they only suffered by the judgement (O) consequent upon that attempt. There

are

(1) *Epiph.* vol. i. p. 5. *ibid.* p. 709. where our learned readers will observe some palpable errors about *Rhino-cerubia*, &c. *Euseb. Chron.* p. 10. *Syncellus*, p. 89. *Cedrenus Chron. Paphl.* &c.

(K) *Critias*, vol. iii. page 109. *Serr.* Apollodorus mentions a time when the gods respectively selected particular cities and regions, which they were to take under their peculiar protection.

(L) *Lib. x. p. 236.* *Turn.* Paris 1552. We have a plain allusion to this distribution (*Deut. ch. xxxii. ver. 7.*) "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel; for the Lord's portion is his people; Jacob is the lot of his inheritance." From this passage it appears, that the whole was arranged by the appointment of God, and that the land of Canaan was expressly reserved for the children of Israel. *St Paul, Acts ch. xvii. ver. 16.* speaks of this divine arrangement, "God made of one blood all nations of men, for to dwell on all the face of the earth; and determined the bounds of their habitation."

(M) The ark, according to the most probable accounts, rested upon Mount Ararat in Armenia.

(N) We think it is by no means improbable that Noah, well knowing the wickedness of the family of Ham, and especially their inclination to the idolatry of the antediluvians, might actually intend to separate them from the rest of mankind.

(O) Some learned men have imagined that this confusion of language, which the Hebrew calls of *Lip*, was only

History of are even among the Pagans some allusions to the division of the world among the three sons of Noah. Many of the learned have imagined that this patriarch was Saturn; and that his three sons were Jupiter, Neptune, and Pluto, as has been observed above.

* Euseb. Chron. Berofus*, in his history of the Babylonians, informs us, that Noah, at the foot of Mount Baris or Luban, where the ark rested, gave his children their last instructions, and then vanished out of sight. It is now generally believed that the Xifuthrus of Berofus was Noah.

† Euseb. Prep. Ev. lib. 9. Eupolemus†, another heathen writer, tells us, "that the city Babel was first founded, and afterwards the celebrated tower; both which were built by some of those people who escaped the deluge. They were the same with those who in after times were exhibited under the name of *giants*. The tower was at length ruined by the hand of the Almighty, and those giants were scattered over the whole earth." This quotation plainly intimates, that according to the opinion of the author, only the rascally mob of the Hamites, and their apostate associates, were engaged in this daring enterprise.

Indeed it can never be supposed that Shem, if he was alive at that period, as he certainly was, would co-operate in such an absurd and impious undertaking. That devout patriarch, we think, would rather employ his influence and authority to divert his descendants from an attempt which he knew was undertaken in contradiction to an express ordinance of Heaven: and it is surely very little probable that Elam, Ashur, Arphaxad, and Aram, would join that impious confederacy, in opposition to the remonstrances of their father.

The building of the tower, according to the most probable chronology, was undertaken at a period so late, that *all mankind* could not possibly have concurred in the enterprise.

Many of the fathers were of opinion, that Noah settled in Armenia, the country where the ark rested; and that his descendants did not leave that region for five generations‡, during the space of 659 years. By this period the human race must have been so amazingly multiplied, that the plains of Shinar could not have contained them. According to the Samaritan Pentateuch, and the Septuagint version, Peleg was born in the 134th year of his father Eber. Even admitting the vulgar opinion, that the tower was begun to be built, and the dispersion consequent upon that event to have taken place at this era, the human race would have been by much too numerous to have universally concurred in one design.

From these circumstances, we hope it appears that the whole mass of mankind was not engaged in building the tower; that the language of all the human race was

not confounded upon that occasion; and that the dispersion reached only to a combination of Hamites, and of the most profligate part of the two other families, who had joined their wicked confederacy.

We have pursued this argument to considerable length, because some have inferred, from the difference in languages existing at this day, that mankind cannot have sprung from two individuals; because from the connection still existing among languages, some have been bold enough to question the fact, though plainly recorded in sacred history; and lastly, because we imagine that some of our readers, who do not pretend to peruse the writings of the learned, may be gratified by seeing the various opinions respecting the confusion of tongues, and the dispersion of mankind, collected into one mass, equally brief, we hope, and intelligible: and this view of these opinions, with the foundations on which they respectively rest, we think may suffice to prove, that the language of Noah was for some ages preserved unmixed among the descendants of both Shem and Japhet.

To gratify still farther such of our curious readers as may not have access to more ample information, we shall in this place exhibit a brief detail of the circumstances which attended this fatal attempt. The people engaged in it have been held up as a profligate race. The Almighty himself denominates them "*the children of men*," which is the very appellation by which the antediluvian sinners were characterized; *the sons of God saw the daughters of men*, &c. Their design in raising this edifice was "*to make them a name, and to prevent their being scattered abroad upon the face of the whole earth*."

Whatever resolution the rest of mankind might take, they had determined to maintain themselves on that spot. The tower was intended as a centre of union, and perhaps as a fortress of defence. Such a stupendous fabric, they imagined, would immortalize their memory, and transmit the name of their confederacy with eclat (P) to future ages. This design plainly intimates, that there was only a party concerned in the undertaking, since, had all mankind been engaged in it, the purpose would have been foolish and futile. Again, they intended, by making themselves *a name*, to prevent their being scattered abroad upon the face of the earth. This was an act of rebellion in direct contradiction to the divine appointment, which constituted their crime, and brought down the judgement of Heaven upon their guilty heads. The consequence of the confusion of languages was, that the projectors left off to build (Q), and were actually scattered abroad, contrary to their intention.

Abydenus, in his Assyrian annals, records, that the (R) "tower was carried up to heaven; but that the gods Pagan tradition concerning the tower of Babel.

a temporary failure of pronunciation, which was afterwards removed. This they are led to conclude, from the agreement of the languages of these people in after times.

(P) Many foolish and absurd notions have been entertained concerning this structure. Some have imagined that they meant to take shelter there in case of a second deluge; others, that it was intended for idolatrous purposes; others, that it was to be employed as an observatory. Its dimensions have likewise been most extravagantly magnified. Indeed Strabo, lib. 16. mentions, a tower of immense size remaining at Babylon in his time, the dimensions of which were a stadium every way. This, however, seems to have been the remains of the temple of Bel or Belus.

(Q) For a description of the tower, see the article BABEL.

(R) See the Greek original of this quotation, Euseb. Chron. lib. 1. page 13.

History of gods ruined it by storms and whirlwinds, and overthrew it upon the heads of those who were employed in the work, and that the ruins of it were called *Babylon*. Before this there was but one language subsisting among men: but now there arose *πολυγλωσση*, a manifold speech; and he adds, that a war soon after broke out between (s) Titan and Cronus." (T) The Sybilline oracles give much the same account of this early and important transaction.

* *Philip.*
lib. 18.
cap. 3.

"Justin* informs us, that the Phœnicians who built Tyre were driven from Assyria by an earthquake. These Phœnicians were the descendants of Mizraim the youngest son of Ham; and were, we think, confederates in building the tower, and were driven away by the catastrophe that ensued. Many other allusions to the dispersion of this branch of the family occur in Pagan authors, which the limits to be observed in an inquiry of this nature oblige us to omit. Upon the whole, we think it probable that the country of Shinar lay desolate for some time after this revolution; for the dread of the judgement inflicted upon the original inhabitants would deter men from settling in that inauspicious region. At last, however, a new colony arrived, and Babel, or Babylon, became the capital of a flourishing kingdom.

Our readers, we believe, will expect that we should say something of Nimrod the mighty hunter, who is generally thought to have been deeply concerned in the transactions of this period. According to most authors, both ancient and modern, this patriarch was the leader of the confederates who erected the tower, and the chief instigator to that enterprise. But if the tower was built at the birth of Pheleg, according to the Hebrew computation, that chief was † either a child, or rather not born at that period (U). The Seventy have pronounced him a giant, as well as a huntsman. They have translated the Hebrew word *gebur*, which generally signifies *strong, mighty*, by the word *γίγας, giant*; an idea which we imagine those translators borrowed from the Greeks. The antediluvian giants are called *Nephelim* and *Rephaim*, but never *Geburim*. The Rabbinical writers, who justly hated the Babylonians, readily adopted this idea (X); and the fathers of the church, and the Byzantine historians, have universally followed them. He has been called *Nimrod*, *Nebroth*, *Nymbroth*, *Nebroth*, and *Nebris*. Not a few have made him the first *Bacchus*, and compounded his name of *Bar*, a son, and *Cush*, that is, the son of *Cush*. Some have imagined that he was the Orion of the Pagans, whose shade is so nobly described by Homer ‡. But the etymology of this last name implies

† *Bochar.*
Phaleg.
lib. 1.
cap. 10.

‡ *Odyf.* l. 1.
verse 571.

something (Y) honourable, and very unsuitable to the idea of the tyrant *Nimrod*. It must be observed, however, that we find nothing in Scripture to warrant the supposition of his having been a tyrant; so far from it, that (Z) some have deemed him a benefactor to mankind. See NIMROD.

The beginning of this prince's kingdom was Babel. Eusebius gives us first* a catalogue of six kings of the Chaldæans, and then another of five kings of Arabian extraction, who reigned in Chaldæa after them. This might naturally enough happen, since it appears that the inhabitants of those parts of Arabia which are adjacent to Chaldea were actually Cushites, of the † same family with the Babylonians.

The Cushites, however, were at last subdued, perhaps partly expelled Chaldea by the *Chafidim*, who probably claimed that territory as the patrimony of their progenitors. That the *Chafidim* were neither *Cushites*, nor indeed *Hamites*, is obvious from the name. The Hebrews, and indeed all the Orientals ‡, denominated both the people who inhabited the eastern coast of Arabia *Cushim*, and also the Ethiopians who sprung from the last mentioned people. Had the later inhabitants of Chaldea been the descendants of Cush, the Jewish writers would have called them *Cushim*. We find they called the Phœnicians *Chanaanim*, the Syrians *Aramim*, the Egyptians *Mizraim*, the Greeks *Jonim*, &c. The *Chafidim*, therefore, or modern inhabitants of Chaldea, were positively descended of one *Chesed* or *Chafed*; but who this family-chief was, it is not easy to determine. The only person of that name whom we meet with in early times is the fourth son of Nahor §, the brother of Abraham; and some have been of opinion that the Chaldeans were the progeny of this same *Chesed*. This appears to us highly probable, because both Abram and Nahor were ‖ natives of *Ur* of the *Chafidim*. The former, we know, in consequence of the divine command, removed to *Haran*, afterwards *Charræ*; but the latter remained in *Ur*, where his family multiplied, and, in process of time, became masters of the country which they called the land of the *Chafidim*, from *Chesed* or *Chafed*, the name of their ancestor. This account is the more probable, as we find the other branches of Nahor's family settled in the same neighbourhood (A).

How the Greeks came to denominate these people *Χαλδαιοι, Chaldaeï*, is a question rather difficult to be resolved; but we know that they always affected to distinguish people and places by names derived from their own language. They knew a rugged, erratic nation (B)

16
Origin of
the name
Chaldæi.

on

(s) This war was probably carried on between the leaders of the Hamites and Ashur upon their invasion.

(T) Theoph. ad Antol. lib. ii. page 107. ed. Paris 1636.

(U) Gen. chap. x. verse 8, 9. "This man began to be a giant upon the earth; he was the giant hunter before the Lord God.—As Nymbrod the giant hunter before the Lord.

(X) See Mr Bryant's Analysis, vol. iii. page 38. et seq.

(Y) Orion is compounded of the Hebrew *Or* "light," and *ion* "one of the names of the sun;" and Orion was probably one of the names of that luminary.

(Z) See Shuckford's Connect. vol. i. lib. 3. page 179, 180. Also the authors of the Univer. Hist. vol. i.

(A) Huz gave name to the country of Job; Elihu, one of Job's friends, was a Buzite of the kindred of Ram or Aram, another of the sons of Nahor. Aram, whose posterity planted Syria cava, was the grandson of Nahor by Kemuel. Hence it appears probable that Job himself was a descendant of Nahor by Huz his first born.

(B) See Eustat. in Dion. Perieg. ver. 768. Strabo. lib. xii. page 543. Cafaub. As the Chalybes were famous for manufacturing iron, so were they celebrated for making the choicest pieces of armour. They excelled in making

History of on the banks of the river Thermodoon, in the territory of Pontus, bordering on Armenia the Less. These, in ancient times, were called *Alybes* or *Chalybes*, because they were much employed in forging and polishing iron. Their neighbours, at length, gave them the name of *Chald* or *Caled*, which imports, in the Armenian dialect, *fierce, hardy, robust*. This title the Greeks adopted, and out of it formed the word *Χαλδαιοι* "Chaldeans."

The Mosaic history informs us (c), that Ashur went out of *that land* (Shinar), and built Nineveh and several other considerable cities. One of the successors of Ashur was the celebrated Ninus, who first broke the peace of the world*, made war upon his neighbours, and obliged them by force of arms to become his subjects, and pay tribute. Some authors make him the immediate successor of Ashur, and the builder of Nineveh. This we think is not probable; Eusebius, as we have observed above, gives a list of six Arabian princes who reigned in Babylon. These we take to have been the immediate successors of Nimrod, called *Arabians*; because these people were Cushites. Ninus might be reputed the first king of the Assyrians, because he figured beyond his predecessors; and he might pass for the builder of Nineveh, because he greatly enlarged and beautified that city. We therefore imagine, that Ninus was the fifth or sixth in succession after Ashur.

Ninus, according to Diodorus Siculus †, made an alliance with Ariæus king of the Arabians, and conquered the Babylonians. This event, in our opinion, put an end to the empire of the Hamites or Cushim in Shinar or Babylonia. The author observes, that the Babylon which figured afterwards did not then exist. This fact is confirmed by the prophet Isaiah ‡: "Behold the land of the Chafidim; this people was not till Ashur founded it for them that dwell in the wilderness. They set up the towers thereof, &c." After Babylonia was subdued by the Assyrians under Ninus, the capital was either destroyed by that conqueror or deserted by the inhabitants. At length it was re-edified by some one or other of the Assyrian monarchs, who collected the roving Chafidim, and obliged them to settle in the new city. These were subject to the Assyrian empire till the reign of Sardapalus, when both the Medes and Babylonians rebelled against that effeminate prince.

The Chafidim were celebrated by all antiquity for their proficiency in astronomy, astrology, magic, and

curious sciences. Ur or Orchoe (D) was a kind of university for those branches of learning. Such was their reputation in those studies, that over a great part of Asia and Europe a Chaldean and an astrologer were synonymous terms. These sciences, according to the tradition of the Orientals, had been invented by Seth, whom they call *Edris*; and had been cultivated by his descendants downward to Noah, by whom they were transmitted to Shem, who conveyed them to Arphaxad and his posterity.

To us it appears probable, that the religious sentiments transmitted from Noah through the line of Shem, were kept alive in the family of Arphaxad, and so handed down to the families of Serug, Nahor, Terah, Abram, Nahor II. and Haran, &c. The Jewish rabbis, and all the Persian and Mahomedan writers, make Abraham contemporary with Nimrod; who, say they, persecuted him most cruelly for adhering to the true religion. That these two patriarchs were contemporary, is very improbable, since Nimrod was the third generation after Noah, and Abram the tenth. Abram has been invested by the rabbinical writers with every department of learning. According to them, he transported from Charræ into Chanaan and Egypt, astronomy, astrology, mathematics, geography, magic, alphabetical writing, &c. &c.

After the Babylonish captivity, when the Jews were dispersed over all the east, and began to make *profelytes* of the gate among the Pagans, wonderful things were reported of Abram with respect to his acquirements in human erudition, as well as his supereminence in virtue and piety. These legendary tales were believed by the profelytes, and by them retailed to their connections and acquaintances. But certainly the holy man either was not deeply versed in human sciences, or did not deem them of importance enough to be communicated to his posterity; since the Jews are, on all hands, acknowledged to have made little progress in these improvements. To think of raising the fame of Abraham, by classing him with the philosophers, betrays an extreme defect in judgement. He is entitled to praise of a higher kind; for he excelled in piety, was the father of the faithful, the root of the Messiah, and the friend of God. Before these, all other titles vanish away. Such of our readers, however, as have leisure enough, and at the same time learning enough to enable them to consult the rabbinical legends, will be furnished with a full and ample detail

O o tail

κλιβανοι, or coats of mail, or brigandines used by the bravest of the Persian horsemen. Bochart Phaleg. lib. iii. cap. 12. and 13. has proved that the word *Cheliba* signifies "scales of brass or steel." From the word *Cheliba*, the Greeks formed their *Χαλιδες*, *Chalybes*. Xenoph. Cyrop. lib. iii. page 43. Steph. represents the Chaldeans, who inhabited a mountainous country bordering upon Armenia, as a very fierce warlike people. Ib. page 107. we have an example of their rapacious character. Id. ib. lib. iv. page 192. Hen. Steph. we have an account of their bravery and of their arms. Another instance of their rapacity occurs in their plundering the cattle of Job.

(c) A dispute has arisen about the sense of verse 10. chap. x. Out of that land went forth Ashur, and builded Nineveh. Some approve our translation, which we think is just; others, considering that the inspired writer had been speaking of Nimrod and the beginning of his kingdom, are of opinion that it should be translated, And out of this land *He* (that is Nimrod) went into Ashur and builded Nineveh. This they make a military expedition, and a violent irruption into the territory of Ashur.

(D) Ur or Orchoe was situated between Nisibis and Corduena. See Ammianus Marcel. Expeditio Juliana, lib. xv. It lay not far from the river Tigris. Strabo, lib. xvi. page 739, tells us that the Chaldean philosophers were divided into different sects, the Orcheni, the Borsippeni, and several others. Diod. Sicul. likewise, lib. ii. page 82. Steph. gives an exact detail of the functions, profession, and establishment of the Chaldeans, to which we must refer our curious readers.

* Justin. lib. i. cap. 1.

† Lib. ii.

‡ Ch. xxxiii. verse 13.

History of tail of his imaginary exploits and adventures. Others, who are either not willing or not qualified to peruse the writings of the rabbins, may consult Dr Hyde * de Relig. vet. Perf. and the authors of the Universal History †, where they will find materials sufficient to gratify their curiosity. We shall only observe, in addition to what we have already said, that the Persians, Chaldeans, and Arabians, pretended that their religion was that of Abraham; that honourable mention is made of him in the Koran; and that the name of Abraham or Ibrahim was celebrated over all the east. See ABRAHAM.

* Chap. ii.

† Vol. I.

In the progress of this disquisition, we have seen that the language of Noah was, in all probability, the same or nearly the same with that of Adam. Additions and improvements might be introduced, but still the radical stamina of the language remained unchanged. It has likewise, we hope, appeared, that the confusion of language at the building of the tower of Babel was only partial, and affected none but the rebellious crew of the race of Ham, and the apostate part of the families of Shem and Japhet. We have concluded, that the main body of the race of Shem, at least, were neither dispersed nor their language confounded; and that consequently the descendants of that patriarch continued to speak their paternal dialect or the uncorrupted language of Noah. To these arguments we may take the liberty to add another, which is, that in all probability the worship of the true God was preserved in the line of Arphaxad, after the generality of the other sects had lapsed into idolatry. Out of this family Abraham was taken, in whose line the true religion was to be preserved. Whether Abraham was an idolater when he dwelt in Chaldaea, the scripture does not inform us, though it seems to be evident that his father was. One thing, however, is certain, namely, that Jehovah (E) appeared to him, and pronounced a blessing upon him before he left Ur of the Chaldees. This circumstance no doubt indicates, that this patriarch had made uncommon advances in piety and virtue, even prior to his emigration. The progenitors of his family had been distinguished by adhering to the true religion. About this time, however, they began to degenerate, and to adopt the Zabiism of their apostate neighbours. It was then that Abraham was commanded by Heaven to "leave his kindred and his father's house, and to travel into a land which was to be shown him." The Almighty intended that the true religion should be preserved in his line, and therefore removed him from a country and kindred, by the influence of whose bad example his religious principles might be endangered. His family had only of late apostatized; till that period they had preserved both the language and religion of their venerable ancestors.

18
The Hebrew and Chaldean originally the same, and the first language spoken on earth.

But however much Abraham might differ from the other branches of his family in his religious sentiments, his language was certainly in unison with theirs. The consequence of this unquestionable position is, that the language which he carried with him into Chanaan was exactly the same with that of his family which he relinquished when he began his peregrinations. But if this

be true, it will follow, that the language afterwards denominated Hebrew, and that of the Chasidim or Chaldeans were originally one and the same. This position, we think, will not be controverted. There is then an end of the dispute concerning the original language of mankind. We have advanced some presumptive proofs in the preceding pages, that the language of Adam was transmitted to Noah, and that the dialect of the latter was preserved in the line of Arphaxad downwards to the family of Abraham: and it now appears that the Hebrew and Chaldean were originally spoken by the same family, and of course were the same between themselves, and were actually the first language upon earth, according to the Mosaic history. Numberless additions, alterations, improvements, we acknowledge, were introduced in the course of 2000 years; but still the original stamina of the language were unchanged. Our readers will please to observe that the Orientals are not a people given to change; and that this character, in the earliest ages, was still more prevalent than at present. This assertion we presume, needs no proof.

In confirmation of these presumptive arguments, we may add the popular one which is commonly urged upon this occasion, viz. that the names of antediluvian persons and places mentioned by the sacred historian, are generally of Hebrew original, and significant in that language. Some of them, we acknowledge, are not so; but in this case it ought to be remembered, that a very small part of that language now exists, and that probably the radicals from which these words are descended are among the number of those which have long been lost.

SECT. I. *The Hebrew Language.*

HAVING thus proved the priority of the Hebrew to every other language that has been spoken by men, we shall now proceed to consider its nature and genius; from which it will appear still more evidently to be an original language, neither improved or debased by foreign idioms. The words of which it is composed are short, and admit of very little flexion. The names of places are descriptive of their nature, situation, accidental circumstances, &c. Its compounds are few, and inartificially joined together. In it we find few of those artificial affixes which distinguish the other cognate dialects; such as the Chaldean, Syrian, Arabian, Phœnician, &c. We find in it no traces of improvement from the age of Moses to the era of the Babylonish captivity. The age of David and Solomon was the golden period of the Hebrew tongue; and yet, in our opinion, it would puzzle a critic of the nicest acumen to discover much improvement even during that happy era. In fact, the Jews were by no means an inventive people. We hear nothing of their progress in literary pursuits; nor do they seem to have been industrious in borrowing from their neighbours. The laws and statutes communicated by Moses were the principal objects of their studies. These they were commanded to contemplate day and night; and in them they were to place their chief delight. The consequence of this command was, that little or no regard could be paid to taste, or any other subject

(E) Compare Gen. chap. xii. ver. 2. with Acts, chap. vii. verse 4.

subject of philosophical investigation. Every unimproved language abounds in figurative expressions borrowed from sensible objects. This is in a peculiar manner the characteristic of the language in question; of which it would be superfluous to produce instances, as the fact must be obvious even to the attentive reader of the English Bible.

In the course of this argument, we think it ought to be observed, and we deem it an observation of the greatest importance, that if we compare the other languages which have claimed the prize of originality from the Hebrew with that dialect, we shall quickly be convinced that the latter has a just title to the preference. The writers who have treated this subject, generally bring into competition the Hebrew, Chaldean, Syrian, and Arabian. Some one or other of these has commonly been thought the original language of mankind. The arguments for the Syrian and Arabian are altogether futile. The numerous improvements superinduced upon these languages, evidently prove that they could not have been the original language. In all cognate dialects, etymologists hold it as a maxim, that the least improved is likely to be the most ancient.

We have observed above, that the language of Abraham and that of the Cheshedim or Chaldeans were originally the same; and we are persuaded, that if an able critic should take the pains to examine strictly these two languages, and to take from each what may reasonably be supposed to have been improvements or additions since the age of Abraham, he will find intrinsic evidence sufficient to convince him of the truth of this position. There appear still in the Chaldean tongue great numbers of (F) words the same with the Hebrew, perhaps as many as mankind had occasion for in the most early ages; and much greater numbers would probably be found if both languages had come down to us entire. The construction of the two languages is indeed somewhat different; but this difference arises chiefly from the superior improvement of the Chaldean. While the Hebrew language was in a manner stationary, the Chaldean underwent progressive improvements; was mellowed by antitheses, rendered sonorous by the disposition of vocal sounds, acquired a copiousness by compounds, and a majesty by affixes and prefixes, &c. In process of time, however, the difference became so great, that the Israelites did not understand the Chaldean language at the era of the Babylonish captivity. This much the prophet * intimates, when he promises the pious Jews protection "from a fierce people; a people of a deeper speech than they could perceive; of a stammering tongue, that they could not understand."

The priority of the Chaldean tongue is indeed contended for by very learned writers. Camden † calls it the mother of all languages; and most of the fathers ‡ were of the same opinion. Amira † has made a col-

lection of arguments, not inconsiderable, in favour of it; and Myriceus § after him, did the same. Erpe-
nius ||, in his Oration for the Hebrew tongue, thought the argument for it and the Chaldean so equal, that he did not choose to take upon him to determine the ques-
tion.

Many circumstances, however, concur to make us assign the priority to the Hebrew, or rather to make us believe that it has suffered fewest of those changes to which every living tongue is more or less liable. If we strip this language of every thing obviously adventitious, we shall find it extremely simple and primitive.

1. Every thing maforetical, supposing the vowels and points (G) essential, was certainly unknown in its original character. 2. All the prefixed and affixed letters were added time after time, to give more compass and precision to the language. 3. The various voices, moods, tenses, numbers, and persons of verbs, were posterior improvements; for in that tongue, nothing at first appeared but the indeclinable radix. 4. In the same manner, the few adjectives that occur in the language, and the numbers and regimen of nouns, were not from the beginning. 5. Most of the Hebrew nouns are derived from verbs; indeed many of them are written with the very same letters. This rule, however, is not general; for often verbs are derived from nouns, and even some from prepositions. 6. All the verbs of that language, at least all that originally belonged to it, uniformly consist of three letters, and seem to have been at first pronounced as monosyllables. If we anatomize the Hebrew language in this manner, we shall reduce it to very great simplicity; we shall confine it to a few names of things, persons, and actions; we shall make all its words monosyllables, and give it the true characters of an original language. If at the same time we reflect on the small number of (H) radical words in that dialect, we shall be more and more convinced of its originality.

It will not be expected that we should enter into a minute discussion of the grammatical peculiarities of this ancient language. For these we must refer our readers to the numerous and elaborate grammars of that tongue, which are everywhere easily to be found. We shall only make a few strictures, which naturally present themselves, before we dismiss the subject.

The generality of writers who have maintained the superior antiquity of the Hebrew language, have at the same time contended that all other languages of Asia, and most of those of Europe, have been derived from that tongue as their source and matrix. We, for our part, are of opinion, that perhaps all the languages in the eastern part of the globe were coeval with it, and were originally one and the same; and that the differences which afterwards distinguished them sprung from climate, caprice, inventions, religions, commerce, con-

(F) Most of the Chaldean names mentioned in Scripture are pure Hebrew words compounded; such as *Nebuchadnezzar*, *Nebuzaradan*, *Rahshakeh*, *Rabmag*, *Belsazzar*, *Rahsaris*, *Nahar*, *Malaktha*, *Phrat* or *Pharad*, *Barofus*, *Carchemish*, *Ur*, *Cutha*, Heb. *Cush*, &c. All these words, and a multitude of others which we could mention, approach so near the Hebrew dialect, that their original is discernible at first sight. Most of these are compounds, which the limits prescribed us will not allow us to decompose and explain.

(G) The futility of these points will be proved in the following part of this section.

(H) The radical words in the Hebrew language, as it now stands, are about 500.

Hebrew Language.

Hebrew Language.
Præf. ad Gram.
Chald.
Oratio de lingua Hebr. xii.

21
Reasons for maintaining the priority of the Hebrew.

20
How it was changed into what is called the Chaldean.

* Isaiah, ch. xxxiii. verse 19.

† Brit.

‡ Præf. ad Gram. Syr.

22
All languages in the east originally the same.

Hebrew
Language.

quests, and other accidental causes, which will occur to our intelligent readers. We have endeavoured to prove, in the preceding pages, that all mankind were not concerned in the building of the fatal tower, nor affected by the punishment consequent upon that attempt: and we now add, that even that punishment was only temporary; since we find, that those very Hamites or Cushim, who are allowed to have been affected by it, did certainly afterwards recover the former organization of their *lip*, and differed not more from the original standard than the descendants of Japhet and Shem.

The Jewish rabbis have pretended to ascertain the number of languages generated by the vengeance of Heaven at the building of Babel. They tell us that mankind was divided into 70 nations and 70 languages, and that each of these nations had its tutelary or guardian angel. This fabulous legend is founded on the number of the progeny of Jacob at the time when that patriarch and his family went down into Egypt. Others attribute its origin to the number of the sons and grandsons of Noah, who are enumerated Gen. chap. x.

* Clem.
Alex.
Strom.
Eu eb.
Chron. lib.
i. Epiphan.
Hæres.
August. &c.
† Deut.
chap. xxxii.
verse 8.

The fathers* of the church make the languages at the confusion to amount to 72; which number they complete by adding Caiman and Elifhah, according to the Septuagint, who are not mentioned in the Hebrew text. This opinion, they think, is supported by the words of Moses, when he saith, that † “when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the tribes of Israel.” That is, say they, he divided them into 72 nations, which was the number of the children of Israel when they came into Egypt. The Targum of Ben-Uzziel plainly favours this interpretation; but the Jerusalem Targum intimates that the number of nations was only 12, according to the number of the tribes of Israel. This passage, however, seems to refer to the tribes of the Chanaanim; and imports, that the Almighty assigned to the different septes of that family such a tract of land as he knew would make a sufficient inheritance for the children of Israel ‡. Others have increased the different languages of the dispersion to 120; but the general opinion has fixed them to 70 or 72. Our readers need scarce be put in mind that these opinions are futile and absurd; neither founded in Scripture, profane history, or common sense. At the same time, it must not be omitted, that according to Horapollon §, the Egyptians held, that the world was divided into 72 habitable regions; and that, in consequence of this tradition, they made the cynocephalus the emblem of the world, because that in the space of 72 days that animal pines away and dies.

‡ Pacanini
Episcop.
Bercun.
apud Hieron.
in Catalogo
Epistol.
22.

§ 14. page
25. Hoeseb.

23
Origin of
the name
Hebrew.

It has been made a question, whether the Hebrew language was denominated from Heber the progenitor of Abraham, or from a word which in that tongue imports *over, beyond*. Most of the Christian fathers, prior to St Origen, believed that both the Gentile name *Hebrew*, and the name of the language, were derived from the name of the patriarch; but that learned man

imagined, that Abraham was called the *Hebrew*, not because he was a descendant of Heber, but because he was a transfluvianus, or from beyond the river Euphrates. The learned Bochart* has strained hard to prove the former position; but to us his arguments do not appear decisive. We are rather inclined to believe, that Abraham was called *Chibri*, (Hebrew), from the situation of the country from which he emigrated when he came to the country of Chanaan; and that in process of time that word became a Gentile appellation, and was afterwards applied to his posterity (1) often by way of reproach, much in the same manner as we say a *Northlander*, a *Norman*, a *Tramontane*, &c.

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Language.

* Phaleg.
ib. i. c. 15.

Here we may be indulged an observation, namely, that Abraham, a Hebrew, lived among the Chaldeans, travelled among the Chanaanites, sojourned among the Philistines, lived some time in Egypt, and in all appearance conversed with all those nations without any apparent difficulty. This circumstance plainly proves, that all these nations at that time spoke nearly the same language. The nations had not yet begun to improve their respective dialects, nor to deviate in any great measure from the monosyllabic tongue of the Hebrews. With respect to the language of Chanaan, afterwards the Phœnician, its similarity to the Hebrew is obvious from the names of gods, men, cities, mountains, rivers, &c. which are the very same in both tongues, as might be shown in numberless cases, were this a proper place for etymological researches.

Before we dismiss this part of our subject, we would wish to gratify our unlearned readers with a brief account of the Hebrew letters, and of the Masoretical points which have been in a manner ingrafted on these letters. In the course of this deduction, we shall endeavour to follow such authors as are allowed to have handled that matter with the greatest acuteness, learning, and perspicuity. If, upon any occasion, we should be tempted to hazard a conjecture of our own, it is cheerfully submitted to the candour of the public.

Much has been written, and numberless hypotheses proposed, with a view to investigate the origin of *alphabetical writing*. To give even an abridged account of all these, would fill many volumes. The most plausible, in our opinion, is that which supposes that the primary characters employed by men were the figures of material objects, analogous to those of the Mexicans, so often mentioned by the authors who have written the history of that people at the era of the Spanish invasion of their country. As this plan was too much circumscribed to be generally useful, hieroglyphical figures were in process of time invented as subsidiaries to this contracted orthography. In this scheme, we imagine, the process was somewhat more extensive. A *lion* might be sketched, to import fierceness or valour; an *ox*, to denote strength; a *flag*, to signify swiftness; a *hare*, to intimate timorousness, &c.

24
Origin of
alphabetic
writing.

The next step in this process would naturally extend
to

(1) The Egyptians might not eat bread with the Hebrews, for that is an abomination to the Egyptians. The Philistines (Samuel I. *pass.*) always call the Israelites *Hebrews* by way of reproach.

Hebrew Language. to the inventing and appropriating of a few arbitrary characters, for representing abstract ideas, and other relations, which could not be well ascertained by the methods above-mentioned. These arbitrary signs might readily acquire a currency by compact, as money and medals do over a great part of the world.—Upon this plan we imagine the ancient Chinese formed their language.

But neither the picture nor the hieroglyphic, nor the method of denoting ideas by arbitrary characters appropriated by compact, could ever have arrived at such perfection as to answer all the purposes of ideal communication. The grand desideratum then would be to fabricate characters to represent simple sounds, and to reduce these characters to so small a number as to be easily learned and preserved in the memory. In this attempt the Chinese have notoriously failed; their letters, or rather their characters, are so numerous, that few, if any, of their most learned and industrious authors, have been able to learn and retain the whole catalogue. Indeed those people are not able to conceive how any combinations of 20 or 30 characters should be competent to answer all the purposes of written language.

Many different nations have claimed the honour of this invention. The Greeks ascribed it to the Phœnicians; and consequently used the word *φοινικίζεν* *, to act the Phœnician, in the same sense with *αναγιγνασκειν*, to read; and consequently the poet † ascribes the invention to the same ingenious people. The Greeks borrowed their letters from the Phœnicians, and of course looked up to them as the inventors.

Others have attributed the invention to the Egyptians. That people ascribed every useful and ingenious invention to their Thyoth, or Mercury Trismegistus. Plato seems to have believed this tradition (κ), and pretends to record a dispute between the king of Egypt that then reigned and this personage, with respect to the influence that the art of alphabetic writing might possibly have upon the improvements of mankind in science and liberal arts. Diodorus the Sicilian ‡ gives a similar history of the same invention, but carries it back to the reign of Osiris.

Pliny informs us ||, that Gellius attributed letters to the same Egyptian Mercury, and others to the Syrians; but that for “his part, he thought that the Assyrian letters were eternal.” That learned Roman then imagined, that the Assyrian letters had existed at a period prior to all the records of history; which was in fact the case. By the Assyrian letters, he must mean the Chaldaic, and by the Syrian probably the Hebrew. The earliest Greek historians generally confound the Jews with the Syrians. Herodotus, enumerating the people who had * learned circumcision from the Egyptians, mentions the Syrians of Palestine; and elsewhere he tells us, that Necho † beat the Syrians, and took Cadytis, a large and populous city belonging to that people. Hence it is evident that the Syrian alphabet, or the Sy-

rian letters, were the same with the Hebrew. That the Assyrian or Chaldaic and Hebrew languages were the same, has, we hope, been fully proved already: that their letters were the same in the original structure, can scarce be controverted. These letters, we think, were Antediluvian; whether, to use the expression of Plato, ²⁵ *vian*, they were dictated by some god, or fabricated by some man divinely inspired. As this opinion may admit some dispute, we shall take the liberty to subjoin our reasons.

1. It appears that the era of this invention is buried in impenetrable obscurity. Had an invention of such capital importance to mankind been made in the postdiluvian ages, we imagine the author would have been commemorated in the historical annals of the country where he lived (L).

2. The art of writing in alphabetical characters, according to the sacred records, was practised at so early a period, that there was not a long enough interval between that and the deluge to give birth to that noble invention. If we consider the state of the world during some ages after that disastrous event, we shall quickly be convinced that little respite could be found from the labour and industry indispensably requisite to provide the necessaries, and only a few of the conveniences, of life. Such a state of things was certainly most unfavourable to the invention of those arts and improvements which contribute nothing towards procuring the accommodations of life. The consequence is obvious.

Moses has recorded the history of the creation, of a few of the capital transactions of the antediluvian world, the birth, the age, the death, of the lineal descendants of Seth. He has preserved the dimensions of the ark, the duration of the universal deluge, its effects upon man and all terrestrial animals, the population of the world by the posterity of Noah, the age, &c. of the patriarchs of the line of Shem, from which his own ancestors had sprung. To this he has subjoined the petty occurrences which diversified the lives of Abraham, Isaac, and Jacob, and their descendants. Whence did the historian derive his information? We believe few of our readers will be so enthusiastic as to imagine that the author received it from divine inspiration. Tradition is a fallible guide; and in many cases the accounts are so minutely precise, as to defy the power of that species of conveyance. The inspired author must certainly have extracted his abridgement from written memoirs, or histories of the transactions of his ancestors regularly transmitted from the most early periods. These annals he probably abridged, as Ezra did afterwards the history of the kings of Israel. If this was the case, as it most certainly was, the art of writing in alphabetical letters must have been known and practised many ages before Moses. It has indeed been pretended, that the Jewish decalogue, inscribed upon two tables of stone, was the very first specimen of alphabetical writing. The arguments adduced in proof of this fact are lame and inconclusive

* Hesych.

† Lucan.

‡ *Bibl. lib. i. page 10. Steph.*
 || *Nat. Hist. lib. vii. c. 46.*

* *Lib. ii. c. 104.*
 † *Ibid. c. 159.*

(κ) See *Phœdrus*, page 1240. See also page 374. *Phil.*

(L) It is true, the Egyptians attribute the invention to their Thyoth, and the Phœnicians to their Hercules, or Melicerta or Baal; but these were only imaginary personages.

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clusive (מ). Had that been the case, some notice must have been taken of so palpable a circumstance. Moses wrote out his history, his laws, and his memoirs; and it appears plainly from the text, that all the learned among his countrymen could read them. Wri-

ting was then no novel invention in the age of the Jewish legislator, but current and generally known at that era.

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Language.

The patriarch Job lived at an earlier period. In that book we find many allusions to the art of writing, and

(M) The most ingenious and plausible of those arguments which have fallen under our observation, is given by Mr Johnson vicar of Cranbrook, a writer of great learning and piety, who flourished in the beginning of the 18th century, and whose works deserve to be more generally known than we have reason to think they are at present. After endeavouring to prove that alphabetical writing was not practised before the era of Moses, and expatiating upon the difficulty of the invention, this excellent scholar attempts to show, that the original Hebrew alphabet was actually communicated to the Jewish legislator at the same time with the two tables of the law. "I know not (says he) any just cause why the law should be *written by God*, or by an *angel* at his command, except it were for want of a man that could well perform this part. This could give no addition of authority to the law, especially after it had been published in that astonishing and miraculous manner at Mount Sinai. The true writing of the original was indeed perfectly adjusted, and precisely ascertained to all future ages, by God's giving a copy of it under his own hand; but this, I conceive, had been done altogether as effectually by God's dictating every word to Moses, had he been capable of performing the office of an amanuensis." The learned writer goes on to suppose, that it was for the purpose of *teaching Moses the alphabet*, that God detained him forty days in the mount; and thence he concludes, that the Decalogue was the first writing in alphabetical characters, and that those characters were a divine, and not a human invention.

It is always rash, if not something worse, to conceive reasons not assigned by God himself, for any particular transaction of his with those men whom he from time to time inspired with heavenly wisdom. That it was *not* for the purpose of teaching Moses the alphabet that God detained him forty days in the mount, when he gave him the two tables of the law, seems evident from his detaining him just as many days when he gave him the second tables after the first were broken. If the legislator of the Jews had not been sufficiently instructed in the art of reading during his first stay in the mount, he would have been detained longer; and it is not conceivable, that though in a fit of pious passion he was so far thrown off his guard as to break the two tables, his mind was so totally uninged by the idolatry of his countrymen, as to forget completely an art which, by the supposition, the Supreme Being had spent *forty days* in teaching him! "But if Moses could, at his first ascent into the mount, perform the office of an amanuensis, why are the original tables said to have been written by the finger of God, and not by him who wrote the second?" We pretend not to say why they were written by God rather than man; but we think there is sufficient evidence, that by whomsoever they were written, the characters employed were of human invention. The Hebrew alphabet, without the Masoretic points, is confessedly defective; and every man who is in any degree acquainted with the language, and is not under the influence of inveterate prejudice, will readily admit that those points are no improvement. But we cannot, without impiety, suppose an art invented by infinite wisdom, to fall short of the utmost perfection of which it is capable: an alphabet communicated to man by God, would undoubtedly have been free both from defects and from redundancies; it would have had a distinct character for every simple found, and been at least as perfect as the Greek or the Roman.

But we need not fill our pages with reasonings of this kind against the hypothesis maintained by Mr Johnson. We know that "Moses wrote all the words of the Lord," i. e. the substance of all that had been delivered in *Exod. xx, xxi, xxii, xxiii.* before he was called up into the mount to receive the tables of stone; nay, that he had long before been commanded by God himself to "write in a book" an account of the victory obtained over Amalek (*Exod. xvii. 14.*). All this, indeed, the learned writer was aware of; and to reconcile it with his hypothesis, he frames another, more improbable than even that which it is meant to support. "It is not unreasonable (says he) to believe that God had written these tables of stone, and put them in Mount Horeb, from the time that by his angel he had there first appeared to Moses; and that, therefore, all the time after, while he kept Jethro's sheep thereabouts, he had free access to those tables, and perused them at discretion." But if belief should rest upon evidence, we beg leave to reply, that to believe all this would be in the highest degree unreasonable; for there is not a single hint in Scripture of the tables having been written at so early a period, or upon such an occasion, as God's first appearance to Moses in the burning bush. We know how reluctant Moses was to go upon the embassy to which he was then appointed; and it is strange, we think passing strange, that when he records so faithfully his own backwardness, and the means made use of by God to reconcile him to the arduous undertaking, he should make no mention of these important tables, if at that period he had known any thing of their existence. Besides all this, is it not wonderful, if Moses had been practising the art of writing, as our author supposes, from the time of the burning bush to the giving of the law, he should then have stood in need of *forty days* teaching from God, to enable him to *read* with ease the first tables; and of other forty, to enable him to *write* the second? This gives such a mean view of the natural capacity of the Hebrew legislator, as renders the hypothesis which implies it wholly incredible. See a *Collection of Discourses, &c. in two volumes, by the reverend John Johnson, A. M. vicar of Cranbrook in Kent.*

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Language* Gen. xxii
20, &c.

and some passages which plainly prove its existence. This shows that alphabetical characters were not confined to the chosen seed, since Job was in all probability a descendant of Huz, the eldest son of Nahor* the brother of Abraham. From this circumstance, we think we may fairly conclude, that this art was known and practised in the family of Terah the father of Abraham.

† Antiq.
lib. i. c. 3.
26
Traditions
to this pur-
pose.

3. There was certainly a tradition among the Jews in the age of Josephus, that writing was an antediluvian invention †. That historian pretends, that the descendants of Seth erected two pillars, the one of stone and the other of brick, and inscribed upon them their astronomical observations and other improvements.—This legend shows that there did exist such an opinion of the antiquity of the art of writing.

4. There must have been a tradition to the same purpose among the Chaldeans, since the writers who have copied from Berofus, the celebrated Chaldean historian (o), speak of alphabetical writing as an art well known among the antediluvians. According to them, Oannes the Chaldean legislator gave his disciples “an insight into letters and science. This person also wrote concerning the generation of mankind, of their different pursuits, of civil polity, &c. Immediately before the deluge (say they) the god Cronus appeared to Sifathrus or Xifathrus, and commanded to commit to writing the beginning, improvement, and conclusion of all things down to the present term, and to bury these accounts securely in the temple of the Sun at Separa.” All these traditions may be deemed fabulous in the main; but still they evince that such an opinion was current, and that though the use of letters was not indeed eternal (p), it was, however, prior to all the records of history; and of course, we think, an antediluvian discovery.

27
The original
alphabet
preserved
in the family
of Noah.

This original alphabet, whatever it was, and however constructed, was, we think, preserved in the family of Noah, and from it conveyed down to succeeding generations. If we can then discover the original Hebrew alphabet, we shall be able to investigate the primary species of letters expressive of those articulate sounds by which man is in a great measure distinguished from the brute creation. Whatever might be the nature of that alphabet, we may be convinced that the ancient Jews deemed it sacred, and therefore preserved it pure and unmixed till the Babylonish captivity. If, then, any monuments are still extant inscribed with letters prior to that event, we may rest assured that these are the remains of the original alphabet.

There have, from time to time, been dug up at Jeru-

salem, and other parts of Judea, coins and medals, and medallions, inscribed with letters of a form very different from those square letters in which the Hebrew Scriptures are now written.

When the Samaritan Pentateuch was discovered (q), it evidently appeared that the inscriptions on those medals and coins were drawn in genuine Samaritan characters. The learned abbé Barthelemi, in his* dissertation “on the two medals of Antigonus king of Judea, one of the later Asmonean princes, proves that all the inscriptions on the coins and medals of Jonathan and Simon Maccabeus, and also on his, were invariably in the Samaritan character, down to the 40th year before the Christian era.”

It were easy to prove, from the Mishna and Jerusalem Talmud, that the Scriptures publicly read in the synagogues to the end of the second century were written in the Samaritan character, we mean in the same character with the Pentateuch in question. As the ancient Hebrew, however, ceased to be the vulgar language of the Jews after their return from the Babylonish captivity, the copies of the Bible, especially in private hands, were accompanied with a Chaldaic paraphrase; and at length the original Hebrew character fell into disuse, and the Chaldaic was universally adopted.

It now appears that the letters inscribed on the ancient coins and medals of the Jews were written in the Samaritan form, and that the Scriptures were written in the very same characters: we shall therefore leave it to our readers to judge whether (considering the implacable hatred which subsisted between these two nations) it be likely that the one copied from the other; or at least that the Jews preferred to the beautiful letters used by their ancestors, the rude and inelegant characters of their most detested rivals. If, then, the inscriptions on the coins and medals were actually in the characters of the Samaritan Pentateuch (and it is absurd to suppose that the Jews borrowed them from the Samaritans), the consequence plainly is, that the letters of the inscriptions were those of the original Hebrew alphabet, coeval with that language, which we dare to maintain was the first upon earth.

It may, perhaps, be thought rather superfluous to mention, that the Samaritan colonists, whom the kings of Assyria planted in the cities of Samaria (r), were natives of countries where Chaldaic letters were current, and who were probably ignorant of the Hebrew language and characters. When those colonists embraced the Jewish religion, they procured a copy of the Hebrew Pentateuch written in its native character, which, from superstition, they preserved inviolate as they received

(o) Apollodorus, Alexander Polyhistor, Abydenus. See *Synceus*, cap. 39. et seq. *Euseb. Chron.* lib. i. page 3.

(p) Plin. Nat. Hist. lib. vii. page 413.—*Ex quo apparet aeternus literarum usus.*

(q) The celebrated Archbishop Usher was the first who brought the Samaritan Pentateuch into Europe. In a letter to Ludovicus Capellus “he acknowledges, that the frequent mention he had seen made of it by some authors, would not suffer him to be at rest till he had procured five or six copies of it from Palestine and Syria.”

(r) 2 Kings, chap. xvii. ver. 24. “And the king of Assyria brought men from Babylon, and from Cuthah, and from Avah, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria.” Babylon and Cuthah, and Avah, were neighbouring cities, and undoubtedly both spoke and wrote in the Chaldaic style. The natives of Hamath spoke the Syriac, which at that time differed very little from the Chaldaic.

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Language.

ceived it; and from it were copied successively the others which were current in Syria and Palestine when Archbishop Usher procured his.

From the reasons above exhibited, we hope it will appear, that if the Hebrew alphabet, as it appears in the Samaritan Pentateuch, was not the primitive one, it was at least that in which the Holy Scriptures were first committed to writing.

* Chron. in
anno 4740.
† Pref. i.
Reg.

30
Which was
introduced
by Ezra.

Scaliger has inferred, from a passage in Eusebius *, and another in St Jerome †, that Ezra, when he reformed the Jewish church, transcribed the Scriptures from the ancient characters of the Hebrews into the square letters of the Chaldeans. This, he thinks, was done for the use of those Jews who, being born during the captivity, knew no other alphabet than that of the people among whom they were educated.—This account of the matter, though probable in itself, and supported by passages from both Talmuds, has been attacked by Buxtorf with great learning and no less acrimony. Scaliger, however, has been followed by a crowd of learned men(s), whose opinion is now pretty generally espoused by the sacred critics.

Having said so much concerning the Hebrew alphabet in the preceding pages, we find ourselves laid under a kind of necessity of hazarding a few strictures on the vowels and Masoretic points; the *first* essential, and the *last* an appendage, of that ancient language. The number of the one, and the nature, antiquity, and necessity of the other, in order to read the language with propriety and with discrimination, have been the subject of much and often illiberal controversy among philological writers. To enter into a minute detail of the arguments on either side, would require a complete volume: we shall, therefore, briefly exhibit the state of the controversy, and then adduce a few observations, which, in our opinion, ought to determine the question.

31
The He-
brew
vowels.

The controversy then is, Whether the Hebrews used any vowels; or whether the points, which are now called by that name, were substituted instead of them? or if they were, whether they be as old as Moses, or were invented by Ezra, or by the Massorites (τ)? This controversy has exercised the wits of the most learned critics of the two last centuries, and is still far enough from being determined in the present. The Jews maintain, that these vowel points (υ) were delivered to Moses along with the tables of the law; and consequently hold them as sacred as they do the letters themselves. Many Christian authors who have handled this subject, though they do not affirm their divine original, nor their extravagant antiquity, pretend, however, that they are the only proper vowels in the language, and regulate and ascertain its true pronunciation. Though they differ from the Jews with respect to the origin of

these points, they yet allow them a pretty high antiquity, ascribing them to Ezra and the members of the great synagogue.

At length, however, about the middle of the 16th century, Elias Levita, a learned German Jew who then flourished at Rome, discovered the delusion, and made it appear that these appendages had never been in use till after the writing of the talmuds, about 500 years after Christ. This innovation raised Elias a multitude of adversaries, both of his own countrymen and Christians. Among the latter appeared the two Buxtorfs, the father and the son, who produced some cabbalistical books of great antiquity (x), at least in the opinion of the Jews, in which there was express mention of the points. The Buxtorfs were answered by Capellus and other critics *, till Father Morinus †, having examined all that had been urged on both sides, produced his learned dissertation on that subject; against which there has been nothing replied of any consequence, whilst his work has been universally admired, and his opinion confirmed by those that have beaten the same field after him.

Hebrew
Language.
32
The Maso-
retic points
a modern
invention

* Walton,
Dupin, and
Vossius.
† Dissert.
Bibl.

According to this learned father, it plainly appears that neither Origen, nor St Jerome, nor even the compilers of the talmuds, knew any thing of what has been called the vowel points; and yet these books, according to the same author, were not finished till the seventh century. Even the Jewish rabbis who wrote during the eighth and ninth centuries, according to him, were not in the least acquainted with these points. He adds, that the first vestiges he could trace of them were in the writings of Rabbi Ben Aber chief of the western, and of Rabbi Ben Naphtali chief of the eastern, school, that is, about the middle of the tenth century; so that they can hardly be said to be older than the beginning of that period.

Some learned men (γ) have ascribed the invention of the vowel points in question to the rabbis of the school of Tiberias; which, according to them, flourished about the middle of the second century. This opinion is by no means probable, because it appears plain from history, that before that period all the Jewish seminaries in that province were destroyed, and their heads forced into exile. Some of these retired into Babylonia, and settled at Sora, Naherds, and Pumbeditha, where they established famous universities. After this era there remained no more any rabbinical schools in Judæa, headed by professors capable of undertaking this difficult operation, nor indeed of sufficient authority to recommend it to general practice, had they been ever so thoroughly qualified for executing it.

Capellus and Father Morin, who contend for the late introduction of the vowel-points, acknowledge that

(s) Casaubon, Grotius, Vossius, Bochart, Morin, Brerewood, Walton, Prideaux, Huet, and Lewis Capel, always a sworn enemy to Buxtorf. All these have maintained the same ground with Scaliger: how truly, appears above.

(τ) The term *masorah* or *massoreth* signifies "tradition;" and imports the unwritten canon by which the reading and writing of the sacred books was fixed.

(υ) These points are 14 in number, whose figures, names, and effects, may be seen in most Hebrew grammars.

(x) These books are the *Bahir*, *Zahar*, and the *Kizri*. As for the *Kizri*, the Jews make it about 1900 years old; and the other about a century later. But the fidelity of the Jews in such matters cannot be relied upon.

(γ) See Buxtorf the father, in *Tiber. cap. 5, 6, 7*. Buxtorf the son, *de Antiq. Punct. P. II. 11*.

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33
The matres
lectionis.

that there can certainly be no language without vocal sounds, which are indeed the soul and essence of speech; but they affirm that the Hebrew alphabet actually contains vowel characters, as well as the Greek and Latin and the alphabets of modern Europe. These are *aleph, he, vau, jod*. These they call the *matres lectionis*, or, if you please, the parents of reading. To these some, we think very properly, add *ain* or *oin, ajin*. These, they conclude, perform exactly the same office in Hebrew that their descendants do in Greek. It is indeed agreed upon all hands, that the Greek alphabet is derived from the Phœnician, which is known to be the same with the Samaritan or Hebrew. This position we shall prove more fully when we come to trace the origin of the Greek tongue. Hitherto the analogy is not only plausible, but the resemblance precise. The Hebrews and Samaritans employed these vowels exactly in the same manner with the Greeks; and so all was easy and natural.

34
Objections
answered.

But the assertors of the Masoretic system maintain, that the letters mentioned above are not vowels but consonants or aspirations, or any thing you please but vocal letters. This they endeavour to prove from their use among the Arabians, Persians, and other oriental nations: But to us it appears abundantly strange to suppose that the Greeks pronounced *beta, gamma, delta*, &c. exactly as the Hebrews and the Phœnicians did, and yet at the same time did not adopt their mode of pronunciation with respect to the five letters under consideration. To this argument we think every objection must undoubtedly yield. The Greeks borrowed their letters from the Phœnicians; these letters were the Hebrew or Samaritan. The Greeks wrote and (*z*) pronounced all the other letters of their alphabet, except the five in question, in the same manner with their originals of the east: if they did so, it obviously follows that the Greek and oriental office of these letters was the same.

Another objection to reading the Hebrew without the aid of the Masoretic vowel points, arises from the consideration, that without these there will be a great number of radical Hebrew words, both nouns and verbs, without any vowel intervening amongst the consonants, which is certainly absurd. Notwithstanding this supposed absurdity, it is a well known fact, that all the copies of the Hebrew Scripture, used in the Jewish synagogues throughout the world, are written or printed without points. These copies are deemed sacred, and kept in a coffer with the greatest care, in allusion to the ark of the testimony in the tabernacle and temple. The prefect, however, reads the portions of the law and hagiographa without any difficulty. The same is done by the remains of the Samaritans at this day. Every oriental scholar knows that the people of these countries look upon consonants as the stamina of words. Accordingly, in writing letters, in dispatches upon business, and all affairs of small moment, the vowels are generally omitted. It is obvious, that in every original language the sound of the vowels is variable and of little importance. Such was the case with the Hebrew

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tongue: Nor do we think that the natives of the country would find it a matter of much difficulty to learn to read without the help of the vowels. They knew the words beforehand, and so might readily enough learn by practice what vowels were to be inserted.

When the Hebrew became a dead language, as it certainly was in a great measure to the vulgar after the return from the Babylonish captivity; such subsidiaries might we think, have been useful, and of course might possibly have been adopted for the use of the vulgar: but the scribe, the lawyer, and the learned rabbi, probably disdained such beggarly elements. We shall in this place hazard a conjecture, which, to us at least, is altogether new. We imagine that the Phœnicians, who were an inventive, ingenious people, had, prior to the age of Cadmus, who first brought their letters into Greece, adopted the more commodious method of inserting the vowels in their proper places; whereas the Jews, zealously attached to the customs of their ancestors, continued to write and read without them. In this manner the Gephuræi*, who were the followers of Cadmus, communicated them to the Jones their neighbours. We are convinced that the materials of the Greek tongue are to be gleaned up in the east; and upon that ground have often endeavoured to trace the origin of Greek words in the Hebrew, Phœnician, Chaldean, and Arabian languages. Reading without the vowel points we have seldom failed in our search; but when we followed the method of reading by the Masoretic points, we seldom succeeded; and this, we believe, every man of tolerable erudition who will make a trial will find by experience to be true. This argument appears to us superior to every objection.

* Herod. lib. i. cap. 56.

35
Proof that
the Maso-
retic points
are mo-
dern.

Upon this basis, the most learned Bochart has erected his etymological fabric, which will be admired by the learned and ingenious as long as philology shall be cultivated by men.

It has been urged by the zealots for the Masoretic system, that the Arabians and Persians employ the vowel points. That they do so at present is readily granted; but whether they did so from the beginning seems to be the question. That Arabia was overspread with Jewish exiles at a very early period, is abundantly certain. It was natural for them to retire to a land where they would not hear of war nor the sound of the trumpet. Accordingly we find that, prior to the age of the Arabian impostor, Arabia swarmed with Jewish settlements. From these Jews, it is highly probable that their neighbours learned the use of the points in question; which in the course of their conquests the Saracens communicated to the Persians.

It has been alleged with great show of reason, that without the vowel points, it is often impossible to develop the genuine signification of many words which occur frequently in the language: many words of different and sometimes opposite significations are written with exactly the same consonants. Without the points then, how are we to know the distinction? In answer to this objection, we beg leave to observe, that, during the first period of a language, it is impossible that there

P p should

(z) This is so true, that, according to Hesychius and Suidas, *φωνικίζειν*, to act the Phœnician, signified "to read."

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should not occur a number of similar sounds of different significations. This is surely to be attributed to the poverty of the language. When a few terms have been once fabricated, men will rather annex new significations to old terms, than be at the expence of time or thought to invent new ones. This must have been the case with the Hebrew in particular; and indeed no language on earth is without instances of this inconvenience, which, however, in a living tongue, is easily overcome by a difference of accent, tone, gesture, pronunciation; all which, we think, might obviate the difficulty.

From the preceding arguments, we think ourselves authorised to infer that the Masora is a novel system, utterly unknown to the most ancient Jews, and never admitted into those copies of the Scriptures which were deemed most sacred and most authentic by that people.

* *Cornell*.
part i.
book i.

With respect to the original introduction of the points, we agree with the learned and judicious * Dr Prideaux, who imagines that they were gradually introduced after the Hebrew became a dead language, with a view to facilitate the learning to read that language, more especially among the vulgar. By whom they were introduced, we think, cannot easily be determined; nor is it probable that they were all introduced at once, or by one and the same person. They have been ascribed to Ezra by many, for no other reason that we can discover but to enhance their authenticity, and because the sentiment is analogous to the other articles of reformation established by that holy priest. If our curious reader should not be satisfied with the preceding detail, we must remit him to Capellus and Morinus on the one side, and the two Buxtorfs, Schultens, and Dr James Robertson late professor of oriental languages in the university of Edinburgh, on the other. This learned orientalist, in his dissertation prefixed to his *Clavis Pentateuchi*, has collected and arranged, with the true spirit of criticism, every thing that has been advanced in favour of the Masoretical system.—*Si Pergama dextra defendi possent, etiam hac defensa fuissent.*

36
From Origen's
Hexapla.

St Origen, who flourished about the beginning of the 3d century, was a profound Hebrew scholar. He published a most laborious and learned work, which is generally called the *Hexapla*, because it consisted of six columns; the first of which contained the Hebrew text; the second, the same text, but written in Greek characters; the third column exhibited the version of Aquila; the fourth, that of Symmachus; the fifth, the Septuagint; and the sixth, the version of Theodotus. In some fragments of that vast work which are still extant, we have a specimen of the manner in which the Hebrew was pronounced in the third century, by which it appears that it was very different from that which results from observing the Masoretical points. The following is an instance copied from the beginning of Genesis.

According to ORIGEN.

Brêshith bara Elôeim eth asamaim oueth aares.
Ouaares aietha Thôau ouboou oudsckh al phne The-
ôm ourouê elôeim marapheth al phne amaim.
Oûômer elôeim ici ôr ouiei ôr.

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Ouair elôeim eth aôr khi tôb ouiabdel elôeim bèn aôr
oubên aôsfekh.

According to the MASORITES.

Bereshith bara Elohim eth ashamajim veeth aaretz.

Veaaetz ajetha thoou vaboou, vekhoshek gnal pené
theom verouakh clohim merakhepheth gnal pené ham-
mâim.

Vaïomer elohim jehi or, vajehi or.

Vajare elohim eth aor ki tob vajabedel elohim bein
aor oubein hakkhoshek.

Upon the whole, we presume to give it as our opinion, that in the most early periods, the vowels, *aleph, he, jod* or *yod, vaw* or *waw*, and perhaps *oin* or *ajin*, were regularly written wherever they were founded. This to us appears plain from the practice of the ancient Greeks. It is agreed on all hands that the Samaritan and Phœnician alphabets were the same; and that the former was that of the Jews originally. The Phœnicians certainly wrote the vowels exactly, for so did the Greeks who copied their alphabet: If the Phœnicians wrote their vowels, so then did the Jews of the age of Cadmus; but Cadmus was contemporary with some of the earliest judges of Israel; the consequence is evident, namely, that the Jews wrote their vowels as late as the arrival of that colony-chief in Greece. We ought naturally to judge of the Hebrew by the Chaldaic, Syriac, and Arabian, its sister dialects. All these languages in ancient times had their vowels regularly inserted; and why not the Hebrew in the same manner with the rest?

37
and the
practice of
the ancient
Greeks.

As these first vowels, which were coeval with the other letters, often varied in their sound and application, the points, in all appearance, were first invented and employed to ascertain their different sounds in different connections. Other marks might be invented to point out the various tones of voice, like the *τῶνοι*, or accents, with which the vowels were to be enounced, as was done among the later Greeks. In process of time, in order to promote celerity of writing, the vowels were omitted, and the points substituted in their place.

Before we conclude our observations on the Hebrew language, we ought, perhaps, to make an apology for omitting to interlard our details with quotations from the two Talmuds, the Mishna, the Gemara, the Cabbalas, and a multitude of rabbinical writers who are commonly cited upon such an occasion. We believe we could have quoted almost numberless passages from the two Buxtorfs, Father Morin, Capellus, and other Hebrew critics, with no great trouble to ourselves, and little emolument to the far greater part of our readers. But our opinion is, that such a pedantic display of philological erudition would probably have excited the mirth of our learned, and roused the indignation of our unlearned, readers. Our wish is to gratify readers of both descriptions, by contributing to the edification of one class without disgusting the other.

We cannot, we imagine, fairly take leave of the sacred language without giving a brief detail of those excellencies which, in our opinion, give it a just claim to the superiority over those other tongues which have sometimes contended with it for the prize of antiquity.

Hebrew Language. Hebrew Language.
quity: and of these the following in our apprehension deserve particular notice.

38
Excellencies of the Hebrew language.

If this language may claim any advantage over its antagonists, with respect to its being rather a mother than a daughter to any of them, it is undoubtedly in consequence of its simplicity, its purity, its energy, its fecundity of expressions and significations. In all these, notwithstanding its paucity of words, it excels the vast variety of other languages which are its cognate dialects. To these we may add the significancy of the names, both of men and brutes; the nature and properties of the latter of which are more clearly and more fully exhibited by their names in this than in any other tongue hitherto known. Besides, its well authenticated antiquity and the venerable tone of its writings surpass any thing left upon record in any other dialect now extant in the world. These extraordinary qualities excite our admiration at present under every disadvantage; and from this circumstance we may infer its incomparable beauty in the age of the Jewish legislator, and what effects it would naturally produce, could we know it now as it was spoken and written in the days of David and Solomon.

As far, however, as we understand it in its present mutilated condition, and are able to judge of its character from those few books that have come down to our time, we plainly perceive that its genius is simple, primitive, natural, and exactly conformable to the character of those uncultivated patriarchs who used it themselves, and transmitted it to their descendants in its native purity and simplicity. Its words are comparatively few, yet concise and expressive; derived from a very small number of radicals, without the artificial composition of modern languages. No tongue, ancient or modern, can rival it in the happy and rich fecundity of its verbs, resulting from the variety and significancy of its conjugations; which are so admirably arranged and diversified, that by changing a letter or two of the primitive, they express the various modes of acting, suffering, motion, rest, &c. in such a precise and significant manner, that frequently in one word they convey an idea which, in any other language, would require a tedious paraphrase. These positions might easily be illustrated by numerous examples; but to the Hebrew scholar these would be superfluous, and to the illiterate class neither interesting nor entertaining.

To these we may add the monosyllabic tone of the language, which, by a few prefixes and affixes without affecting the radix, varies the signification almost at pleasure, while the method of affixing the person to the verb exhibits the gender of the object introduced. In the nouns of this language there is no flexion except what is necessary to point out the difference of gender and number. Its cases are distinguished by articles, which are only single letters at the beginning of the word: the pronouns are only single letters affixed; and the prepositions are of the same character prefixed to words. Its words follow one another in an easy and natural arrangement, without intricacy or transposition, without suspending the attention or involving the sense by intricate and artificial periods. All these striking and peculiar excellencies combined, plainly demonstrate the beauty, the stability, and antiquity of the language under consideration.

We would not, however, be thought to insinuate that this tongue continued altogether without changes and imperfections. We admit that many radical words of it were lost in a course of ages, and that foreign ones were substituted in their place. The long sojourning of the Israelites in Egypt, and their close connection with that people, even *quoad sacra*, must have introduced a multitude of Egyptian vocables and phrases into the vulgar dialect at least, which must have gradually incorporated with the written language, and in process of time have become parts of its essence. In Egypt, the Israelites imbibed those principles of idolatry which nothing less than the final extirpation of their polity could eradicate. If that people were so obstinately attached to the Egyptian idolatry, it is not very probable that they would be averse from the Egyptian language. Besides, the Scripture informs us, that there came up out of Egypt a *mixed multitude*; a circumstance which must have infected the Hebrew tongue with the dialect of Egypt. As none of the genuine Hebrew radicals exceed three letters, whatever words exceed that number in their radical state may be justly deemed of foreign extraction.

Some Hebrew critics have thought that verbs constitute the radicals of the whole language; but this opinion appears to us ill founded: for though many Hebrew nouns are undoubtedly derived from verbs, we find at the same time numbers of the latter deduced from the former.

Before we conclude our detail of the Hebrew tongue, ³⁹ Hutchin-
a few of our readers may possibly imagine that we ^{nianian.}
ought to give some account of the Hutchinsonian system; a system so highly in vogue not many years ago. But as this allegorical scheme of interpretation is now in a manner exploded, we shall beg leave to remit our curious Hebraist to Mr Holloway's *Originals*, a small book in 2 vols 8vo, but replete with multifarious erudition, especially in the Hutchinsonian style and character.—*Fides sit penes autorem.*

SECT. II. *The Arabic Language.*

WE now proceed to give some account of the Arabian ⁴⁰ Arabic lan-
language, which is evidently one of the sister dialects ^{guage ori-}
of the Hebrew. Both, we imagine, were originally ^{ginally He-}
the same; the former highly improved and enlarged; ^{brew.}
the latter, in appearance, retaining its original simplicity and rude aspect, spoken by a people of a genius by no means inventive. In this inquiry, too, as in the former, we shall spare ourselves the trouble of descending to the grammatical minutiae of the tongue; a method which, we are persuaded, would neither gratify our learned nor edify our unlearned readers. To those who are inclined to acquire the first elements of that various, copious, and highly improved tongue, we beg to recommend *Erpenii Rudimenta Ling. Arab.*; *Golii Gram. Arab.*; the *Dissertations of Hariri*, translated by the elder Schultens; Mr Richardson's *Persic and Arabic Gram.* &c.

We have pronounced the Hebrew and Arabian sister dialects; a relation which, as far as we know, has been seldom controverted: but we think there is authentic historical evidence that they were positively one and the same, at a period when the one as well as the

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Language.

other appeared in its infant unadorned simplicity. The following detail will, we hope, fully authenticate the truth of our position.

* Gen. x.
25.

“Unto Eber (says the Scripture *) were born two sons. The name of one was Peleg, because in his days the earth was divided; and his brother’s name was Joktan,” or rather Yoktan. This last, says the sacred historian, “had thirteen sons; and their dwelling reached from Mesha (Mocha) to Sephar (A),” a mount of the east. According to this account, the descendants of Yoktan possessed all the maritime coast of Arabia from Mesha (Mocha) to Mount Sephar towards the east of that peninsula. Moses, describing the rivers of paradise, tells us, that one of the branches of that river † “encompassed the whole land of Havilah, where there was great store of gold.” Havilah was the twelfth son of Yoktan, whom the Arabians call Kobtan; and consequently his territory was situated towards the eastern limit of the possessions of the posterity of the youngest son of Eber. Yoktan or Kobtan was too young to be concerned in the building of the tower; and consequently retained the language of his family, which was undoubtedly the Hebrew. His descendants must have carried the same language into their respective settlements, where it must have been transmitted to succeeding generations. The original language of all the tribes of the Arabians who inhabit a vast tract of country along the southern shore, according to this deduction, was that of their father Kobtan, that is, the Hebrew. Indeed, the most learned Arabians of modern times un-animously acknowledge this patriarch as the founder of their language as well as of their nation.

† Gen. ii.
11.

The other districts of Arabia were peopled by the offspring of Abraham. The Ishmaelites, the posterity of that patriarch by Hagar, penetrated into the very centre of the peninsula; incorporated, and in process of time became one people with the Kobtanites. Another region was possessed by the children of the same holy man by Cheturah his second wife. The Moabités, Ammonites, Edomites, Amalekites, &c. who settled in the various regions of Arabia Petraea, were all branches of Abraham’s family, and used the same language with their great progenitor. The Scripture indeed speaks of people who inhabited the country last mentioned prior to the branches of Abraham’s family; but these, according to the same history, were extirpated by the former. The conclusion then is, if we credit the Mosaic account, that all the inhabitants of the three divisions of Arabia did, in the earliest periods, universally use the Hebrew tongue.

There was, we are sensible, a region of Arabia inhabited by the Cushim, or descendants of Cush. This district was situated on the confines of Babylonia. Our translators have confounded this country with the modern Ethiopia; and have consequently ascribed the exploits of the Arabian Cushim to the Ethiopians. The Arabian kings of Babylon were of those Cushim. These were conquered and expelled Babylonia by the Chasdim. These spoke the Chaldean dialect, as will appear when we come to speak of that of the Abyssinians.

Here the candid reader is desired to reflect that the Hebrew and Chaldaic are cognate dialects.

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The foregoing proofs, deduced from the Mosaic history, will be corroborated by a mass of internal evidence in the succeeding parts of our inquiry.

The Arabic tongue, originally pure Hebrew, was in process of time greatly transformed and altered from its simple unpolished state. The Arabians were divided into many different tribes; a circumstance which naturally produced many different dialects. These, however, were not of foreign growth. No foreign enemy ever conquered those independent hords. The Persians, Greeks, and Romans, sometimes attempted to invade their territories; but the roughness of the ground, the scarcity of forage, the penury of water, and their natural bravery, always protected them. They were indeed once invaded by the Abyssinians or Ethiopians with some show of success; but these invaders were in a short time expelled the country. Their language, of consequence, was never adulterated with foreign words or exotic phrases and idioms. Whatever augmentations or improvements it received were derived from the genius and industry of the natives, and not from adventitious or imported acquisitions. From this circumstance we may justly infer, that the Arabian tongue was a long time stationary, and of course differed in no considerable degree from its Hebrew archetype. The learned Schultens, in his Commentary on Job, hath shown, to the conviction of every candid inquirer, that it is impossible to understand that sublime composition without having recourse to the Arabic idioms. That patriarch was a Chuzite. His country might be reckoned a part of Arabia. His three friends were actually Arabians, being the descendants of Ishmael and Esau. His country bordered upon that of the predatory Chaldeans, who were an Arabian banditti. When we consider all these circumstances *in cumulo*, we are strongly inclined to believe that the book of Job was actually written in Arabic, as the language stood at that period; which, according to the most probable opinion, could not have been later than the age of Moses. The learned are generally agreed that this whole book, the three first chapters excepted, is a poetical composition, replete with the most brilliant and most magnificent imagery, the boldest, the justest, and most gorgeous tropes and allusions, and a grandeur of sentiment wholly divine. Whoever has read the poetical compositions of the modern Arabians, on divine subjects, with any degree of taste, will, we flatter ourselves, discover a striking similarity both of diction and sentiment. Be this as it may, we think there is no reason to conclude that the Arabic dialect deviated much from the Hebrew standard prior to the Christian era.

Of those different dialects which prevailed among the various tribes among which the peninsula of Arabia was divided, the principal were the Hemyaret and the Koreish. Though some of these were tributary to the Tobbas, or Hemyaret sovereign of Arabia Felix, yet they took no great pains to cultivate the language of that province, and of course these people did not thoroughly

(A) Sephar, in the Septuagint Σοφρα, and in some editions Σοφρα: hence probably Σοφριε. Orig. in Job. cap. xxii. ver. 14. Φασιδι τινεσ των Εβραίων Σοφριε την Αφριζην εναντι.

41
Gradually
deviated
from that
simplicity.

42
The two
principal
dialects of
Arabia.

Arabic Language roughly understand it. As for the independent tribes, they had no temptation to cultivate any other language than their own.

The Koreish tribe was the noblest and the most learned of all the western Arabs; and the kaaba, or square temple of Mecca, was before the era of Mohammed solely under their protection. This temple drew annually a great concourse of pilgrims from every Arabian tribe, and indeed from every other country where the Sabian religion prevailed. The language of the Koreish was studied with emulation by the neighbouring tribes. Numbers of the pilgrims were people of the first rank, and possessed all the science peculiar to their country or their age. Great fairs were held during their residence at Mecca, and a variety of gay amusements filled up the intervals of their religious duties. In these entertainments literary compositions bore the highest and most distinguished rank; every man of genius considering not his own reputation alone, but even that of his nation or his tribe, as interested in his success. Poetry and rhetoric were chiefly esteemed and admired; the first being looked upon as highly ornamental, and the other as a necessary accomplishment in the education of every leading man. An assembly at a place called *Ocaih*, had been in consequence established about the end of the sixth century, where all were admitted to a rivalship of genius. The merits of their respective productions were impartially determined by the assembly at large; and the most approved of their poems, written on silk, in characters of gold, were with much solemnity suspended in the temple as the highest mark of honour which could be conferred on literary merit. These poems were called the *Moallabat*, "suspended," or *Modhabebat*, "golden." Seven of these are still preserved in many European libraries.

43
The dialect of the Koreish became the most polite, any why.

From this uncommon attention to promote emulation, and refine their language, the dialect of the Koreish became the purest, the richest, and the most polite, of all the Arabian idioms. It was studied with a kind of predilection; and about the beginning of the seventh century it was the general language of Arabia, the other dialects being either incorporated with it, or sliding gradually into disuse. By this singular idiomatic union the Arabic has acquired a prodigious fecundity; whilst the luxuriance of synonyms, and the equivocal or opposite senses of the same or similar words, hath furnished their writers with a wonderful power of indulging, in the fullest range, their favourite passion for antithesis and quaint allusion. One instance of this we have in the word *veli*; which signifies a *prince*, a *friend*, and also a *slave*. This same word, with the change of one letter only, becomes *valli*; which, without equivocation, imports a *sovereign*. Examples of this kind occur in almost every page of every Arabic dictionary.

44
This superiority modern.

But all those advantages of this incomparable language are merely modern, and do not reach higher than the beginning of the sixth century. Prior to that era, as we have observed above, a variety of dialects obtained; and as the Arabs were by their situation in a manner sequestered from all the rest of mankind, it may not perhaps be superfluous to inquire briefly into the cause and origin of this instantaneous and universal change.

For a course of more than 20 centuries, the Arabians had been shut up within the narrow limits of their own

peninsula, and in a great measure secluded from the rest of the world. Their commerce with India was purely mercantile, and little calculated to excite or promote intellectual improvements. They traded with the Egyptians from time immemorial; but since the invasion and usurpation of the pastor kings, every shepherd, that is, every Arabian, was an abomination to the Egyptians. From that quarter, therefore, they could not derive much intellectual improvement. Besides, when an extensive territory is parcelled out among a number of petty septs or clans, the feuds and contests which originate from interfering interests and territorial disputes, leave but little time, and less inclination, for the culture of the mind. In these circumstances, the military art alone will be cultivated, and the profession of arms alone will be deemed honourable. Of consequence, we find that, in the general opinion, poetry, rhetoric, and the profession of arms, were the only sciences cultivated by the people in question. As for the science of arms, we are convinced that it was both studied and practised at a very early period; but as to the two former, we imagine they were very late acquisitions, and sprung from some circumstance external and adventitious.

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The tribe of the Koreish were much engaged in commerce. They exported frankincense, myrrh, cassia, galbanum, and other drugs and spices, to Damascus, Tripoli, Palmyra, and other commercial cities of Syria and its neighbourhood. Upon these occasions the Arabian traders must have become acquainted with the Greek language, and perhaps with the more amusing and affecting parts of the Grecian literature. They might hear of the high renown of Homer and Demosthenes; and it is not impossible that some of them might be able to read their compositions. Every body knows with what unremitting ardour the learned Arabs, under the first khaliſs, perused and translated the philosophical works of the Grecian sages. The very same spirit might animate their predecessors, though they wanted learning, and perhaps public encouragement, to arouse their exertions. From this quarter, we think, the Arabs may have learned to admire, and then to imitate, the Grecian worthies.

The Ptolemies of Egypt were the professed patrons of commerce as well as of learning. Under these princes all nations were invited to trade with that happy country. The Arabs, now no longer fettered by Egyptian jealousy, carried their precious commodities to Alexandria; where the Grecian literature, though no longer in its meridian splendor, shone however with a clear unfaded lustre. The court of the first Ptolemies was the retreat of all the most celebrated geniuses of Greece and of the age; in a word, Alexandria was the native land of learning and ingenuity. Here the ingenious Arab must have heard the praises of learning incessantly proclaimed; must have been often present at the public exhibitions of the poets and orators; and even though he did not understand them exactly, might be charmed with the melody of the diction, and struck with surprise at their effects on the audience. The reader will please to reflect, that the Arabian traders were the first men of the nation, both with respect to birth, learning, and fortune. These wise men, to use the language of Scripture, inspired with the natural curiosity of their race, might hear of the celebrated Olympic games, the public recitations before that assembly, and the

45
Institution at Mecca similar to the Olympic games. the

Arabic
Language.

the glorious prize bestowed upon the conquerors. Such information might animate them to institute something parallel at Mecca, with a view to improve their language, and at the same time to derive honour and emolument to themselves. The Koreishim might promise themselves the like advantages from the establishment of the fair and assembly at Ocadh, as the natives of Elis drew from the institution of the Olympic games. For these reasons, we conjecture, the literary competitions at the place just mentioned were instituted at so late a period, though the nation had existed more than 2000 years before the establishment of this anniversary. Upon the whole, we are inclined to believe, that the Arabs, notwithstanding all the fine things recorded of them by their own poetical historians, and believed perhaps too easily by those of other countries, were in the days of ignorance like the earliest Romans, *latrones et semibarbari*. For our part, we think it by no means probable, that a people of that character should, after so long a course of years, have stumbled upon so laudable and so beneficial an institution, without taking the hint from some foreign one of a similar complexion. This we acknowledge is only a conjecture, and as such it is submitted to the judgment of the reader.

There were, as has been observed above, two principal dialects of the original Arabic: The Hamyarite spoken by the genuine Arabs, and the Koreishite or pure Arabic, which at last became the general language of that people. The former of these inclined towards the Syriac or Chaldean; the latter being, according to them, the language of Ishmael, was deeply tinged with the Hebrew idiom. The oriental writers tell us that Terah, the grandfather of Hamyar, was the first whose language deviated from the Syriac to the Arabic. Hence, say they, the Hamyaritic dialect must have approached nearer to the purity of the Syriac, and of consequence must have been more remote from the true genius of the Arabic than that of any of the other tribes. The fact seems to stand thus: The Hamyarites were neighbours to the Chaldeans and Syrians, and consequently were connected with those people by commerce, wars, alliances, &c. This circumstance introduced into their language many phrases and idioms from both these nations. That Terah was concerned in adulterating the dialect of the Hamyarites, is a mere oriental legend, fabricated by the Arabs after they began to peruse the Hebrew Scriptures. The Koreish being situated in the centre of Arabia, were less exposed to intercourse with foreigners, and therefore preserved their language more pure and untainted.

46
The Koran
written in
the Koreish
dialect.

The learned well know, that the Koran was written in the dialect of the Koreish; a circumstance which communicated additional splendor to that branch of the Arabian tongue. It has been proved, that the language of the original inhabitants of Arabia was genuine Hebrew; but upon this supposition a question will arise, namely, whether the Arabs actually preserved their original tongue pure and unsophisticated during a space of 3000 years, which elapsed between the deluge and birth of Mohammed? or, whether, during that period, according to the ordinary course of human affairs, it underwent many changes and deviations from the original standard?

The admirers of that language strenuously maintain the former position; others, who are more moderate in

their attachment, are disposed to admit the latter. Arabic Chardin observes of the oriental languages in general, Arabic Language. that they do not vary and fluctuate with time like the European tongues*. "Ce qu'il y a de plus admirable, * Voyage, dit il, et de plus remarquable, dans ces langues, c'est, qu'elles ne changent point, et n'ont point changé du tout, soit à l'égard de termes, soit à l'égard du tour: rien n'y est, ni nouveau ni vieux, nulle bonne façon de parler, n'a cessé d'être en credit. L'Alcoran, par exemple, est aujourd'hui, comme il y a mille années, le modele de plus pure, plus courte, et plus éloquente diction." It is not to our purpose to transcribe the remaining part of the author's reflection upon this subject: From the above it plainly appears that he concludes, that the Arabian tongue has suffered no change since the publication of the Koran; and at the same time insinuates, that it had continued invariable in its original purity through all ages, from the days of Kobtan to the appearance of that book. Whether both or either of these sentiments is properly authenticated will appear in the sequel.

The learned Dr Robertson, late professor of oriental languages in the university of Edinburgh, informs us, that the Arabs, in order to preserve the purity of their language, strictly prohibited their merchants, who were obliged to go abroad for the sake of commerce, all commerce with strange women. We know not where this injunction is recorded, but certainly it was a most terrible interdiction to an amorous son of the desert. If such a prohibition actually existed, we suspect it originated from some other source than the fear of corrupting their language. Be that as it may, the Doctor, as well as the great Schultens, is clearly of opinion, that the language in question, though divided into a great number of streams and canals, still flowed pure and limpid in its course.

Our readers who are acquainted with the history of the orientals are already apprized of the steady attachment of those people to ancient customs and institutions. We readily allow, that in the article of Language this same predilection is abundantly obvious; but every oriental scholar must confess, that the style of the Koran is at this day in a manner obsolete, and become almost a dead language. This fact, we believe, will not be questioned. If the Arabian has deviated so very considerably from the standard of the Koran in little more than 1000 years, and that too after an archetype is ascertained; by a parity of reason we may infer, that much greater deviations must have affected the language in the space of 3000 years.

It is universally allowed by such as maintain the unfilled purity of the Arabian tongue, that it was originally the same with the Hebrew, or with the ancient Syriac and Chaldaic. Let any one now compare the words, idioms, and phraseology of the Koran with the remains of those three languages, and we think we may venture to affirm that the difference will be palpable. This circumstance, one would think, indicates in the strongest terms a remarkable alteration.

The Arabs themselves are agreed, that, notwithstanding the amazing fecundity of their language, vast numbers of its radical terms have been irrecoverably lost. But this loss could not be supplied without either fabricating new words or borrowing them from foreign languages. To the latter method we have seen their aver-

47
Means adopted by the Arabs to preserve the purity of their language.

48
The style of the Koran now obsolete,

Arabic Language. fion; and must therefore conclude that they adopted the former.

The Chaldeans, Syrians, and Phœnicians, had made innovations on their language at a very early period, even before conquests were undertaken: We see no reason to suppose that the Arabs did not innovate as well as their nearest neighbours: the Hamyarites did actually innovate.

There are, we think, very strong reasons to believe, that Job was an Arabian, and flourished prior to Moses, perhaps as early as Jacob. The style, the genius, the figurative tone of the composition; the amazing sublimity of the sentiments, the allusions, the pathos, the boldness, the variety, and irregularity, the poetical enthusiasm which pervades the whole poem, strongly breathe the Arabian spirit: indeed the very diction is peculiar to that single book, and differs widely from that of the Psalms and every poetical part of the sacred canon. If we compare this book with Mohammed's Koran, we shall scarce find any resemblance of words or phraseology; but a wonderful similarity of figures, enthusiasm, and elevation of sentiments.

We are then led to conclude, that the Arabic did actually lose and gain a multitude of vocables between the era of its first establishment among the descendants of Joktan and Ishmael, and the birth of the impostor.

The art of writing was introduced among the Arabs at a very late period: Without the assistance of this art, one would think it altogether impossible to preserve any language in its primæval purity and simplicity. Our curious readers may here expect some account of the Arabic characters: the following detail is the most probable one we have been able to collect on that subject.

It is generally agreed*, that the art of writing was known among the Hamyarites or Homerites at a very early period. These people were sovereigns of Arabia during a course of many ages. Their character was somewhat perplexed and confused. It was called *al Mofnad*, from the mutual connection of the letters. The alphabet of these people resembled that of the Hebrews both in the number and order of the letters, and is called *abgad heviz* †, from the first ten letters of the Hebrew alphabet, artificially thrown together. "And this word (says the learned Chardin ‡) *a, b, g, d*, is formed of the four letters which were heretofore the first in the Arabian language, as they are still in that of the Hebrews." The same traveller is positive that these were the ancient characters of the Arabs; that they differed from Cuphite letters, which were afterwards introduced; and that they were furnished with vowel points. These, we imagine, were the first sketches of the Chaldean character, which probably the Hamyarites retained in their pristine unpolished form, after they had been polished and reduced to a more elegant size by the original inventors.

Monuments bearing inscriptions in these characters are, they tell us, still to be seen in some places of Ara-

bia. Some were engraved on rocks; and to these we think it probable that the patriarch Job alludes in those passages where he seems to intimate an inclination to have his sufferings recorded in a book, and graven in the rock for ever. All the Arabians agree, that the dialect of the Hamyarites inclined towards the Syriac or Chaldean. This we have imputed to the connection of that people with the Chaldeans, who lived in their neighbourhood. If the Hamyaritic dialect was infected with the Syriac or Chaldaic, there can be no doubt that they derived their letters from the same quarter.

We conclude then, that the Hamyarites knew the art of writing from the earliest antiquity, and that the letters they employed were the rude Chaldaic in their unimproved state*. Some of the Arabians do indeed hold, that Ishmael was the first author of letters; but that his characters were rude and indistinct, without any interval between letters or words, and that these were adopted by Kedar and his other children: but this tradition hath met with little credit.

With respect to the highly polished Koreishites, it is agreed on all hands, that they were unacquainted with the use of letters till a few years before the birth of Mohammed. Two difficulties here present themselves. The first is, how the Koreishite dialect, without the art of writing, happened to excel all the other dialects of the Arabic tongue, assisted by that art, apparently so necessary for preserving a language in its original purity. The second is still, we think, rather greater, namely, how the Koreish learned that most useful art at so late a period as the sixth century. It is a well known fact, that ever after the Babylonish captivity Arabia swarmed with Jewish villages, in which the art of writing was generally known; and almost at the beginning of the Christian era, multitudes of Christians retired to the same country, in order to avoid the persecutions which they suffered in the Roman empire. In these circumstances, we think it rather strange, that the Koreishites, highly polished and acute as they were, never thought of laying hold on the opportunity of learning an art so very useful. These two problems we leave to be solved by our more learned readers.

But however they be solved, it is universally acknowledged, that the Koreish were ignorant of letters till a few years before the birth of their prophet. Ebn Chalican (B), one of their most celebrated historians, informs us, that Moramer the son of Morra, an Anbarian, a native of Anbaris, a city of Irak (C), first invented alphabetical characters, and taught his countrymen to use them, from whom this noble invention was derived to the Koreishites. These letters, though neither beautiful nor convenient, were long used by the Arabs. They were denominated *Cuphite*, from *Cupha*, a city of Irak. In this character the original copy of the Koran was written. These we think were the original clumsy characters which were retained by the vulgar, after the beautiful square Chaldaic letters were invented, and probably used by priests, philosophers, and the learned

(B) See this whole detail in Dr Pococke's *Specim. Hist. Arab.* p. 250. et seq.

(C) Irak, "Babylonia," from *Erech*, one of the cities built by Nimrod. The Arabians have generally restored the ancient names of places. Thus with them Tyre is *Tzur*, Sidon *Seyd*, Egypt *Mezri*, &c.

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and re-
sembling
the He-
brew in its
phraseology.

* Pococke's
Specim.
Hist. Arab.
50
Art of writ-
ing among
the Ham-
yarites,

† *Ib. ibid.*

‡ Vol. iii.
P. 153.

51
Arabic
Language.

* Pococke
Orat. de
Ling. Arab.

52
Art of writ-
ing among
the Korei-
shites.

Arabic Language. learned in general. These letters are often at this day used by the Arabs for the titles of books and public inscriptions.

* Robert's Claw. Pent. p. 35, 35.

53 Improved about 300 years after Mohammed.

Abauli the son of Mocla*, about 300 years after the death of Mohammed, found out a more elegant and more expeditious character. This invention of Abauli was afterwards carried to perfection by Ebn Bowla, who died in the year of the Hegira 413, when Kader was caliph of Bagdad. This character, with little variation, obtains at this day. As we think this article of some importance, we shall, for the sake of our unlearned readers, transcribe an excellent account of this whole matter from the very learned Schultens.

"The Cuphic character, says he, which had been brought from the region of the Chaldeans to the province of Hejaz, and to Mecca its capital, in the age of Mohammed, was employed by the Koreishites, and in it the Koran was first written. But as this character was rude and clumsy, in consequence of its size, and ill calculated for expedition, Abauli Ebn Mocla devised a more elegant and expeditious one. This person was visir to Arradius the 41st caliph, who began to reign in the year of the Hegira 322. Accordingly, in the 10th century, under this emperor of the Saracens, the form of the Arabian alphabet underwent a change; and the former clumsy embarrassed character was made to give way to the polished, easy and expeditious type. Regarding this expedition alone, the author of the invention left very few vowel characters; and as the Hebrew manner of writing admits five long ones and five short in different shapes, he taught how to express all the vowels, both long and short, suitably to the genius of the language, by three, or rather by two, small points, without any danger of a mistake: an abbreviation truly deserving applause and admiration; for by placing a very small line above $\overset{\curvearrowright}{\text{a}}$ he expressed *a* and *e*; and by placing the same below $\underset{\curvearrowleft}{\text{i}}$ he meant to intimate *i* only. To the other short ones, *o* and *u*, he assigned a small *waw* above. In order to represent the long ones, he called in the *matres lectionis*, the "quiescent letters א, י, ו, ה ;" so that *phata* with *elif* intimated *a* and *o* long, i. e. *kametz* and *cholem*; *jod* placed after *kefram* became *tzeri* and *chirek* long. *Waw* annexed to *damma* made *schurek*."

In this passage, the great orientalist acknowledges that the visir above mentioned, who carried the Arabian alphabet to the pinnacle of perfection, invented and annexed the vowel points for the sake of ease and expedition in writing; from which we may infer, that prior to the tenth century the Arabians had no vowel points; and consequently either read without vowels, or contented themselves with the *matres lectionis* above mentioned.

The design of the author of the invention, in fabricating these points, was confessedly ease and expedition in writing; a circumstance which furnishes a violent presumption that the Hebrew vowel-points were devised and annexed at some late period for the very same purposes.

Some, indeed, have gone so far as to affirm that the Arabians were the original fabricators of the vowel-points. "The Arabians † (says the learned Dr Gregory Sharp) were the original authors of the vowel-points. They invented three, called *fatha*, and *damma*, and *kefra*: but these were not in use till several years

† Diff. on the Origin of Lan. &c.

after Mohammed; for it is certain that the first copies of the Koran were without them. The rabbis stole them from the Arabs." This, however, is carrying the matter too far, since it is certain that the Jews were acquainted with the points in question long before the period above-mentioned.

Though it is not our intention to enter into a minute detail of the peculiarities of this noble language, we cannot omit observing one thing, which indeed belongs to grammar, but is not generally taken notice of by the Arabic grammarians. The roots of verbs in this dialect are universally trilateral; so that the composition of the 28 Arabian letters would give near 22,000 elements of the language. This circumstance demonstrates the surprising extent of it: for although great numbers of its roots are irrecoverably lost, and some perhaps were never in use; yet if we suppose 10,000 of them, without reckoning quadrilaterals to exist, and each of them to admit only five variations, one with another, in forming derivative nouns, the whole language would then consist of 50,000 words, each of which may receive a multitude of changes by the rules of grammar.

54 Surprising extent of the Arabic language.

Again, the Arabic seems to abhor the composition of words, and invariably expresses very complex ideas by circumlocution; so that if a compound word be found in any dialect of that language, we may at once pronounce it of foreign extraction. This is indeed a distinguishing feature in the structure of this tongue, as well as of some of its sister dialects. This circumstance has, in our opinion, contributed not a little to the amazing fecundity of that language: for as every ingredient in the composition of a complex idea requires a word to express it, as many words became necessary to complete the language as there were simple ideas to be intimated by discourse. Were all the compounds of the Greek language to be dissolved, as probably once they were, the vocables of that tongue would infinitely exceed their present number.

The Arabic authors boast most unconscionably of the richness and variety of their language. No human understanding, say they, is capacious enough to comprehend all its treasures. Inspiration alone can qualify one for exhausting its sources*. Ebn Chalawalb, a most renowned grammarian of theirs, has spent a whole volume upon the various names of the lion, which amount to 500; another on the names of the serpent, which make up 200. Mohammed al Firancabodius affirms that he wrote a book on the usefulness and different denominations of honey, in which he enumerates 80 of them; and after all, he assures us that he was still far from having exhausted his subject. To excel in a language so amazingly copious, was certainly a proof of uncommon capacity, and considered as no mean talent even among the Koreishites. Hence Mohammed, when some people were expressing their admiration of the eloquence of the Koran, told them that he had been taught by the angel Gabriel the language of Ithmael, which had fallen into desuetude.

In a language so richly replenished with the choicest and most energetic terms, both oratory and poetry were cultivated with ease. All the difficulty consisted in making a choice among words and phrases equally elegant. We may compare one of those poets or orators to a young gentleman, of a taste highly refined, walking into a repository where a profusion of the richest

55 Oratory and poetry of the Arabs.

Arabic
Language.

and most elegant dresses are piled up in wild confusion. Our beau is here distressed with variety; but to be able to choose the most handsome and most becoming, he must have received from nature a superior good taste; which he must likewise have cultivated by assiduous industry, and by associating with the most genteel company.

The orations of the Arabs were of two kinds, metrical and prosaic. The former they compared to pearls set in gold, and the latter to loose ones. They were ambitious of excelling in both; and whoever did so, was highly distinguished. His success in either of those departments was thought to confer honour, not only on his family, but even on his tribe. In their poems were preserved the genealogies of their families, the privileges of their tribes, the memory of their heroes, the exploits of their ancestors, the propriety of their language, the magnificence of banquets, the generosity of their wealthy chiefs and great men, &c. After all, we cannot avoid being of the unpopular opinion, that this mighty parade of eloquence and poetry did not reach backward above two centuries before the birth of Mohammed, as it certainly vanished at the era of the propagation of his religious institutions. The two succeeding centuries were the reigns of superstition and bloodshed. The voice of the muses is seldom heard amidst the din of arms.

The ancient Arabs, at whatever time poetry began to be in request among them, did not at first write poems of considerable length. They only expressed themselves in metre occasionally, in acute rather than harmonious strains. The Proverbs of Solomon, and the book of Ecclesiastes seem to be composed in this species of versification. The prosody of the Arabs was never digested into rules till some time after the death of Mohammed; and this is said to have been done by Al Khalti al Farabidi, who lived in the reign of the caliph Karan of Raschid.

After so many encomiums on the copiousness of the Arabic tongue, one class of our readers may possibly expect that we should subjoin a brief detail of its genius and character; and this we shall do with all possible brevity.

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Genius and
character
of the lan-
guage.

All the primary or radical words of the language are composed of different combinations of consonants by *triads*; so that the various combinations and conjunctions of radicals make more than 10,000, even without including those which may arise from the meeting of guttural letters. From this quality of the language has flowed that stability of the dialect which has preserved it pure and entire for so many thousand years, and secured it from those changes and that fluctuation to which most other tongues are subject.

Perhaps, notwithstanding its copiousness and variety, no other language can vie with the one in question in point of perspicuity and precision. It is possessed of a brevity and rotundity which, amidst the greatest variety, enables it to express with clearness and energy what could not be expressed in any other tongue without tedious circumlocutions. To this purpose we shall beg leave to transcribe a passage from Bishop Pococke's oration on the Arabic language. As we imagine few of our readers who will have the curiosity to peruse this article can be unacquainted with the Latin tongue,

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we shall give it as it stands in the original, without a translation:

Arabic
Language.

“ Neque in nulla certe laudis parte, mira illa qua, non solum verborum in significando, perspicuitate, sed in prolatione, elegantiae et dulcedini caverunt, sedulitas; quoque, non solum accurata, inter literas ex significata proportione, sensus vel intensio, vel remissioni, prout res postulaverit, literarum appositione, subductione, vel juxta organorum, rationem prospexerunt; sed et ne quid delicatulis auribus ingratum, ne quid horridum, aut *αρωματων*, reperiatur, effecerunt. Hoc in genere est, quod nusquam in verbo aliquo, genuinae apud Arabes originis, concurrunt, non intercedente vocalis alicujus motione consonantes, cum vel tres, vel plures, aliis in linguis frequenter colliduntur. Immo neque, si adsint, quae asperitati remedio sint, vocales, quas libet temere tamen committunt consonantes; sed ita rei natura postulat, ut concurrere debeant illa, quae se invicem, sine asperitatis inductione consequi, et inter se connecti non possint; illi vel situs, vel literarum mutatione, eas abjiciendo, inferendo, emolliendo, alifve quibus possent modis, remedia quaerunt; adeo ab omni, quod vel absonum, vel dissonum est, abhorrent. Quod si nobis secus videntur, et asperius sonare ab Arabibus prolata, illud auribus nostris, et usui, non linguae impudandum, nec mollius illis sonare nostra, quam eorum nobis censendum. Quin et gutturalium, quae nobis maxima asperitatis causa videntur, absentiam, ut magnum in lingua Graeca defectum, arguunt Arabes.”

The learned Dr Hunt, late professor of the Hebrew and Arabic languages at Oxford, is of the same opinion with the very learned prelate, part of whose oration we have transcribed above, with respect to the delicacy and elegance of the Arabian language:—“ Nusquam, mihi credite, (inquit ille) auribus magis parcitur quam in Arabia; nulla lingua à *καροφωνια*, alienior quam Arabica. Quamquam enim nonnullae ejus literae minus fortasse suaviter, immo durius etiam sonuerint, ita tamen Arabes eas temperarunt cum lenibus, duras cum molliibus, graves cum acutis miscendo, voces inde non minus auribus jucundae, quam pronuntiatiu faciles confecerint, totique sermoni miram sonorum tam dulcedinem quam varietatem addiderint. Quod quidem orationis modulandae studium in Corano adeo manifestum est, ut primi Islamismi oppugnatores eum librum magica ideo arte scriptum dixerint. Non auribus tantum gratus est Arabisus, sed et animi conceptibus exprimendis aptus, finos suos sententiis semper accommodans, et felici verborum junctura eorum naturam depingens.”

To these we might add quotations from Erpenius's oration on the same subject, from Golius, Schultens, Hottinger, Bochart, and Sir William Jones; besides a whole cloud of oriental witnesses, whose extravagant encomiums would rather astonish than edify the far greater part of our readers. These panegyrics may perhaps be in some measure hyperbolic; but in general we believe them pretty well founded. At the same time we are convinced that the Arabic, however melodious in the ears of a native, sounds harsh and unharmonious in that of an European.

When we consider the richness and variety of the Arabic tongue, we are led to conclude, that to acquire a tolerable degree of skill in its idioms, is a more difficult task than is generally imagined; at least some

57
Difficulty
of acquiring
a thorough
knowledge
of it.

Q q

people

Arabic
Language.

people who have acquired the knowledge of the Greek and Latin, and likewise of the more fashionable modern languages, with facility enough, have found it so. Be that as it may, there are two classes of men who, in our opinion, cannot handsomely dispense with the knowledge of that almost universal tongue: the gentleman, who is to be employed in the political transactions of the most respectable mercantile company upon earth, in the eastern parts of the world; and the divine, who applies himself to investigate the true purport of the sacred oracles: without this, the former will often find himself embarrassed in both his civil and mercantile negotiations; and the latter will often grope in the dark, when a moderate acquaintance with that tongue would make all sunshine around him.

Bochart, Hottinger, Schultens, Pocock, Hunt, and Robertson, &c. have taken wonderful pains, and lavished a profusion of learning, in proving the affinity and dialectical cognation between the Hebrew and Arabic. Much of this labour, we think, might have been spared. We presume to affirm, that no person tolerably versed in both languages can read a single paragraph of the Arabic version of the New Testament, or indeed of the Koran itself, without being convinced of the truth of this position: it is but stripping the latter of its adventitious frippery, and the kindred features will immediately appear.

The learned professors of the university of Leyden were the first who entered upon the career of Arabian learning. To them the European students are principally indebted for what knowledge of that language they have hitherto been able to attain. Though several Italians have contributed their endeavours, yet the fruit of their labours has been rendered almost useless by more commodious and more accurate works printed in Holland.

The palm of glory, in this branch of literature, is due to Golius, whose works are equally profound and elegant; so perspicuous in method, that they may always be consulted without fatigue, and read without languor. Erpenius's excellent grammar, and his memorable dictionary, will enable the student to explain the history of *Taimur* by *Ibni Arabshah*. If he has once mastered that sublime work, he will understand the learned *Arabic* better than most of the Khatabs of Constantinople or of Mecca.

The Arabian language, however, notwithstanding all its boasted perfections, has undoubtedly shared the fate of other living languages; it has gradually undergone such considerable alterations, that the Arabic spoke and written in the age of Mohammed may be now regarded as a dead language: it is indeed so widely different from the modern language of Arabia, that it is taught and studied in the college of Mecca just as the Latin is at Rome.

The dialect of the Highlands of Yemen is said to have the nearest analogy to the language of the Koran, because these Highlanders have little intercourse with strangers. The old Arabic is through all the East, like the Latin in Europe, a learned tongue, taught in colleges, and only to be acquired by the perusal of the best authors.

"*Ut folia in sylvis pronos mutantur in annos, &c.*"

SECT. III. *Of the Chaldean, Phœnician, Ethiopic or Abyssinian, and Egyptian Languages.*

Chaldean
Language,
&c.

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As there is a very strict connection and dialectical analogy among these languages, we have arranged them all under one section; especially since what is observed relating to one of them may, without the least straining, be extended to them all. We shall begin with the Chaldaic.

The Chaldeans, or Chasidim, as they are always called in Scripture, were the descendants of Chesed the son of Nahor, the brother of Abraham. The descendants of this patriarch drove the Cushim or Arabians out of Babylonia, and possessed themselves of that country at a very early period. As these Chasidim or Chaldeans were the posterity of Nahor, the descendant of Heber, they undoubtedly spoke the original Hebrew tongue as well as the other branches of that family. But being an ingenious inventive people, they seem to have polished their language with much care and delicacy of taste.

The only genuine remains of the ancient Chaldaic language are to be found in the Hebrew Scriptures; and those are contained in 268 verses, of which we have 200 in Daniel, reaching from verse 4th chapter 2d to chapter 8th exclusive; in Ezra 67, in chapter 4th, 17 verses; chapter 5th, the same number; chapter 6th, 18 verses; and in chapter 7th, 15: in Jeremiah, chapter 10th, there is extant only one verse. From these fragments, compared with the Hebrew, it plainly appears, that the difference between that language and the Chaldaic is scarce equal to that between the Doric and Ionic dialects of the Greek.

Whatever might have been the form of the most ancient Chaldaic letters, it is generally known that the beautiful square characters, in which the Hebrew Scriptures began to be written after the age of Ezra, were current among them at an era prior to the Babylonish captivity. Those elegant characters were probably the invention of the Chaldean academies, which were established in various parts of that extensive and fertile country.

The Chaldean declensions and conjugations differ so little from the Hebrew modifications, that it would be almost superfluous to dwell upon them in this section. The most effectual way to acquire an idea of the ancient Chaldaic, is to decompound the names confessedly of that dialect, which occur in many places of Scripture. By this method of proceeding, its beautiful structure and expressive energy will be readily comprehended even by the most illiterate classes of our readers. At the same time, we must observe, that the Chaldaic and ancient Syriac bore so near a resemblance to each other, that they have generally been classed under one head.

The first Chaldaic word that occurs in the Old Testament is *bara* "creavit." This word has all along been assigned to the language under consideration; for what reason, we confess we are not able to discover. The greatest part of the Hebrew tongue is now lost. The words *bar*, "a son," and *bara* "creavit," rather *filavit*, may probably be of that number. Another Scripture word which is often quoted, and always ascribed either to the Syriac or Chaldaic, is *igar* or *jegar* *sahadutha*,

Connection
of the
Chaldean,
Phœnician,
Ethiopic,
and Egyptian
languages.

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differs little
from the
Hebrew.

Chaldean Language, &c. *fahadutha*, which signifies "a monument of witnesses." Every body knows, that when Jacob and Laban made their compact, the latter denominated the heap of stones reared upon that occasion in this manner; while the former called it *Galeed*, as we now write and pronounce it. This pronunciation, however, does not appear to us altogether genuine. The word is probably compounded of *gal*, *cumulus*, "a heap," and *chad*, *eternitas*, *seculum*, "eternity, an age:" so that *galchad*, or *galaad* as it came to be written afterwards, signified an "everlasting heap." Laban then had respect to the end for which the monument was erected; but Jacob alluded to its duration. It appears, however, upon this and every other occasion, when Chaldaic words are mentioned, that *a*, was a favourite letter both with the Syrians and Chaldeans. We may likewise observe, that the same people always changed the Hebrew *shin* into *thau*, in order to avoid the serpentine sound of that consonant.

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Its proper names pure Hebrew.

The Chaldaic names of gods, men, places, &c. which occur in Scripture, appear to be no other than Hebrew polished and improved. *Bel*, *Belus* in Latin, is evidently *בעל Baal*, or we think rather *בעל Bechel*. The Phœnicians, and sometimes the Hebrews, used it to signify *the most high*. The Chaldeans used their word *Bel* for the same purpose; and because this word originally imported the *High One*, they dignified their first monarch with that name. They denominated their capital city *Ba-Bel*, which imports the *temple of Bel*, and afterwards *Babylon*, which intimates *the abode or dwelling of our lord the sun*. *Nebo* was a name of the moon among the Babylonians, derived from the Hebrew *נבא nabah*, *vaticinari*, "to prophecy." *Azer* was the planet Mars, from *אזר Azer* or *Ezur*, *accinxit*, "to gird," alluding to the girding on of arms. *Ahad* was an Assyrian name of the sun*, a word deduced from the Hebrew *אהד ahad*, *unus*, "one." *Netzar* was the name of an Arabian idol†, which often occurs in the composition of Babylonian names. In Arabic it signifies an *eagle*: we think, however, that the word is the Hebrew *נצר natzar*, *custodivit, servavit*, "to keep, to preserve." To these names of deities many more might be added, which the nature of our design will not allow us to mention.

* *Merab.*
lib. i. c. 23.
† *Pococke*
Specim.
Hist. Arab.

Almost all the Chaldean proper names which occur either in sacred or profane history are evidently of Hebrew original, or cognate with that language. We shall subjoin a few examples: *Nabonassar* is evidently compounded of *Nabo* and *nazur*, both Hebrew words. *Nabopolassar* is made up of *Nabo-Pul*, the same with *Bel*, and *Azer* or *Azor*, above explained, *Belefsis* is made up of *Bel* and *אש Esha*, "fire." *Nebuchadnezzar*, *Belshazzar*, *Beltishazzar*, *Neriglissar*, *Nebuzaradan*, *Rabmag*, *Rabfarris*, *Nergal Sharezer*, *Rabshakeh*, *Ezrahaddon*, *Merodach*, *Evil Merodach*, and numberless others, are so manifestly reducible to Hebrew vocables, when decomposed, that the oriental scholar will readily distinguish them.

Names of places in the Chaldaic are likewise so nearly Hebrew, that nothing but the dialectical tone separates them. Thus *Ur* of the Chaldeans is actually *אור light*, that city being sacred to the sun; *Sippora* is plainly the Hebrew word *Zipporah*; *Carchemish*, a city on the Euphrates, is evidently compounded of *Kir* or *Kar* "a city," and *Chemosh*, a name of the sun. In short,

every Chaldean or old Syrian word now extant, without any difficulty, bewray their Hebrew original. As for their dialectical differences, these we remit to the Chaldaic grammars and lexicons.

Chaldean Language, &c.

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Phœnician language derived from the Hebrew.

We now proceed to the consideration of the Phœnician language, which is known to have been that of the ancient Canaanites. That this was one of the original dialects, and consequently a cognate of the Hebrew, is universally acknowledged. Instead therefore of endeavouring to prove this position, we may refer our readers to the works of the learned Mr Bochart, where that author has in a manner demonstrated this point, by deriving almost all the names of the Phœnician colonies from the Hebrew, upon the supposition that the dialect of those people was closely connected with that tongue. St Augustine, *de Civitate Dei*, has observed, that even in his time many of the vulgar in the neighbourhood of Carthage and Hippo spoke a dialect of the old Punic which nearly resembled the Hebrew. Procopius, *de bello Goth.* informs us, that there existed even in his days in Africa a pillar with this inscription in Hebrew, "We flee from the face of Joshua the robber, the son of Nun." The names of all the ancient cities built by the Carthaginians on the coast of Africa are easily reducible to a Hebrew original. The Carthaginian names of persons mentioned in the Greek and Latin history, such as Himilco, Hamilcar, Asdrubal, Hannibal, Hanno, Dido, Anna or Hannah, Sophonisba, Gisgo, Maharbal, Adherbal, &c. all breathe a Hebrew extraction.

The Greeks borrowed a great part of their religious worship from the people of whose language we are treating; of consequence, the names of most of their gods are Phœnician. Almost every one of these is actually Hebrew, as might easily be shown. The names of persons and places mentioned in the fragments of Sanchoniathon, preserved by Eusebius, are all of Hebrew complexion. The names mentioned in the Hebrew scriptures of places which belonged to the Canaanites prior to the invasion of the Israelites under Joshua, are as much Hebrew as those which were afterwards substituted in their stead. The Punic scene in Plautus has been analysed by Bochart and several other learned men, by whom the language has been clearly proved to be deduced from the Hebrew, with some dialectical variations.

The island of Malta (Melita now) was inhabited by a colony of Phœnicians many ages before the Moors took possession of it. Among the vulgar of that island many Punic vocables are current to this day, all which may be readily traced up to the Hebrew fountain. To these we may add many inscriptions on stones, coins, medals, &c. which are certainly Phœnician, and as certainly of Hebrew extraction. We have thrown together these few hints without pursuing them to any great length, as we deemed it unnecessary to dwell long on a point so hackneyed and so generally acknowledged.

Before we proceed to treat of the ancient language of the Ethiopians, we find ourselves obliged to hazard a few strictures on the origin of that ancient nation. If we can once settle that single point, the discovery will open an avenue to their primitive dialect, the article about which we are chiefly concerned in the present discussion.

62
Origin of the Ethiopians.

In our Section concerning the Hebrew language, we were led often to mention the patriarch Cushi the eldest son of Ham. The posterity of this family-chief, under

Chaldean
Language,
&c.

his son Nimrod, possessed themselves of Shinar, afterwards denominated *Chaldea*. These were probably the Arabians whose kings (according to Eusebius, Africanus, and other ancient chronologers) reigned in Babylon during several successive generations. These were the Cushim or Cushites, whom the learned Mr Bryant has conducted over a great part of the world, and to whose industry and ingenuity he has ascribed almost all the inventions, arts, sciences, laws, policy, religions, &c. which distinguished mankind in the earliest ages.

In process of time, the posterity of Chafid or Chafed, called *Chafidim* or *Chafdim*, in the east, and *Chaldeans* in the west, drove out the Cushim, and seized upon their country. The Cushim retired westward, and spread themselves over that part of Arabia situated towards the south-east. They probably extended themselves over all the eastern part of that peninsula from the sea to the wilderness between Arabia and Syria. These were the Ethiopians mentioned in Scripture by a very unpardonable inadvertency of our translators. These, then, we think, were the primitive Cushim.

* *Antiq. Jud.* lib. i. c. 7.

Josephus informs us*, that all the Asiatics called the Ethiopians of Africa by the name of *Cushim*. This denomination was not given them without good reason: it imports at least, that they deemed them the descendants of Cush; it being the constant practice of the orientals in the early ages to denominate nations and tribes from the name of their great patriarch or founder. The name *Cushim* must then have been given to the Ethiopians, from a persuasion that they were the progeny of the son of Ham who bore that name. By what route soever the Cushim penetrated into that region of Africa which was called by their name, it may be taken for granted that they were the descendants of Cush above mentioned.

It has been observed above, that the posterity of Cush possessed the country of Shinar or Chaldea at a very early period, but were expelled by the Chafidim or Chaldeans. Upon this catastrophe, or perhaps somewhat later, a colony from the fugitive Cushim transported themselves from the south and south-east coast of Arabia over the sea, which lies between that country and Ethiopia. However imperfect the art of navigation might be in that age, the distance was so small that they might easily enough make a voyage cross that narrow sea in open boats, or perhaps in canoes. However that may have been, it cannot be doubted that the tribes on both sides of that branch of the sea were kindred nations.

63.
Their language originally Chaldean.

If, then, both the northern and southern Cushim sprung from the same stock, there can be no doubt that both spoke the same language. The language of the Babylonian Cushim was Chaldaic, and of consequence that of the Ethiopian Cushim was the same. We may therefore rest assured, that whatever changes the Ethiopian dialect may have undergone in the course of 3000 years, it was originally either Chaldaic, or at least a branch of that language. Scaliger informs us, that the Ethiopians call themselves Chaldeans; and that, says he, not without reason, because of those many sacred and profane books which are extant among them, the most

elegant and most beautiful are written in a style near that of the Chaldean or Assyrian. Marianus Victorius, who was the first that reduced the Ethiopic tongue to the rules of grammar, tells us, in his *Prooimium*, "that the Ethiopians call their tongue Chaldaic; that it springs from the Babylonian; and is very like the Hebrew, Syriac, and Arabic: At the same time (he concludes), that this language may be easily learned by those who are masters of the Hebrew." The learned Bochart, and Bishop Walton in his *Proleg.* are clearly of the same opinion.

Chaldean
Language,
&c.

The vulgar letters of the Ethiopians, according to Diodorus Siculus, were the same with the sacred characters of the Egyptians (D). From this account, if the Sicilian may be trusted, the sacred letters of these people, concerning which so many wise conjectures have been formed, were actually Chaldaic. To carry on this investigation a little farther, we may observe, that Sir William Jones seems to have proved, by very plausible arguments, that the Sanscrit characters were deduced from the Chaldaic. This circumstance affords a presumption that the Ethiopian Cushim were likewise concerned with the Egyptians; who, as is remarked in the Section concerning the *Sanscrit*, probably introduced the religion of the Brahmans into Hindostan. This is advanced as a conjecture only; and yet when we consider the affinity between the Egyptian and Gentoo religions, we are strongly inclined to hope that this surmise may one day be verified by undeniable facts.

The original Ethiopians were a people highly civilized; their laws, their institutions, and especially their religion, were celebrated far and wide. Homer talks in raptures of the piety of the Ethiopians, and sends his gods every now and then to revel 12 days with that devout people. The Sicilian adduces a number of very specious arguments to prove that these two nations had sprung from the same stock. He mentions a similarity of features, of manners, of customs, of laws, of letters, of the fabrication of statues, of religion, as evidences of the relation between those two neighbouring nations. There was, every body knows, a communion, as to sacred rites, between the two countries. The Egyptians sent annually a deputation of their priests, furnished with the portable statues of their gods, to visit the fanes of the devout Ethiopians. Upon this occasion, a solemn religious banquet was prepared, which lasted 12 days, and of which the priests of both nations were partakers. It was, we imagine, a kind of sacramental institution, by which both parties publicly avouched their agreement in the ceremonies of their religion respectively. These observations plainly show, that the most ancient Ethiopians were a people highly civilized; indeed so much, that the Egyptians were at one time contented to be their scholars. The tone of their language was certainly the same with that of the Chaldeans or Arabian Cushim, from whom they are descended. We know not whether there are any books in the ancient Ethiopic now extant; so that it is not easy to produce instances of its coincidence with the Chaldaic. Diogenes Laertius* informs us, that Thrasyllus, in his catalogue

64
Ancient intercourse between the Ethiopians and Egyptians.

* Lib. ix. p. 461. *Cassaub.*

(D) We find the same observation confirmed by Heliodorus (*Ethiop.* lib. x. p. 476.). "The royal letters of the Ethiopians (says he) were the sacred characters of the Egyptians." Cassiodorus likewise assures us, "That the letters inscribed upon the Egyptian obelisks were Chaldean." See Sect. *Sanscrit*.

Chaldean Language, &c. Catalogue of the books composed by Democritus, mentions one, *περὶ τῶν ἐν Μέρῳ ἰσθμῶν γραμμάτων*, concerning the sacred letters in the island of *Meroe* (E); and another concerning the sacred letters in Babylon. Had these books survived the ravages of time, they would in this age of research and curiosity have determined not only the point under our consideration, but the affinity of sacred rites among the Chaldeans, Ethiopians, and Egyptians.

We have now shown that the Ethiopians were a colony of Cushites; that the Cushites were originally sovereigns of Shinar or Chaldea, and consequently spoke either Chaldaic or a dialect of that tongue; that their colonists must have used the same language; that the ancient Ethiopians were a people highly polished, and celebrated in the most early ages on account of their virtue and piety. It has likewise appeared, that the common letters of that people were the sacred characters of Egyptians. These letters, we imagine, were the Coptic; for which see the Section on the *Arabic*. When they were discarded, and the modern substituted in their room, cannot be determined; nor is it, we apprehend, a matter of much importance. We shall therefore drop that part of the subject, and refer our curious and inquisitive readers to the very learned Job Ludolf's (F) excellent grammar and dictionary of the Abyssinian or Gees tongue, where they will find every thing worth knowing on that subject. We shall endeavour to gratify our readers with a very brief account of the modern Ethiopic or Abyssinian tongue; for which both they and we will be obliged to James Bruce, Esq. that learned, indefatigable, and adventurous traveller; who, by his observations on that country, which he made in person, often at the hazard of his life, has discovered, as it were, a new world both to Europe and Asia.

65
Modern
Ethiopic
tongues.

The most ancient language of Ethiopia, which we shall now call *Abyssinia* (its modern name), according to that gentleman, was the *Gees*, which was spoken by the ancient Cushite shepherds. This, we should think, approaches nearest to the old Chaldaic. Upon a revolution in that country, the court resided many years in the province of Amhara, where the people spoke a different language, or at least a very different dialect of the same language. During this interval, the *Gees*, or language of the shepherds, was dropt, and retained only in writing, and as a dead language: the sacred Scriptures being in that tongue only saved it from going into disuse. This tongue is exceedingly harsh and unharmonious. It is full of these two letters D and T, in which an accent is put that nearly resembles stammering. Considering the small extent of sea that divides this country from Arabia, we need not wonder that it has great affinity with the Arabic. It is not difficult to be acquired by those who understand any other of the oriental languages; and as the roots of many Hebrew words are only to be found here, it seems to be absolutely necessary to all those who wish to obtain a critical skill in that language.

66
Ethiopic
alphabet.

The Ethiopic alphabet consists of 26 letters, each of which, by a *virgula* or point annexed, varies its sound

in such a manner as that those 26 form as it were 62 distinct letters. At first they had but 25 of these original letters, the Latin P being wanting: so that they were obliged to substitute another letter in its place. *Paulus*, for example, they call *Taulus*, *Aulus*, or *Caulus*: *Petros*, they pronounced *Ketros*. At last they substituted T, and added this to the end of their alphabet; giving it the force of P, though it was really a repetition of a character rather than the invention of a new one. Besides these, there are 20 others of the nature of diphthongs; but some of them are probably not of the same antiquity with the letters of the alphabet, but have been invented in later times by the scribes for convenience.

Chaldean
Language,
&c.

The Amharic, during the long banishment of the royal family in Shoa, became the language of the court, and seven new characters were of necessity added to answer the pronunciation of this new language; but no book was ever yet written in any other language than *Gees*. There is an old law in the country, handed down by tradition, that whoever shall attempt to translate the Holy Scripture into Amharic or any other language, his throat shall be cut after the manner in which they kill sheep, his family sold to slavery, and their houses razed to the ground.

Before we leave this subject, we may observe, that all the ancients, both poets and historians, talk of a double race of Ethiopians; one in India, and another in Africa. What may have given rise to this opinion it is not easy to discover. Perhaps the swarthy complexion of both people may have led them to this sentiment. Eusebius indeed informs us*, that "a numerous colony of people emigrated from the banks of the Indus, and crossing the ocean, fixed their residence in the country now called Ethiopia." For our part, we are rather inclined to believe that the original Ethiopians transported themselves into India, and there perhaps cooperated with the Egyptians in digging the excavations and framing the statues, some of which are still to be seen in that country, and which we have mentioned in another Section. The Greeks called those people *Αἰθιοπες*, *Æthiopes* we believe, from their sun-burnt countenance; but indeed they were very little acquainted either with the country or its inhabitants.

The most ancient name of Egypt was *Mizraim*, of consequence the Arabians still call it *Mesri*. It was likewise distinguished by other names, such as *Oceana*, *Aeria*, &c. It appears from the sacred historian, that it was inhabited by the descendants of Mizraim the second son of Ham. Mizraim had several sons, who, according to the Scripture account, settled respectively in that country. If we trust to the sacred records, there will be little difficulty in ascertaining the language of the Mizraim. It will appear to be one of the sister dialects of the Hebrew, Phœnician, Arabic, Chaldaic, &c.; and this, to us, appears to be the fact. But the origin of that people, their language, religion, laws, and institutions, have been so warped and confounded, both by their own historians and those of other countries, that one is scarce able to determine what to believe or what

67
Ancient
language
of Egypt a
sister dia-
lect of
Hebrew.

(E) Where the capital of Ethiopia was situated.

(F) A very learned German, who published a grammar and dictionary of the Gees in folio.

Chald. an Language, &c. } to reject. Herodotus, Diodorus Siculus, Strabo, Ptolemy, and most other ancient geographers and historians, are universally agreed, that Egypt, at least that part of it called *Delta*, was overflowed by the sea, and consequently uninhabitable for many centuries after the dispersion of mankind. When we consider the low situation of the *Delta*, and the violent current of the tide from the coast of Phœnicia and Palestine towards that shore, we would be almost tempted to adopt this hypothesis; but the sacred records avouch the contrary. According to them, we find Egypt a populous, rich, and flourishing kingdom, as early as the age of Abraham. Had the Lower Egypt been a pool of stagnating water at any time after the general deluge, we think it could not have been drained, cleared, cultivated, and stocked with inhabitants, so early as the days of Abraham.

* Lib. xiii. *passim.*

Diodorus Siculus, however, is positive that the Egyptians * were a colony of Ethiopians; and this he endeavours to prove by the similarity of features, customs, laws, religious ceremonies, &c. between the two nations. That there was a constant intercourse of good offices between these two branches of the Hamites, cannot be questioned; and that they nearly resembled each other in many respects, is too evident to admit of contradiction. The excavations, originally dug out of the solid rocks of porphyry and marble, in which the natives resided before the plains were drained, have been observed by a most judicious traveller (C) a very few years ago. At the same time, the most accurate and judicious travellers (H) who have visited that region in modern times, are generally of opinion that the land has gained nothing on the sea since the period when Herodotus wrote his description of that country; from which circumstances we may be led to conclude, that the idea of the inundation of the *Delta* is not founded in fact.

But even admitting that the Egyptian *Delta* has acquired nothing from the sea since the age of Herodotus to the present, it certainly does not follow that the region in question was never overflowed by that element; since there are, in many parts of the globe, large tracts of land, certainly once covered with sea, which have continued to this day in the very same situation in which they were 2000 years ago. We leave the decision of this point to the judgement of our readers.

We have already hinted our opinion of the nature of the Egyptian language; but because Egypt is generally thought to have been the native land of hieroglyphics, and because many are of opinion that hieroglyphical characters were prior to alphabetical, we shall hazard a few conjectures with respect to that species of writing.

63
Egyptian
hieroglyphics.

The end of speech, in general, is to enable men to communicate their thoughts and conceptions one to another when present; the use of writing is to perform the same office when people are at so great a distance that vocal sounds cannot mutually reach them. Hieroglyphics are said to have been invented to supply this defect. The most ancient languages were everywhere full of tropes and figures borrowed from sensible objects. As in that stage of society men have not learned

to abstract and generalize, all their ideas are borrowed from such objects as most forcibly strike their senses. This circumstance would naturally suggest to savages the idea of conveying their sentiments to each other, when absent, by delineations of corporeal objects. Thus, if a savage asked a loan of his friend's horse, he might find means to have conveyed to him the figure of that animal; and so of others. This was the very lowest species of ideal communication, and has been styled *picture-writing*.

Chaldean Language, &c. }

Necessity would soon impel our savage correspondents to fabricate a method more extensively useful, which would likewise be suggested by the constant use of the metaphorical mode of speech. Some savage leader, more sagacious than the vulgar herd, would observe that certain sensible objects were fitted, according to the rules of analogy, to represent certain human passions, and even some abstract ideas; and this would be readily enough adopted by the herd as a new improvement. In this case a *horn* might be the emblem of *power*, a *sword* of *bravery*, a *lion* of *fury*, a *fox* of *cunning*, a *serpent* of *malice*, &c. By and by artificial signs might be contrived to express such ideas as could not readily be denoted by bodily objects. This might be called *symbolical writing*. Such was the foundation of the Chinese characters; and hence that prodigious number of letters of which the written language of that people is composed. Farther they could not proceed, notwithstanding their boasted inventive powers; and farther, we believe, no nation ever did proceed, who had once upon a time no other characters but hieroglyphical. The Mexicans had arrived at the very lowest stage of hieroglyphical writing, but had not taken one step towards alphabetical. The Hurons employ hieroglyphical symbols, but never entertained a single idea of alphabetical. Hieroglyphical characters are the images of objects conveyed to the mind by the organs of vision; alphabetic are arbitrary artificial marks of sound, accommodated by compact to convey to the mind the ideas of objects by the organs of hearing. In a word, we think that there is not the least analogy between these two species to con-⁶⁹ Were never
duct from the one to the other: we are therefore of opi- in vulgar
nion, that hieroglyphical characters were never the vul- use;
gar channels of ideal conveyance among civilized people.

We know that in this point we differ from many learned, judicious, and ingenious writers; some of whom have taken much pains to investigate the intermediate stages through which the fabricators of characters must have passed in their progress from hieroglyphical to alphabetical writing. These writers have adopted a plan analogous to Bishop Wilkins's project of an artificial language. In this theory, we own, we are led to suspect that they supposed all mankind were once upon a time *savages*, and were left to hammer out words, as well as characters, by necessity, ingenuity, experience, practice, &c. For our part, we have endeavoured to prove, in our section on the Hebrew language, that alphabetical writing was an antediluvian invention; and we now lay it down as our opinion, that among all those nations which settled near the centre of civilization,

(C) See Mr Bruce's Travels, vol. i.

(H) Mr Bruce, Dr Shaw, Bishop Poccocke, Savary, Volney, &c.

Chaldean Language, &c. tion, hieroglyphics were, comparatively, a modern fabrication.

The Orientals are, at this day, extravagantly devoted to allegory and fiction. Plain unadorned truth with them has no charms. Hence that extravagant medley of fables and romance with which all antiquity is replete, and by which all ancient history is disguised and corrupted. Every doctrine of religion, every precept of morality, was tendered to mankind in parables and proverbs. Hence, says the Scripture, to understand a proverb, the words of the wise, and their dark sayings. The eastern sages involved their maxims in this enigmatical dress for several reasons: to fix the attention of their disciples; to assist their memory; to gratify their allegorical taste; to sharpen their wit and exercise their judgement; and sometimes perhaps to display their own acuteness, ingenuity, and invention.

It was among the ancients an universal opinion, that the most sacred arcana of religion, morality, and the sublime sciences, were not to be communicated to the uninitiated rabble. For this reason every thing sacred was involved in allegorical darkness.

Here, then, we ought to look for the origin of hieroglyphical or picture-writing among the civilized nations of the east. They did not employ that species of writing because they were ignorant of alphabetical characters, but because they thought fit to conceal the most important heads of their doctrines under hieroglyphical figures. The Egyptian priests were most celebrated for their skill in devising those emblematical representations; but other nations likewise employed them. We learn from the fragments of Berosus the Chaldean historian, preserved by Syncellus and Alexander Polyhistor, that the walls of the temple of Belus at Babylon were covered all over with those emblematical paintings. These characters were called *ισγοι*, because they were chiefly employed to represent sacred objects; and *γλυφικα*, because they were originally carved or engraved. Their name points to their original use. Instead of pursuing these observations, which the nature of our design will not permit, we must refer our readers to Herodotus, lib. ii. Diodorus Sic. lib. i. Strabo, lib. xvii. Plut. Isis et Osiris; and among the Christian fathers, to Clem. Alex. Euseb. Præp. Evang.; but chiefly to Horapollo's Hieroglyphica.

From this deduction we would conclude, that this species of writing was an adventitious mode in Egypt, peculiar to the priests, and employed chiefly to exhibit things sacred; and that among all civilized people it did not supersede the use of alphabetical characters, nor did the use of the latter originate from the former. When alphabetical letters were invented, if indeed they were a human invention, they were antecedent to the other in use and extent. The Egyptian priests alone knew the true import of those sacred symbols; and communicated that knowledge first to their own children from generation to generation, then to the initiated, and last of all to the grandees of the nation, all of whom were indeed initiated. The hieroglyphics of Egypt were not then the symbols of any sacred occult language; but signs invented by the priests and prophets or wise men, in order to represent their deities, the at-

tributes and perfections of their deities, and the mysterious arcana of their religion, and many other circumstances relating to objects of importance, which were deemed either too sacred or too important to be imparted to the vulgar.

The Egyptians ascribed the invention of letters to a person whom they called *Thoth**, *Theuth*, or *Thyuth*; the Greeks *Egeus*; and the Romans *Mercurius*. Plato† calls him a god, or a godlike man; Diodorus‡ makes him privy counsellor to Osiris; Sanchoniathon ap. Euseb.§ connects him with the Phœnician Cronus or Saturn. To this Mercury the Egyptians ascribe the invention of all the arts and sciences. He was probably some very eminent inventive genius, who flourished during the first ages of the Egyptian monarchy, and who perhaps taught the rude savages the art of writing.

According to Diodorus Siculus, the Egyptians had two kinds of letters*; the one sacred, the other common: the former the priests taught their own children, the latter all learned promiscuously. In the sacred characters the rites and ceremonies of their religion were couched; the other was accommodated to the ordinary business of life. Clem. Alexand. mentions three different styles of writing employed by the Egyptians. "The pupils, who were instructed by the Egyptians, first learned the order and arrangement of the Egyptian letters, which is called *epistolography*, that is, the manner of writing letters; next, the sacred character, which the sacred scribes employed; lastly, the hieroglyphic character, one part of which is expressed by the first elements, and is called *Cyriologic*, that is, *capital*, and the other *symbolic*. Of the symbolic kind, one part explains properly by imitation; and the other is written tropically, that is, in tropes and figures; and a third by certain enigmatical expressions. Accordingly, when we intend to write the word *sun*, we describe a circle; and when the moon, the figure of that planet appearing horned, conformable to the appearance of that luminary after the change." In this passage we have an excellent description of the three different modes of writing used by the Egyptians; the common, the sacred, and the hieroglyphic. The last he describes according to its three divisions, in exact conformity to our preceding observations.

By the description above translated, it plainly appears, that the sacred character of the Egyptians was entirely different from the hieroglyphic; and by this consideration we are in a good measure justified, in supposing, as we have done all along, that the sacred letters of the Egyptians were actually the Chaldaic. The inscriptions on the obelisks mentioned by Cassiodorus, so often quoted, were certainly engraved in the sacred character; and the character in which they were drawn was that above mentioned. If the sacred letters were Chaldaic, the sacred language was probably the same.

The Egyptians pretended, that the Babylonians derived the knowledge of the arts and sciences from them; while, on the other hand, the Babylonians maintained, that the former had been tutored by them. The fact is, they both spoke the same language; used the same religious rites; had applied with equal success to astrology, astronomy, geometry, arithmetic, and the other sciences;

Chaldean Language, &c.

* Euseb. Præp. Ev. † Phædrus ‡ Lib. i.

§ Prep. Ev.

72 Two kinds of alphabetical characters in Egypt. * Lib. i.

† Stron. lib. v.

78 The sacred letters and language of Egypt Chaldaic.

70 but employed to conceal sacred doctrines from the uninitiated;

71 and posterior in time to alphabetical characters.

Chaldean
Language,
&c.

sciences; of course a rivalry had arisen between the two nations, which laid the foundation of those opposite pretensions.

The most faithful specimen of the vulgar language of the Egyptians, is, we believe, still preserved in the Coptic, which, however, is so replete with Grecisms, that it must be difficult to trace it out.

Under the Ptolemies, the Greek was the language of the court, and consequently must have diffused itself over all the country. Hence, we believe, two-thirds of the Coptic are Greek words, diversified by their terminations, declensions, and conjugations only. To be convinced of the truth of this, our learned and curious readers need only consult Christian Scholtz's Egyptian and Coptic grammar and dictionary, corrected and published by Godfred Woide, Oxford, 1788.

74
The Egyptian and Phœnician languages the same.

The Egyptians and Phœnicians were in a manner cousin-germans, and consequently must have spoken the same language; that is, one of the sister dialects of the Hebrew, Chaldean, Arabian, Cushite, &c.—This is not a mere conjecture; it may be realized by almost numberless examples. It is true, that when Joseph's brethren went down to Egypt, and that ruler deigned to converse with them, they could not understand the Egyptian idiom which he spoke; nor would he, had he been actually an Egyptian, have understood them without an interpreter. The only conclusion from this circumstance is, that by this time the Egyptian had deviated considerably from the original language of mankind. The Irish and Welch, every body knows, are only different dialects of the Celtic tongue; and yet experience proves, that a native of Ireland and another of Wales cannot well comprehend each other's language, nor converse intelligibly without an interpreter. The Erse, spoken in the Highlands of Scotland, and the Irish, are known to be both branches of the old Celtic; yet a Scotch Highlander and an Irishman can hardly understand each other's speech. By a parity of reason, a Hebrew and an Egyptian might, in the age of Joseph, speak only different dialects of the same original tongue, and yet find it difficult to understand one another. The fact seems to be, the Hebrew dialect had been in a manner stationary, from the migration of Abraham to that period; whereas the Egyptian, being spoken by a powerful, civilized, and highly cultivated people, must have received many improvements, perhaps additions, in the course of near two centuries.

75
The vulgar letters of Egypt nearly the same with the Hebrew or Phœnician.

The descendants of Canaan and of Mizraim were strictly connected in their religious ceremonies: they worshipped the same objects, namely, the *Hof of Heaven*; they mourned *Osiris* and *Adonis* in concert; they carried on a joint commerce, and, we think, spoke the same language; we may, therefore, conclude, that their vulgar letters were nearly the same, both in form, disposition, and number. Their original number was probably 16, viz. five vowels, six mutes, simple and middle, four liquids, and the solitary *σ*.—With these, it is likely, was joined a mark of aspiration, or an *h*, such as we have in the Roman alphabet, and find on some Greek monuments. Cadmus was originally an Egyptian; that leader brought a new set of letters into Greece. These are generally deemed to be Phœnician. They were nearly the same with the ancient Pelasgic, as will be

shown in the section of the *Greek language*. The latter, we think, were from Egypt, and consequently the former must have been from the same quarter. Danaus, Perseus, Lelex, &c. were of Egyptian extraction: they too adopted the Cadmean characters, without substituting any of their own.

Chaldean
Language,
&c.

The Jonim, or Ionians, emigrated from Gaza, a colony of Egyptians; and their letters are known to have differed very little from those of Cadmus and the Pelasgi. The conclusion, therefore, is, that the vulgar Egyptian letters were the same with the Phœnician.

We are abundantly sensible that there are found upon Egyptian monuments characters altogether different from those we have been describing. At what time, by what people, and to what language, these letters belonged, we will not pretend to determine. The Ethiopians, the Chaldeans, the Persians, the Greeks, the Romans, the Saracens, have, at different times, been sovereigns of that unhappy country. Perhaps other nations, whose memory is now buried in oblivion, may have erected monuments, and covered them with inscriptions composed of words taken from different languages, perhaps, upon some occasions, whimsically devised, with a view to perplex the curious antiquaries of future ages. Some of these are composed of hieroglyphics intermingled with alphabetical characters, artificially deranged, in order to render them unintelligible. These we do not pretend to develop; because the most inquisitive and sagacious antiquaries are not yet agreed as to their purport and significance.

We shall now go on to show, that most part of the names of persons and places, &c. which have been conveyed down to us, may, in general, be reduced to a Hebrew, Phœnician, Syrian, or Chaldean original. As the first of these languages is most generally known, we shall employ it as our arch-type or standard, beginning with those terms which occur in Scripture.

76
Egyptian names of Hebrew original.

The word *Pharaoh*, the title of the *melech* or king of Egypt, is, we think, compounded of two terms, which plainly discover a Hebrew original. According to an oriental tradition, the first who assumed this title was the sovereign of the *royal shepherds*; a race of people from Arabia and Phœnicia. They conquered Egypt at an early period, and kept possession of it for several centuries. They gloried in the title *מִשְׁפָּחַי*, or *משפחתי*, which, according to Josephus *contra Apion*. signifies "royal shepherds." The word *Pharaoh* seems to be compounded of *פָּר* *Phar*, "a bullock," and *רַחַה*, *Rachah*, "to feed;" hence *פִּרְעָה* *Pharachah*, as we think it ought to be written. The name given to Joseph is evidently of kin with the Hebrew; for *zaphnath* differs very little from the Hebrew verb *tzaphan*, which signifies "to hide, to keep secret;" *Paneah* or *Phaneah*, signifies much the same with the Hebrew *Phanah*, *aspexit*: so that the name actually intimates *one who sees hidden things*; which was certainly the very idea the prince intended to convey by giving him that name.

Potiphar, or *Potipherah*, the name of Joseph's father-in-law, has likewise a dialectical affinity with the Hebrew idiom. In that language *Patah* signifies "to open, to explain," which was one part of the sacerdotal office; and *Phar* imports "a bullock." Potiphar was then

Chaldean Language, &c. then priest of the bullock, that is, the ox, *apis*, sacred to the *sun* (1). This person was priest or *prince of On*, which, according to Cyrillus on Hosea, was an Egyptian name of that luminary. The Hebrew word *hon* or *chon* signifies "power, wealth, sufficiency;" a very proper epithet for the *sun*, who was thought to bestow those blessings. The name of Joseph's wife was *Afenath* or *Afnath*, compounded of *Ishah* "a woman," and *Naiih* or *Neit*, an Egyptian name of "Minerva, a votary of Minerva."

Almost all the names of cities belonging to Egypt which are mentioned in Scripture are evidently Hebrew. To be satisfied as to this position, our curious readers may consult Jamieson's *Spicilegia*, an excellent book very little known. The names of most of the Egyptian deities are significant in the Hebrew tongue; and in that dialect the names appear to have been imposed with great judgement and propriety, plainly indicating some office assigned them, or pointing to some peculiar attribute. We shall produce a few instances.

Osiris was the great divinity of Egypt; he was certainly the *sun*. The Egyptians gave their deities a variety of names in allusion to their various offices and attributes. Jablonki has in a manner wearied himself with tracing the signification of this name. In Hebrew we have *Oshir* "to grow rich, to be enriched." The *sun* may be called the great enricher of nature, and therefore might properly be called by a name alluding to that quality. *Ish* was both the moon and the earth. *Ishah* is the Hebrew word for *woman*, and Horapollo assigns this very derivation. *Anubis* was one of the names of Mercury among the Egyptians: He was always figured with the head of a *dog*. He accompanied *Ish* in her peregrinations in quest of *Osiris*, and frighted away the wild beasts from attacking the princess. In Hebrew, *Nubah* signifies "to bark." Here the analogy, we think, is evident. Many Egyptian names begin with *Can*, such as *Canobus*, *Canopus*, &c. The Hebrew word *Caken* or *Cohen*, Syr. *Con* or *Chon*, intimates both a prince and a priest. *Ob* or *Aub*, in Hebrew, imports "a bottle, a flaggon," any thing round and prominent like the human belly. In the language of Egypt it was often applied to the *sun*, in allusion to his rotundity. In the temple of *Jupiter Ammon* or *Amon*, in the desert of Libya, there was a statue of the god representing the *navel* of the human body, which was probably framed in allusion to this fancy. Hence the *Pythones*, or people who, according to the Scripture, had familiar spirits, were said to prophecy by the inspiration of *Ob*, as the Delphic priestesses did by that of *Apollo*. Again, many Egyptian names end with *firis*, as *Calafiris*, *Termofiris*. This termination is no doubt a cognate of the Hebrew and Chaldean *far* or *zar*, signifying "a prince, or grandee, &c." The river Nile in the Ethiopic dialect is called *Siris*; that is, we believe, the *king of rivers*. The same flood seems to derive the name by which it is generally known, from the Hebrew *nehel*, "a valley, or torrent running down a valley." The same river was often called *Oceanus*, a word composed of *og*, or *oc*, or *och*, which signifies "a king, a leader,"

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Chaldean Language, &c. and the Hebrew *oin*, "a fountain;" so that the word imports the *king of fountains*. The Hebrews always denominated the land of Egypt the land of Mizraim; the Egyptians themselves, in later times, seemed to have called it *Αιγυπτos*, *Ægyptus*, "Egypt," which some think is compounded of *Ai*, Hebrew, "an island, a country, a province," and *Copt* or *Cupt*, "a famous city in that country."

From this specimen, we hope it will appear that the Egyptian language in the more early ages was one of those dialects into which, that of the descendants of the postdiluvian patriarchs was divided, and perhaps subdivided, a few centuries after the deluge. Among all those, we believe, such an affinity will be found, as plainly demonstrates that they originally sprung from one common stock. Here we might easily follow the Egyptian language into Greece; and there we are persuaded we might trace a vast number of Egyptian terms into that tongue, which, however, the nature of this inquiry will not permit. If our learned readers should incline to know more of the affinity of the Egyptian tongue with the others so often mentioned, they may consult Bochart's *Chanaan*, Walton's *Proleg.* Gebelin's *Monde Prim.* Jamieson's *Spicilegia*, &c.

SECT. IV. Of the Persian Language.

THE Persian language is divided into the ancient and modern; the former of which is at this day very imperfectly known, the latter is at present one of the most expressive, and at the same time one of the most highly polished, in the world. We shall, in treating of this language, in compliance with the plan we have all along followed, begin with the ancient.

When Mohammed was born, and ANU'SHIRAVAN, At the birth of Mohammed two languages were generally prevalent in that empire (κ). The one was called *Deri*, and was the dialect of the court, being only a refined and elegant branch of the *Parfi*, so called from the province of which *Shiraz* is now the capital; and that of the learned, in which most books were composed, and which had the name of *Pahlavi*, either from the heroes who spoke it in former times, or from *pahlu*, a tract of land which included some considerable cities of *Iran*: The ruder dialects of both were spoken by the rustics of several provinces; and many of these distinct idioms were vernacular, as happens in every kingdom of considerable extent. Besides the *Parfi* and *Pahlavi*, a very ancient and abstruse tongue was known to the priests and philosophers, called the language of the *Zend*, because a book on religious and moral duties which they held sacred, and which bore that name, had been written in it; while the *Paxend* or comment on that work was composed in *Pahlavi*, as a more popular dialect. The letters of this book were called *zend*, and the language *avesta*.

The *Zend* and the old *Pahlavi* are now almost extinct in *Iran*, and very few even of the Guebres can read it; while the *Parfi* remaining almost pure in *Shabnameh*,

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(1) The Septuagint (Gen. xli. v. 45. and 50.) translate *On* by *Ἡλιοπολις*.

(κ) The moderns call the empire of Persia *Iran*; a name unknown to the ancients.

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 Language.

has, by the intermixture of Arabic words, and many imperceptible changes, now become a new language, exquisitely polished by a series of fine writers both in prose and verse, analogous to the different idioms gradually formed in Europe after the subversion of the Roman empire.

80
 Parfi lan-
 guage, and

The very learned and laborious Sir William Jones is confident that the *Parfi* abounds with words from the Sanscrit, with no other change than such as may be observed in the numerous dialects of India; that very many Persian imperatives are the roots of Sanscrit verbs; and that even the moods and tenses of the Persian verb substantive, which is the model of all the rest, are deducible from the Sanscrit by an easy and clear analogy. From this he infers that the *Parfi*, like the various idiom dialects, is derived from the language of the Bramins. This conclusion, we imagine, is not altogether just, since by the same train of reasoning we may infer that the Sanscrit is derived from the *Parfi*.

The same learned gentleman adds, that the multitude of compounds in the Persian language proves that it is not of Arabic but Indian original. This is undoubtedly true; but though the *Parfi* is not of Arabic original, it does not necessarily follow that it is of Sanscrit. We might with the same propriety, and with an equal show of reason, conclude, that the Greek language is descended of the Sanscrit, because it too abounds with compounds. We may then rest assured, that neither the one nor the other argument adduced by the ingenious president proves that the *Parfi* tongue is a descendant of the Sanscrit.

The gentleman so often mentioned, assures us, that the Zend bears a strong resemblance to the Sanscrit; which, however, it might do without being actually derived from it, since we believe every oriental scholar will find that all the languages from the Mediterranean to the utmost coast of Hindostan exhibit very strong signatures of a common original. The *Parfi*, however, not being the original dialect of Iran or Persia, we shall pursue it no farther at present, but return to give some account of the Pahlavi, which was probably the primitive language of the country. We have observed above, that the Pazend or comment on the Zend was composed in the Pahlavi for the use of the vulgar. This, according to Sir William, was a dialect of the Chaldaic; and of this assertion he exhibits the following proof.

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 the Pahlavi

By the nature of the Chaldean tongue, most words ended in the first long vowel, like *sbemaidá*, "heaven;" and that very word, unaltered in a single letter, we find in the Pazend, together with *lailidá*, "night," *meyá*, "water," *nirá*, "fire," *matrá*, "rain," and a multitude of others, all Arabic or Hebrew, with a Chaldean termination; so *zamar*, by a beautiful metaphor from *pruning trees*, means in Hebrew to *compose verses*, and thence, by an easy transition, to *sing* them; now in Pahlavi we see the verb *zamarúniten*, "to sing," with its forms *zamaráunemi*, "I sing," and *zamsuníd*, "he sang;" the verbal terminations of the Persian being added to the Chaldaic root. All these words are integral parts of the language; not adventitious like the Arabic nouns and verbals engrafted on the modern Persian.

From this reasoning it plainly appears, 1st, That Pahlavi was the ancient language of Persia; and, 2d, That

the ancient Persian was a cognate dialect of the Chaldean, Hebrew, Arabic, Phœnician, &c. M. Anquetil has annexed to his translation of the *Zendavesta* two vocabularies in Zend and Pahlavi, which he found in an approved collection of *Kawayat* or *Traditional Pieces* in modern Persian. His vocabulary of the Pahlavi strongly confirms this opinion concerning the Chaldaic origin of that language. But with respect to the Zend, it abounded with vast numbers of pure Sanscrit words, to such a degree, that six or seven words in ten belonged to that language.

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From this deduction it would appear, that the oldest languages of Persia were Chaldaic and Sanscrit: and that when they had ceased to be vernacular, the Pahlavi and Zend were deduced from them respectively, and the *Parfi* either from the Zend, or immediately from the dialect of the Brahmins: but all had perhaps a mixture of Tartarian; for the best lexicographers assert, that numberless words in ancient Persian are taken from the Cimmerians. With respect to the last of these, we cannot help being of opinion, that colonies of people from the neighbourhood of Persia did transport themselves into Crim Tartary, and perhaps into Europe. These colonists brought along with them those vocables which still occur in their dialect. Emigrants from those quarters must have found their way into Scandinavia, since numberless Persian words are still current in those regions. Perhaps Odin and his followers emigrated from the neighbourhood of Media and Persia, and brought with them the dialect of the nations from whose country they had taken their departure.

82
 derived
 from Chal-
 daic and
 Sanscrit,
 &c.

With respect to the Zend, it might well be a dialect of the Sanscrit, and was probably a sacred language; and if so, concealed from the vulgar, and reserved for the offices of religion. If Zoroastres, or Zaratustá, as the orientals call him, travelled into Egypt, and was initiated in the mysteries of the Egyptian religion, as some pretend he was, he might be instructed in the sacred dialect of that people by the priests under whom he studied. When that philosopher returned into Persia, and became the apostle of a new religion, he might compose the volume of his laws and religious institutions in the sacred language of his Egyptian tutors. This language then became that of the Magi, who concealed it carefully from the knowledge of the uninitiated, as the priests did in Egypt and the Brahmins in Hindostan.

83
 The Zend
 from the
 same
 source.

In our Section on the *Sanscrit* language, we shall give a detail of a number of particulars, which to us seem to furnish a presumption that the language in question was imported from Egypt into Hindostan. We confess there are not sufficient data to improve these presumptions into absolute certainty; but we hope the time is at hand when the worthy members of the Asiatic Society will discover abundant materials to ascertain the truth of this position. We are the rather inclined to adopt this hypothesis, when we consider the character of Zoroastres in connection with that of the Egyptian Cohens and of the Indian Brahmins.

If this opinion should one day appear to be well-founded, we believe the coincidence between the language of the Zend and the Sanscrit will be easily accounted for, without making the Hindoos masters of Iran or Persia, and then driving them back to the shores of the Ganges. That the nations of Turan or Scythia did

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Language.

did actually overrun that country, and make themſelves maſters of a conſiderable part of it at different times, is vouched by the records and traditions of the Perſians themſelves. Upon thoſe occaſions a number of Tartarian words might be introduced into the country, and acquire a currency among the inhabitants. As the annals of ancient Perſia have been long ſince deſtroyed and conſigned to eternal oblivion, it is impoſſible to aſcertain either the extent or duration of theſe irruptions. Indeed the nature of our deſign does not call for that inveſtigation.

84
Proofs
from Scrip-
ture of the
origin of
the Pahlavi.

In order to corroborate the cognation between the Chaldean and Pahlavi languages, we ſhall ſubjoin a few arguments derived from the Moſaic hiſtory, and the other writings of the Old Teſtament. Theſe we believe will be admitted as irrefragable proofs of the poſition above advanced by ſuch as admit the authenticity of thoſe records.

Elam is always allowed to have been the progenitor of the Perſians. This patriarch was the eldeſt ſon of Shem the ſon of Noah; and according to the Moſaic account, his poſterity ſettled in the neighbourhood of the deſcendants of Aſhur, Arphaxad, Lud, and Aram, the other ſons of Shem. The country where they ſettled was denominated *Elymais* *, as late as the beginning of the Chriſtian era. This name was retained till the Saracens conquered and took poſſeſſion of that country. If this was the caſe, as it certainly was, the Elamites or Perſians ſpoke a dialect of the primary language, which, in the firſt Section, we have proved to have been the Hebrew.

* Strabo,
lib. II.

When the four eaſtern monarchs invaded the five cities of the plain in Canaan †, Chedorlaomer king of Elam was at the head of the confederacy. Amraphel king of Shinar, that is Babylon or Chaldea, was one of the allies; Arioch king of Elafar was another; and Tidal, king of ſome ſcattered nations in the ſame neighbourhood, was the fourth. That Chedorlaomer was principal in this expedition, is obvious from the hiſtorian's detail of the ſecond, where that prince is placed firſt, and the reſt are named *the kings that were with him*. This paſſage likewiſe demonſtrates, that Elam, Shinar, and Elafar, lay contiguous, and were engaged in the ſame cauſe. Wherever the country in queſtion is mentioned in Scripture prior to the era of Daniel and Ezra, it is always under the name of *Elam*. To go about to prove this would be ſuperfluous.

† Gen.
chap. xiv.

According to Xenophon ‡, the Perſians knew nothing of horſemanſhip before the age of Cyrus: but that hiſtorian informs us, that after that monarch had introduced the practice of fighting on horſeback, they became ſo fond of it, that no man of rank would deign to fight on foot. Here it ought to be conſidered, that the hiſtorian above mentioned was now writing a moral, military, and political romance; and therefore introduces this anecdote, in order to exalt the character of his hero: ſo that we are not to ſuppoſe that the people under conſideration were unacquainted with the art of horſemanſhip till that period.

‡ Cyrop.
lib. I.

The very name *Phars* or *Pharas* is certainly of Hebrew origin, and alludes to the ſkill that people profeſſed in horſemanſhip. The original ſeems to be *Pharſah*, *ungula*, "a hoof;" and in the Arabic *Pharas* intimates a *horſe*, and *Pharis* a *horſeman*. Conſequently the people were denominated *Parſai*, and the country *Parſ*, be-

cauſe they were trained from their infancy to ride the *great horſe*, which indeed they deemed their greateſt honour. This name was perhaps firſt impoſed upon them by the neighbouring nations, and in proceſs of time became their gentile appellation. *Mithras* is generally known to have been the chief divinity of the Perſians; a name which is plainly derived from *Mithra*, "great." We find in Strabo the Perſian god *Amanus*, which is plainly a cognate of *Hamaḥ*, the "ſun or fire." Hence we believe comes *Hamarim*, the "hearths or chapels" where the fire ſacred to the ſun was kept burning; which, we believe, the Greeks called *Πυραβια*, or "fire-temples." Herodotus * mentions a cuſtom among the Perſians, according to which, when they came to engage an enemy, they caſt a rope with a kind of gin at the end of it on their enemy, and by thoſe means endeavoured to entangle and draw him into their power. The people of Perſia who employed this net or gin were called *Sagartes*, from *ſarags*, *ſbarag*, or *ſerig*, a word which in Hebrew, Arabic, and Chaldaic, ſignifies to "hamper or entangle:" hence perhaps the Greek word *Σαγγυον*, a "basket or net." *Sar* or *zar* in Hebrew, Phœnician, Syriac, &c. ſignifies "a lord, a prince;" and hence we have the initial ſyllable of the far-famed *zar-tuſht*, *Zoroaſtres*. In a word, moſt of the Perſian names that occur in the Grecian hiſtories, notwithſtanding the ſcandalous manner in which they have been diſguiſed and metamorphoſed by the Greeks, may ſtill with a little ſkill and induſtry be traced back to a Hebrew, Chaldaic, Syriac, or Phœnician origin. In the books of Daniel, Ezra, Nehemiah, and Eſther, we find a number of Perſian names which are all of a Hebrew or Chaldaic complexion: to inveſtigate theſe at much greater length would be foreign to the deſign of the preſent article. If our curious reader ſhould incline to be more fully ſatiſfied as to this point, he may conſult Bochart's *Chanaan*, D'Herbelot's *Bib. Orient.* Walton's *Proleg.* &c.

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Language.

* Lib. ix.
cap. 25.

It now appears, we hope, to the entire ſatiſfaction of our readers, that the Pahlavi is a remnant of the old Perſian, and that the latter is a cognate branch of the Hebrew, Chaldaic, Syriac, &c. We have likewiſe adduced ſome preſumptive proofs that the Zend was copied from the ſacred language of the Egyptians: we ſhall now endeavour to explain by what changes and revolutions the language firſt mentioned arrived at its preſent ſummit of beauty and perfection.

We have obſerved above, that the Scythians, whom the old Perſians called *Σακαι*, *Sacæ*, and whom the modern call *Turan*, often invaded and overran Perſia at a very early period. The conſequence was, an inſuſion of Scythian or Tartarian terms, with which that language was early impregnated. This in all probability occaſioned the firſt deviation from the original ſtandard. The conqueſts of Alexander, and the dominion of his ſucceſſors, muſt, one would imagine, introduce an inundation of Greek words. That event, however, ſeems to have affected the language in no conſiderable degree, at leaſt very few Grecian terms occur in the modern Perſian.

85
Progress of
the Perſian
language.

The empire of the *Arſacide* or Parthians, we apprehend, produced a very important alteration upon the ancient Perſian. They were a demi-Scythian tribe; and as they conquered the Perſians, retained the dominion of thoſe parts for ſeveral centuries, and actually incorporated

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rated with the natives, their language must necessarily have given a deep tincture to the original dialect of the Perfians. Sir William Jones has observed, that the letters of the inscriptions at *Iftakhr* or Persepolis bear some resemblance to the old Runic letters of the Scandinavians. Those inscriptions we take to have been Parthian; and we hope, as the Parthians were a Tartarian clan, this conjecture may be admitted till another more plausible is discovered. The Perfians, it is true, did once more recover the empire; and under them began the reign of the Deri and Parsi tongues: the former consisting of the old Persian and Parthian highly polished; the latter of the same languages in their uncultivated vernacular dress. In this situation the Persian language remained till the invasion of the Saracens in 636; when these barbarians overran and settled in that fine country; demolished every monument of antiquity, records, temples, palaces, every remain of ancient superstition; massacred or expelled the ministers of the Magian idolatry; and introduced a language, though not entirely new, yet widely differing from the old exemplar.

But before we proceed to give some brief account of the modern Persian, we must take the liberty to hazard one conjecture, which perhaps our adepts in modern Persian may not find themselves disposed to admit. In modern Persian we find the ancient Persian names wonderfully distorted and deflected from that form under which they appear in the Scripture, in Ctesias, Megasthenes, and the other Greek authors. From this it has been inferred, that not only the Greeks, but even the sacred historians of the Jews, have changed and metamorphosed them most unmercifully, in order to accommodate them to the standard of their own language. As to the Greeks, we know it was their constant practice, but we cannot believe so much of the Hebrews. We make no doubt of their writing and pronouncing the names of the Persian monarchs and governors of that nation nearly in the same manner with the native Perfians. It is manifest, beyond all possibility of contradiction, that they neither altered the Tyrian and Phœnician names of persons and places when they had occasion to mention them, nor those of the Egyptians when they occurred in their writings. The Babylonian and Chaldaic names which are mentioned in the Old Testament vary nothing from the Chaldean original. No reason can be assigned why they should have transformed the Persian names more than the others. On the contrary, in Ezra, Nehemiah, and Esther, we find the Persian names faithfully preserved throughout.

86
Nothing now existing in Persia, except the Zend, older than the Saracen conquest.

The fact, we imagine, is this: Our modern admirers of the Persic have borrowed their names of the ancient kings and heroes of that country from romances and fabulous legends of more modern date and composition. The archives of Persia were destroyed by the Saracens: nothing of importance was written in that country till two centuries after the era of Mohammed. What succeeded was all fiction and romance. The authors of those entertaining compositions either forged names of heroes to answer their purpose, or laid hold on such as were celebrated in the ballads of their country, or preserved by vulgar tradition. The names were no doubt very different from those of the ancient kings and heroes of Persia; and probably many of them had under-

gone considerable changes during the continuance of the Parthian empire. Upon this foundation has the learned Mr Richardson erected a very irregular fabric, new, and, to use his own expression, we think built upon *pillars of ice*. He has taken much pains to invalidate the credit of the Grecian histories of the Persian empire, by drawing up in battle array against their records legions of romantic writers, who were not born till near 1000 years after the events had taken place; and to complete the probability, who lived 200 years after all the chronicles of the Medes and Perfians had been finally destroyed by the fury of the Saracens.

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After the decisive victory obtained over the Perfians at Kadessa, their ancient government was overturned, their religion proscribed, their laws trampled under foot, and their civil transactions disturbed by the forcible introduction of the lunar for the solar kalendar; while, at the same time, their language became almost overwhelmed by an inundation of Arabic words; which from that period, religion, authority, and fashion, incorporated with their idiom.

From the seventh till the tenth century the Persian tongue, now impregnated with Arabic words, appears to have laboured under much discouragement and neglect. Bagdad, built by Almanzor, became soon after the year 762 the chief residence of the caliphs, and the general resort of the learned and the ambitious from every quarter of the empire. At length the accession of the Buyah princes to the Persian throne marked in the tenth century the great epoch of the revival of Persian learning. About the year 977 the throne of Persia was filled by the great Azaduddawla; who first assumed the title of *Sultan*, afterwards generally adopted by eastern princes. He was born in Isfahan, and had a strong attachment to his native kingdom. His court, whether at Bagdad or in the capital of Persia, was the standard of taste and the favourite residence of genius. The native dialect of the prince was particularly distinguished, and became soon the general language of composition in almost every branch of polite learning. From the end of the tenth till the 15th century may be considered as the most flourishing period of Persian literature. The epic poet Firdausi, in his romantic history of the Persian kings and heroes, displays an imagination and smoothness of numbers hardly inferior to Homer. The whole fanciful range of Persian enchantment he has interwoven in his poems, which abound with the noblest efforts of genius. This bard has stamped a dignity on the monsters and fictions of the east, equal to that which the prince of epic poetry has given to the mythology of ancient Greece. His language may at the same time be considered as the most refined dialect of the ancient Persian, the Arabic being introduced with a very sparing hand: whilst Sadi, Jami, Hafiz, and other succeeding writers, in prose as well as verse, have blended in their works the Arabic without reserve; gaining perhaps in the nervous luxuriance of the one language what may seem to have been lost in the softer delicacy of the other. Hence Ebn Fekreddin Anju, in the preface to the dictionary called *Farhang Jehanguiri*, says, that the Deri and the Arabic idioms were the languages of heaven; God communicating to the angels his milder mandates in the delicate accents of the first, while his stern commands were delivered in the rapid accents of the last.

87
The most flourishing period of Persian literature.

For near 300 years the literary fire of the Perfians seems

Perſian Language. ſeems indeed to have been almoſt extinguished; ſince, during that time, hardly any thing of that people which deſerves attention has appeared in Europe: enough, however, has already been produced, to inſpire us with a very high opinion of the genius of the eaſt. In taſte, the orientals are undoubtedly inferior to the beſt writers of modern Europe; but in invention and ſublimity, they are excelled, perhaps equalled, by none. The Perſians affect a rhetorical luxuriance, which to a European wears the air of unneceſſary redundancy. If to theſe leading diſtinctions we add a peculiar tone of imagery, of metaphor, of alluſion, derived from the difference of government, of manners, of temperament, and of ſuch natural objects as characteriſe Aſia from Europe; we ſhall ſee, at one view, the great points of variation between the writers of the eaſt and weſt. Amongſt the oriental hiſtorians, philoſophers, rhetoricians, and poets, many will be found who would do honour to any age or people; whiſt their romances, their tales, and their fables, ſtand upon a ground which Europeans have not yet found powers to reach. We might here quote the Arabian Nights Entertainments, Perſian Tales, Pilpay's Fables, &c.

88 The genius of the modern Perſic. We ſhall now annex a few ſtrictures on the genius of that noble language; though it is our opinion that the province of the philoſoſt is to inveſtigate the origin, progreſs, and final improvement of a language, without deſcending to its grammatical minutiae or peculiar idiomatic diſtinctions. We have already obſerved, that the tongue under conſideration is partly Arabic and partly Perſian, though the latter generally has the aſcendant. The former is nervous, impetuous, and maſculine; the latter is flowing, ſoft, and luxuriant. Wherever the Arabic letters do not readily incorporate with the Perſian, they are either changed into others or thrown away. Their letters are the Arabic with little variation; theſe being found more commodious and expeditious than the old letters of the Deri and Parſi. Their alphabet conſiſts of 32 letters, which, like the Arabic, are read from right to left; their form and order will be learned from any grammar of that language. The letters are divided into vowels and conſonants as uſual. The Arabic characters, like thoſe of the Europeans, are written in a variety of different hands; but the Perſians write their poetical works in the Talick, which answers to the moſt elegant of our Italic hands.

89 Reſemblance between Perſian and Engliſh. There is a great reſemblance between the Perſian and Engliſh languages in the facility and ſimplicity of their form and conſtruction: the former, as well as the latter; has no difference of terminations to mark the gender either in ſubſtantives or adjectives; all inanimate things are neuter; and animals of different ſexes have either different names, or are diſtinguiſhed by the words *ner* male, and *made* female. Sometimes indeed a word is made feminine, after the manner of the Arabians, by having *s* added to it.

The Perſian ſubſtantives have but one variation of caſe, which is formed by adding a ſyllable to the nominative in both numbers; and answers often to the dative, but generally to the accuſative, caſe in other languages. The other caſes are expreſſed for the moſt part by particles placed before the nominative. The Perſians have two numbers, ſingular and plural; the latter is formed by adding a ſyllable to the former.

The Perſian adjectives admit of no variation but in the degrees of compariſon. The comparative is formed by adding *ter*, and the ſuperlative by adding *terin* to the poſitive.

The Perſians have active and neuter verbs like other nations; but many of their verbs have both an active and neuter ſenſe, which can be determined only by the conſtruction. Thoſe verbs have properly but one conjugation, and but three changes of tenſe: the imperative, the aoriſt, and the preterite; all the other tenſes being formed by the help of particles or of auxiliary verbs. The paſſive voice is formed by adding the tenſes of the ſubſtantive verb to the participle of the active.

In the ancient language of Perſia there were very few or no irregularities; the imperative, which is often irregular in the modern Perſian, was anciently formed from the infinitive, by rejecting the termination *eeden*: for originally all infinitives ended in *den*, till the Arabs introduced their harſh conſonants before that ſyllable, which obliged the Perſians, who always affected a ſweetneſs of pronunciation, to change the old termination of ſome verbs into *ten*, and by degrees the original infinitive grew quite obſolete; yet they ſtill retain the ancient imperative, and the aoriſts which are formed from it. This little irregularity is the only anomalous part of the Perſian language; which nevertheless far ſurpaſſes in ſimplicity all other languages ancient or modern.

With reſpect to the more minute and intricate parts of this language, as well as its derivations, compositions, conſtructions, &c. we muſt remit our readers to Minnikie's *Inſtitutiones Linguae Turcicae, cum rudimentis parallelis linguarum Arab. et Perſ.*; Sir William Jones's Perſian Grammar; Mr Richardson's Arabian and Perſian Dictionary; D. Herbelot's *Bibl. Orient.*; Dr Hyde *de Relig. vet. Perſ. &c.* Our readers, who would penetrate into the innermoſt recesses of the Perſian hiſtory, colonies, antiquities, connections, dialects, may conſult the laſt mentioned author, eſpecially chap. xxxv. *De Perſia et Perſarum nominibus, et de moderna atque veteri lingua Perſica, ejuſque dialectis.* In the preceding inquiry we have followed other authors, whoſe accounts appeared to us more natural, and much leſs embarraſſing.

To conclude this ſection, which might eaſily have been extended into a large volume, we ſhall only take the liberty to put our readers in mind of the vaſt utility of the Arabian and Perſian languages. Numberleſs events are preſerved in the writings of the orientals which were never heard of in Europe, and muſt have for ever lain concealed from the knowledge of its inhabitants, had not theſe two tongues been ſtudied and underſtood by the natives of this quarter of the globe. Many of theſe events have been tranſmitted to poſterity in poems and legendary tales like the Runic fragments of the north, the romances of Spain, or the heroic ballads of our own country. Such materials as theſe, we imagine, may have ſuggeſted to Firdauſi, the celebrated heroic poet of Perſia, many of the adventures of his *Shahnamé*; which, like Homer when ſtriped of the machinery of ſupernatural beings, is ſuppoſed to contain much true hiſtory, and a moſt undoubted picture of the ſuperſtition and manners of the times. The knowledge of theſe two languages has laid open to Europe all the treaſures of oriental learning, and has enriched the minds of Britons with

91
Persian Language.
Persian poetry.

with Indian science as much as the produce of these religions has increased their wealth and enervated their constitution.

Before we conclude this section, we shall subjoin a few strictures on the nature of Persian poetry, in order to render our inquiry the more complete. The modern Persians borrowed their poetical measures from the Arabs: they are exceedingly various and complicated; they consist of 19 different kinds; but the most common of them are the *Iambic* or *Trochaic* measure, and a metre that chiefly consists of those compounded feet which the ancients called *Επιτρίβη*, which are composed of iambic and spondees alternately. In lyric poetry their verses generally consist of 12 or 16 syllables: they sometimes, but seldom, consist of 14. Some of their lyric verses contain 13 syllables: but the most common Persian verse is made up of 11; and in this measure are written all their great poems, whether upon heroic or moral subjects, as the works of Firdausi and Jami, the *Bostar* of Sadi, and the *Mefnavi* of Gelaleddin. This sort of verse answers to our common heroic rhyme, which was brought to so high a degree of perfection by Pope. The study of the Persian poetry is so much the more necessary, as there are few books or even letters written in that language, which are not interspersed with fragments of poetry. As to their prosody, nothing can be more easy and simple. When the student can read prose easily, he will with a little attention read poetry with equal facility.

quainted with that language have often found the similitude of Sanscrit words to those of Persian and Arabic, and even of Latin and Greek; and that not in technical and metaphorical terms, which refined arts and improved manners might have occasionally introduced, but in the main ground-work of language, in monosyllables, the names of numbers, and appellations of such things as would be first discriminated on the immediate drawn of civilization.

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Sanskrit and Bengalese Languages.

The ancient coins of many different and distant kingdoms of Asia are stamped with Sanscrit characters, and mostly contain allusions to the old Sanscrit mythology. Besides, in the names of persons and places, of titles and dignities, which are open to general notice, even to the farthest limits of Asia, may be found manifest traces of the Sanscrit. The scanty remains of Coptic antiquities afford little scope for comparison between that idiom and this primitive tongue; but there still exists sufficient ground to conjecture, that, at a very early period, a correspondence did subsist between these two nations. The Hindoos pretend, that the Egyptians frequented their country as disciples, not as instructors; that they came to seek that liberal education and those sciences in Hindostan, which none of their own countrymen had sufficient knowledge to impart. Perhaps we may examine the validity of this claim hereafter.

SECT. V. Sanscrit and Bengalese Languages.

92
The Sanscrit one of the most ancient languages in the world.

THE Sanscrit, though one of the most ancient languages in the world, was little known even in Asia till about the middle of the present century. Since that period, by the indefatigable industry of the very learned and ingenious Sir William Jones and the other worthy members of that society of which he has the honour to be president, that noble and ancient language has at length been brought to light; and from it vast treasures of oriental knowledge will be communicated both to Europe and Asia; knowledge which, without the exertions of that happy establishment, must have lain concealed from the researches of mankind to the end of the world. In this section we propose to give to our readers such an account of that language as the limits of the present article, and the helps we have been able to procure, shall permit.

But though numberless changes and revolutions have from time to time convulsed Hindostan, that part of it which lies between the Indus and the Ganges still preserves that language whole and inviolate. Here they still offer a thousand books to the perusal of the curious; many of which have been religiously handed down from the earliest periods of human existence.

94
Number of books in that language.

The fundamental part of the Sanscrit language is divided into three classes: *Dhaat*, or roots of verbs, which some call primitive elements; *Shabd*, or original nouns; and *Evya*, or particles. The latter are ever indeclinable, as in other languages; but the words comprehended in the two former classes must be prepared by certain additions and inflexions to fit them for a place in composition. And here it is that the art of the grammarian has found room to expand itself, and to employ all the powers of refinement. Not a syllable, not a letter, can be added or altered but by regimen; not the most trifling variation of the sense, in the minutest subdivision of declension or conjugation, can be effected without the application of several rules: all the different forms for every change of gender, number, case, person, tense, mood, or degree, are methodically arranged for the assistance of the memory, according to an unerring scale. The number of the radical or elementary parts is about 700; and to these, as to the verbs of other languages, a very plentiful stock of verbal nouns owes its origin; but these are not thought to exceed those of the Greek either in quantity or variety.

95
Characteristics of it.

The Sanscrit language has for many centuries lain concealed in the hands of the bramins of Hindostan. It is by them deemed sacred, and is of consequence confined solely to the offices of religion. Its name imports the *perfect language*, or, according to the eastern style, the *language of perfection*; and we believe no language ever spoken by man is more justly intitled to that high epithet.

The grand source of Indian literature, and the parent of almost every dialect from the Persian gulf to the China seas, is the Sanscrit; a language of the most venerable and most remote antiquity, which, though at present shut up in the libraries of the bramins, and appropriated solely to the records of the religion, appears to have been current over most of the oriental world. Accordingly traces of its original extent may be discovered in almost every district of Asia. Those who are ac-

To the triple source of words mentioned above, every term of truly Indian original may be traced by a laborious and critical analysis. All such terms as are thoroughly proved to bear no relation to any one of the Sanscrit roots, are considered as the production of some remote and foreign idiom, subsequently ingrafted upon the main stock; and it is conjectured, that a judicious investigation of this principle would throw a new light

93
Traces of Sanscrit in every district of Asia and elsewhere.

Sanſcrit and Bengaleſe Languages. light upon the firſt invention of many arts and ſciences, and open a freſh mine of philological diſcoveries. We ſhall now proceed to give as exact an account of the conſtituent parts of this language as the nature of our deſign will permit.

96 It is copious and nervous. The Sanſcrit language is very copious and nervous. The firſt of theſe qualities ariſes in a great meafure from the vaſt number of compound words with which it is almoſt overſtocked. "The Sanſcrit (ſays Sir William Jones), like the Greek, Perſian, and German, delights in compounds; but to a much higher degree, and indeed to ſuch exceſs, that I could produce words of more than 20 ſyllables; not formed ludicrously like that by which the buffoon in Ariſtophanes deſcribes a feaſt, but with perfect ſeriouſneſs, on the moſt ſolemn occaſions, and in the moſt elegant works." But the ſtyle of its beſt authors is wonderfully concise. In the regularity of its etymology it far exceeds the Greek and Arabic; and, like them, has a prodigious number of derivatives from each primary root. The grammatical rules alſo are numerous and difficult, though there are not many anomalies. As one inſtance of the truth of this aſſertion, it may be obſerved, that there are ſeven declenſions of nouns, all uſed in the ſingular, the dual, and the plural numbers, and all of them differently formed, according as they terminate with a conſonant, with a long or a ſhort vowel; and again, different alſo as they are of different genders: not a nominative caſe can be formed to any one of theſe nouns without the application of at leaſt four rules, which vary likewiſe with each particular difference of the nouns, as above ſtated: add to this, that every word in the language may be uſed through all the ſeven declenſions, which is a full proof of the difficulty of the idiom.

The Sanſcrit grammars are called *Beeākērun*, of which there are many compoſed by different authors; ſome too abſtruſe even for the comprehension of moſt bramins, and others too prolix to be ever uſed as references. One of the ſhorteſt, named the *Sārāfootee*, contains between two and three hundred pages, and was compiled by Anōbhōtēē Seroopēnām Achāriḡe, with a concife- neſs that can ſcarcely be paralleled in any other language.

97 Sanſcrit alphabet. The Sanſcrit alphabet contains 50 letters; and it is one boaſt of the bramins, that it exceeds all other alphabets in this reſpect: but it muſt be obſerved, that as of their 34 conſonants, near half carry combined ſounds, and that ſix of their vowels are merely the cor- reſpondent long ones to as many which are ſhort, the advantage ſeems to be little more than fanciful. Be- ſides theſe, they have a number of characters which Mr Halhed calls connected vowels, but which have not been explained by the learned preſident of the Aſiatic Society.

* Plate CCCCXVI. The Sanſcrit character uſed in Upper Hindoſtan * is ſaid to be the ſame original letter that was firſt deli- vered to the people by Brahma, and is now called *Diewnāgur*, or the language of angels, which ſhows the high opinion that the bramins have entertained of that character. Their conſonants and vowels are wonder-

fully, perhaps whimſically, modified and diverſified; to enumerate which, in this place, would contribute very little either to the entertainment or inſtruction of our readers. All theſe diſtinctions are marked in the *Beids* (L), and muſt be modulated accordingly; ſo that they produce all the effect of a laboured recitative: but by an attention to the muſic of the chant, the ſenſe of the paſſage recited equally eſcapes the reader and the audi- ence. It is remarkable, that the Jews in their ſyna- gogues chant the Pentateuch in the ſame kind of me- lody; and it is ſuppoſed that this uſage has deſcended to them from the remotest ages.

The Sanſcrit poetry comprehends a very great va- riety of different metres, of which the moſt common are theſe:

The *munnee hurreneh chhund*, or line of 12 or 19 ſyllables, which is ſcanned by three ſyllables in a foot, and the moſt approved foot is the anapaſt.

The *cābee chhund*, or line of eleven ſyllables.

The *anūſtofe chhund*, or line of eight ſyllables.

The poems are generally compoſed in ſtanzas of four lines, called *aſblogues*, which are regular or irre- gular.

The moſt common aſtologue is that of the *anūſtofe chhund*, or regular ſtanza of eight ſyllables in each line. In this meaſure the greateſt part of the *Māhābāret* is compoſed. The rhyme in this kind of ſtanza ſhould be alternate; but the poets do not ſeem to be very nice in the obſervance of a ſtrict correſpondence in the ſounds of the terminating ſyllables, provided the feet of the verſe are accurately kept.

This ſhort *anūſtofe aſblogue* is generally written by two verſes in one line, with a pauſe between; ſo the whole then aſſumes the form of a long diſtich.

The irregular ſtanza is conſtantly called *anyāchhund*, of whatever kind of irregularity it may happen to con- ſiſt. It is moſt commonly compounded of the long line *cābee chhund* and the ſhort *anūſtofe chhund* alternately; in which form it bears ſome reſemblance to the moſt common lyric meaſure of the Engliſh.

Perhaps our readers may feel a curioſity to be inform- ed of the origin of this oriental tongue. If we believe the bramins themſelves, it was coeval with the race of man, as was obſerved towards the beginning of this ſec- tion. The bramins, however, are not the only people who aſcribe a kind of eternity to their own particular dialect. We find that the Sanſcrit in its primitive de- ſtination was appropriated to the offices of religion. It is indeed pretended, that all the other dialects ſpoken in Hindoſtan were emanations from that fountain, to which they might be traced back by a ſkilful etymologiſt. This, we think, is an argument of no great conſequence, ſince we believe that all the languages of Europe, by the ſame proceſs, may be deduced from any one of thoſe current in that quarter of the globe. By a parity of reaſon, all the different dialects of Hindoſtan may be referred to the language in queſtion. Indeed, if we admit the authority of the Moſaic hiſtory, all languages whatſoever are derived from that of the firſt man. It is allowed that the language under conſideration is im- pregnated with Perſian, Chaldaic, Phœnician, Greek, and

Sanſcrit and Bengaleſe Languages.

58 Poetry.

99 Origin of this tongue.

(L) The books which contain the religion of the bramins.

San-
crit
and Benga-
lese Lan-
guages

and even Latin idioms. This, we think, affords a presumption that the San-
crit was one of those original dia-
lects which were gradually produced among the descend-
ants of Noah, in proportion as they gradually receded
from the centre of population. What branch or
branches of that family emigrated to Hindostan, it is
not easy to determine. That they were a party of the
descendants of Shem is most probable, because the other
septs of his posterity settled in that neighbourhood.
The sum then is, that the Hindoos were a colony con-
sisting of the descendants of the patriarch Shem.

It appears, however, by almost numberless monuments
of antiquity still existing, that at a very early period a
different race of men had obtained settlements in that
country. It is now generally admitted, that colonies of
Egyptians had peopled a considerable part of Hindos-
tan. Numberless traces of their religion occur every-
where in those regions. The very learned presi-
dent himself is positive, that vestiges of those sacerdotal
wanderers are found in India, China, Japan, Tibet, and
many parts of Tartary. Those colonists, it is well
known, were zealous in propagating their religious cere-
monies wherever they resided, and wherever they travel-
led. There is at the same time even at this day a strik-
ing resemblance between the sacred rites of the vulgar
Hindoos and those of the ancient Egyptians. The
prodigious statues of Salfette and Elephanta fabricated
in the Egyptian style; the vast excavations hewn out
of the rock in the former; the woolly hair of the sta-
tues, their distorted attitudes, their grotesque appear-
ances, their triple heads, and various other configurations
—plainly indicate a foreign original. These phenome-
na suit no other people on earth so exactly as the sons
of Mizraim. The Egyptian priests used a sacred char-
acter, which none knew but themselves; none were al-
lowed to learn except their children and the choice of
the initiated. All these features mark an exact parallel
with the bramins of the Hindoos. Add to this, that
the dress, diet, lustrations, and other rites of both sects,
bore an exact resemblance to each other. Sir William
Jones has justly observed, that the letters of the San-
crit, stripped of all adventitious appendages, are really the square
Chaldaic characters. We learn from Cassiodorus* the
following particulars: "The height of the obelisks is
equal to that of the circus; now the higher is dedicated
to the sun, and the lower to the moon, where the sacred
rites of the ancients are intimated by Chaldaic signa-
tures by way of letters." Here then it is plain that
the sacred letters of the Egyptians were Chaldaic, and
it is allowed that those of the bramins were of the
same complexion; which affords a new presumption
of the identity of the San-
crit with those just men-
tioned.

That the Egyptians had at a very early period pene-
trated into Hindostan, is universally admitted. Osiris,
their celebrated monarch and deity, according to their
mythology, conducted an army into that country; taught
the natives agriculture, laws, religion, and the culture
of the vine, &c. He is said at the same time to have
left colonies of priests, as a kind of missionaries, to in-
struct the people in the ceremonies of religion. Seso-

stris, another Egyptian potentate, likewise overran Hin-
doestan with an army, and taught the natives many use-
ful arts and sciences. When the pastor-kings invaded
and conquered Egypt, it is probable that numbers of
the priests, in order to avoid the fury of the merciless
invaders who demolished the temples and persecuted the
ministers of religion, left their native country, and trans-
ported themselves into India. These, we should think,
were the authors both of the language and religion of
the bramins. This dialect, as imported by the Egypt-
ians, was probably of the same contexture with the sa-
cred language of that people, as it appeared many ages
after. The Indians, who have always been an invent-
ive and industrious race of men, in process of time cul-
tivated, improved, diversified, and constructed that lan-
guage with such care and assiduity, that it gradually ar-
rived at that high degree of perfection in which at pre-
sent it appears.

Had the learned president of the Asiatic Society (M),
when he instituted a comparison between the deities of
Hindostan on the one side and of Greece and Italy on
the other, examined the analogy between the gods of
Hindostan and those of Egypt, we think he would have
performed a piece of service still more eminent. Having
first demonstrated the similarity between the divinities
of India and Egypt, he might then have proceeded to
investigate the resemblance of the Egyptian and Phœ-
nician with those of Greece and Rome. By this pro-
cess a chain would have been formed which would
have conducted his reader to comprehend at one view
the identity of the Zabian worship almost throughout
the world.

We foresee that it will be objected to this hypothe-
sis, that all the dialects of Hindostan being clearly re-
ducible to the San-
crit, it is altogether impossible that it
could have been a foreign language. To this we an-
swer, that at the early period when this event is suppo-
sed to have taken place, the language of the posterity
of the sons of Noah had not deviated considerably from
the primitive standard, and consequently the language
of the Egyptians and the Hindoos was nearly the same.
The San-
crit was gradually improved: the language of
the vulgar, as is always the case, became more and more
different from the original archetype; but still retained
such a near resemblance to the mother-tongue as proved
the verity of its extraction.

To the preceding account of the San-
crit language we shall annex a few strictures on the language of Ben-
galese, which we believe is derived from the other, and
is in most common use in the southern parts of Hin-
doestan. Bengalese language derived from the San-
crit.

Though most of the ancient oriental tongues are
read from right to left, like the Hebrew, Chaldaic, A-
rabie, &c. yet such as properly belong to the whole con-
tinent of India proceed from left to right like those of
Europe. The Arabic, Persian, &c. are the grand
sources whence the former method has been derived;
but with these, the numerous original dialects of Hindos-
tan have not the smallest connection or resemblance.

The great number of letters, the complex mode of
combination, and the difficulty of pronunciation, are
considerable

* Lib. iii.
epist. 2. et
51.

(M) See that gentleman's discourse, *Researches*, Vol. I.

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considerable impediments to the study of the Bengal language; and the carelessness and ignorance of the people, and the inaccuracy of their characters, aggravate these inconveniences. Many of their characters are spurious; and these, by long use and the hurry of business, are now almost naturalized into the language.

101 Bengal alphabet.

The Bengal alphabet, like that of the Sanscrit, from which it is derived, consists of 50 letters, whose form, order, and sound, may be learned from Mr Halhed's grammar of the Bengal language. The vowels are divided into long and short, the latter of which are often omitted in writing. Most of the oriental languages are constructed upon the same principle, with respect to the omission of the short vowel. The Hebrews had no sign to express it before the invention of the Masoretic points; in Arabic it is rarely inserted unless upon very solemn occasions, as in the Koran; in the modern Persian it is universally omitted: so to all the consonants in the Sanscrit, the short vowel is an invariable appendage, and is never signified by any diacritical mark; but where the construction requires that the vowel should be dropped, a particular stroke is set under the letter. It is in vain to pretend, in a sketch like this, to detail the sound and pronunciation of these letters: this must be acquired by the ear and by practice.

102 Genders, &c. of this language.

In the Bengal language there are three genders, as in Greek, Arabic, &c. The authors of this threefold division of genders, with respect to their precedence, appear to have considered the neuter as a kind of residuum resulting from the two others, and as less worthy or less comprehensive than either (see Section of the *Greek*.) The terminations usually applied upon this occasion are *aa* for the masculine, and *ee* for the feminine. In Sanscrit, as in Greek and Latin, the names of all things inanimate have different genders, founded on vague and incomprehensible distinctions: the same is the case with the Bengal.

103 Peculiarities of Sanscrit and Bengalese nouns.

A Sanscrit noun, on its first formation from the general root, exists equally independent of case as of gender. It is neither nominative, nor genitive, nor accusative; nor is impressed with any of those modifications which mark the relation and connection between the several members of a sentence. In this state it is called an *imperfect* or *crude* noun. To make a nominative of a word, the termination must be changed and a new form supplied. Thus we see, that in the Sanscrit, at least, the nominative has an equal right with any other inflexion to be called a case. Every Sanscrit noun has seven cases, exclusive of the vocative; and therefore comprehends two more than even those of the Latin. Mr Halhed above mentioned details all the varieties of these with great accuracy, to whose Grammar we must refer our readers. The Bengal has only four cases beside the vocative; in which respect it is much inferior to the other.

It would be difficult to account for the variety of words which have been allotted to the class of pronouns by European grammarians. The first and second person are chiefly worthy of observation: these two should seem to be confined to rational and conversable beings only: the third supplies the place of every object in nature; wherefore it must necessarily be endued with a capacity of shifting its gender respectively as it shifts the subject; and hence it is in Sanscrit frequently denominated an adjective. One of the demonstratives *hic* or

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ille usually serves for this purpose; and generally the latter, which in Arabic has no other name than *dhemecrel ghaayb*, "the pronoun of the absentee," for whose name it is a substitute.

Sanscrit and Bengalese Languages.

In most languages where the verb has a separate inflexion for each person, that inflexion is sufficient to ascertain the personality; but in Bengal compositions, though the first and second persons occur very frequently, nothing is more rare than the usage of the pronoun of the third; and names of persons are inserted with a constant and disgusting repetition, to avoid, as it should seem, the application of the words *HE* and *SHE*. The second person is always ranked before the first, and the third before the second. The personal pronouns have seven cases, which are varied in a very irregular manner. Leaving these to the Bengalian grammar, we shall proceed to the *verb*.

104 Bengalese pronouns.

The Sanscrit, the Arabic, the Greek and Latin verbs, are furnished with a set of inflexions and terminations so comprehensive and so complete, that by their form alone they can express all the different distinctions both of persons and time. Three separate qualities in them are perfectly blended and united. Thus by their root they denote a particular act, and by their inflexion both point out the time when it takes place and the number of the agents. In Persian, as in English, the verb admits but of two forms, one for the present tense and one for the aorist; and it is observable, that while the past tense is provided for by a peculiar inflexion, the future is generally supplied by an additional word conveying only the idea of time, without any other influence on the act implied by the principal verb. It is also frequently necessary that the different state of the action, as perfect or imperfect, be further ascertained in each of the tenses, past, present, and future. This also, in the learned languages, is performed by other variations of inflexions, for which other verbs and other particles are applied in the modern tongues of Europe and Persia.

Every Sanscrit verb has a form equivalent to the middle voice of the Greek, used through all the tenses with a reflexive sense, and the former is even the most extensive of the two in its use and office: for in Greek the reflexive can only be adopted intransitively when the action of the verb descends to no extraneous subject; but in Sanscrit, the verb is both reciprocal and transitive at the same time.

105 Middle voice of Sanscrit verbs.

Neither the Sanscrit, nor the Bengalese, nor the Hindostanic, have any word precisely answering to the sense of the verb *I have*, and consequently the idea is always expressed by *est mihi*; and of course there is no auxiliary form in the Bengal verb correspondent to *I have written*, but the sense is conveyed by another mode. The verb substantive, in all languages, is defective and irregular, and therefore the Sanscrit calls it a *semi-verb*. It is curious to observe that the present tense of this verb, both in Greek and Latin, and also in the Persian, appears plainly to be derived from the Sanscrit. In the Bengalese, this verb has but two distinctions of time, the present and the past; the terminations of the several persons of which serve as a model for those of the same tense in all other verbs respectively.

106 Characteristics of the Bengalese verbs.

Verbs of the Bengal language may be divided into three classes, which are distinguished by their penultimate letter. The simple and most common form has

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an open consonant immediately preceding the final letter of the infinitive. The second is composed of those words whose final letter is preceded by another vowel or open consonant going before it. The third consists entirely of causals derived from verbs of the first and second conjugations. The reader will easily guess at the impossibility of prosecuting this subject to any greater length: we shall therefore conclude with a few remarks collected from the grammar so often mentioned, which we apprehend may be more amusing, if not more instructing.

The Greek verbs in *mi* are formed exactly upon the same principle with the Sanscrit conjugations, even in the minutest particulars. Instances of this are produced in many verbs, which from a root form a new verb by adding the syllable *mi*, and doubling the first consonant. This mode furnishes another presumption of the Egyptian origin of the Sanscrit. Many Greeks travelled into Egypt; many Egyptian colonies settled in Greece. By one or other of those channels the foregoing innovation might have been introduced into the Greek language.

To form the past tense, the Sanscrit applies a syllabic augment, as is done in the Greek: the future has for its characteristic a letter analogous to that of the same tense in the Greek, and it omits the reduplication of the first consonant. It may be added, that the reduplication of the first consonant is not constantly applied to the present tense of the Sanscrit more than to those of the Greek.

The natural simplicity and elegance of many of the Asiatic languages are greatly debased and corrupted by the continual abuse of auxiliary verbs; and this inconvenience has evidently affected the Persian, the Hindostan, and the Bengal idioms.

The infinitives of verbs in the Sanscrit and Bengalese are always used as substantive nouns. Every body knows that the same mode of arrangement very often occurs in the Greek.

In the Sanscrit language, as in the Greek, there are forms of infinitives and of participles comprehensive of time; there are also other branches of the verb that seem to resemble the gerunds and supines of the Latin.

All the terms which serve to qualify, to distinguish, or to augment, either *substance* or *action*, are classed by the Sanscrit grammarians under one head; and the word used to express it literally signifies *increase* or *addition*. According to their arrangement, a simple sentence consists of three members; the *agent*, the *action*, the *subject*: which, in a grammatical sense, are reduced to two; the *noun* and the *verb*. They have a particular word to specify such words as amplify the noun which imports quality, and answers to our *adjectives* or *epithets*: Such as are applied to denote relation or connection, are intimated by another term which we may translate *preposition*.

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and Benga-
lese ad-
jectives.

The adjectives in Bengalese have no distinction of gender or number; but in Sanscrit these words preserve the distinction of gender, as in the Greek and Latin.

Prepositions are substitutes for cases, which could not have been extended to the number necessary for expressing all the several relations and predicaments in which a noun may be found, without causing too much em-

barrassment in the form of a declension. Those are too few in the Greek language, which occasions much inconvenience. See sect. *Greek*.

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guages.

The Latin is less polished than the Greek, and of consequence bears a much nearer resemblance to the Sanscrit, both in words, inflections, and terminations.

The learned are now convinced that the use of numerical figures was first derived from India. Indeed the antiquity of their application in that country far exceeds the powers of investigation. All the numerals in Sanscrit have different forms for the different genders, as in Arabic. There appears a strong probability that the European method of computation was derived from India, as it is much the same with the Sanscrit, though we think the Europeans learned it from the Arabians. The Bengalese merchants compute the largest sums by *fours*; a custom evidently derived from the original mode of computing by the fingers.

The Sanscrit language, among other advantages, has a great variety in the mode of arrangement; and the words are so knit and compacted together, that every sentence appears like one complete word. When two or more words come together in *regimine*, the last of them only has the termination of a case; the others are known by their position; and the whole sentence so connected, forms but one compound word, which is called a *foot*.

SECT. VI. *Of the Chinese Language.*

THE Chinese, according to the most authentic accounts, are a people of great antiquity. Their situation was such, as, in the earliest ages of the world, in a great measure secured them from hostile invasion. Their little commerce with the rest of mankind precluded them the knowledge of those improvements which a mutual emulation had often generated among other nations, who were situated in such a manner, with relation to each other, as served to promote a mutual intercourse and correspondence. As China is a large and fertile country, producing all the necessaries, conveniences, and even the luxuries of life, its inhabitants were not under the necessity of looking abroad for the two former, nor exposed to the temptation of engaging in foreign commerce, in order to procure the latter. Perfectly satisfied with the articles which their own country produced, they applied themselves entirely to the practice of agriculture and other arts connected with that profession; and their frugality, which they retain even to this day, taught them the lesson of being contented with little; of consequence, though their population was almost incredible, the produce of their soil was abundantly sufficient to yield them a subsistence. Their inventions were their own; and as they borrowed nothing from other people, they gradually began to despise the rest of mankind, and, like the ancient Egyptians, branded them with the epithet of *barbarians*.

Those people had at an early period made amazing proficiency in the mechanical arts. Their progress in the liberal sciences, according to the latest and indeed the most probable accounts, was by no means proportioned. In mathematics, geometry, and astronomy, their knowledge was contemptible; and in ethics, or moral philosophy, the complexion of their laws and customs.

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of the Chi-
nese.

^{Chinese Language.} customs proves their skill to have been truly superficial. They value themselves very highly at present upon their oratorical talents; and yet of all languages spoken by any civilized people, theirs is confessedly the least improved. To what this untowardly defect is owing, the learned have not yet been able to determine.

¹⁰⁰ Their language an original tongue. The language of the Chinese is totally different from those of all other nations, and bears very strong marks of an original tongue. All its words are monosyllabic, and compositions and derivations are altogether unknown. Their nouns and verbs admit of no flexions; in short, every thing relating to their idioms is peculiar, and incapable of being compared with any other dialect spoken by any civilized people. Most barbarous languages exhibit something that resembles an attempt towards those diacritical modifications of speech; whereas the Chinese, after a space of 4000 years, have not advanced one step beyond the very first elements of ideal communication. This circumstance, we think, is a plain demonstration that they did not emigrate from that region where the primitive race of mankind is thought to have fixed its residence. Some have imagined, we believe with good reason, that they are a *Tartarian* race, which, breaking off from the main body of that numerous and widely extended people, directed their march towards the south east. There, falling in with delightful and fertile plains which their posterity now inhabit, they found themselves accommodated so much to their liking, that they dropped all desire of changing their habitations. The country of China is, indeed, so environed with mountains, deserts, and seas, that it would have been difficult for men in their primitive state to have emigrated into any of the neighbouring regions. Thus secluded from the rest of mankind, the Chinese, in all probability, were left to the strength of their own inventive powers to fabricate a language, as well as the other arts and improvements necessary for the support and convenience of life.

It is indeed obvious that their stock of vocables, when they emigrated from Tartary, was neither ample nor properly accommodated to answer the purposes of the mutual conveyance of ideas. With this slender stock, however, they seem to have been satisfied; for it does not appear that any additions were afterwards made to that which was originally imported. Instead of framing a new race of terms by compounding their primitive ones; instead of diversifying them by inflections, or multiplying them by derivatives, as is done in every other language; they rather chose to retain their primitive words, and by a variety of modifications, introduced upon their orthography or pronunciation, to accommodate them to a variety of significations. Were it possible to scrutinize all the Tartarian dialects, and to reduce them to their primitive monosyllabic character, perhaps the original language of the Chinese might be investigated and ascertained. We know that attempts have been made to compare it with some of the other Asiatic languages, especially the *Hebrew*: This labour has, however, proved unsuccessful, and no primeval identity has been discovered. Before this comparison could be instituted with the most distant prospect of success, the language last mentioned must be stripped of all its adventitious qualities; and not only so, but it must be reduced to the monosyllabic

tone, and then contrasted with the Chinese monosyllables; an undertaking which we are persuaded would not be readily executed. After all, we are convinced that no resemblance of any importance would be discovered.

The Chinese language must then, in our opinion, have been a Tartarian dialect, as the people themselves were colonists from Tartary. We have observed above, that those people have not hitherto found out the art of composition of words. This is the more surprising, when we consider that, in the characters which form their written language, they employ many compositions. For example; the character by which they represent *misfortune*, is composed of one hieroglyphic which represents a *house*, and another which denotes *fire*; because the greatest misfortune that can befall a man is to have his house on fire. With respect to the language which they use in speech, though they very often employ many words to express one thing, yet they never run them together into one word, making certain changes upon them that they may incorporate the more conveniently, but always preserve them entire and unaltered.

The whole number of words in the Chinese language does not exceed 1200: the nouns are but 326. ^{III} It must certainly appear surprising, that a people whose manners are so highly polished and refined, should be able to express so many things as must of necessity attend such a course of life by so small a number of words, and those too monosyllables. The difficulties which attend this singular mode must be felt almost every instant; circumstances which, according to the ordinary course of things, should have induced them to attempt both an augmentation of the number of their words and an extension of those which they had by composition and derivation. We learn from Du Halde * that the Chinese have two different dialects: ^{IV} the one vulgar, which is spoken by the vulgar, and ^V varies according to the different provinces; the other is called the *Mandarin language*, and is current only among the learned. The latter is properly that which was formerly spoken at court in the province of *Kiang-nan*, and gradually spread among the polite people in the other provinces. Accordingly, this language is spoken with more elegance in the provinces adjoining to *Kiang-nan* than in any other part of the kingdom. By slow degrees it was introduced into all parts of the empire, and consequently became the universal language.

It then appears that the modern language of China was originally the court dialect, and utterly unknown to the bulk of the people. From this circumstance we think it may fairly be concluded that this dialect was deemed the royal tongue, and had been fabricated on purpose to distinguish it from the vulgar dialects. We learn from *Heliodorus*, that the ^{VI} *Ethiopsians* had a royal language which was the same with the sacred idiom of the Egyptians. This *Mandarin tongue* was originally an artificial dialect fabricated with a view to enhance the majesty of the court, and to raise its very style and diction above that of the rest of mankind. The Chinese, a wonderfully inventive people, might actually contrive a language of that complexion, with an intention to render it obscure

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and enigmatical (x). Such a plan would excite their admiration, and would at the same time greatly exceed their comprehension. In process of time, when the Chinese empire was extended, the Mandarins who had been brought up at court, and understood nothing of the provincial dialects, found it convenient to have the most eminent persons in every province taught the language employed by themselves in order to qualify them for transacting the affairs of government with them in a language which both understood. By this means the royal dialect descended to the vulgar, and in process of time became universal. The Tartar dialect formerly in use vanished; only a few vestiges of it remained; which gradually incorporating with the royal language, occasioned the variation of provincial tongues above mentioned.

We are therefore clearly of opinion, that the modern language of the Chinese was deduced from the original Mandarin, or court dialect, and that this last was an artificial speech fabricated by the skill and ingenuity of that wonderful people. The learned have long held it up as the primary dialect, because, say they, it bears all the signatures of an original unimproved language. In our opinion, nothing appears more ingeniously artificial. It is universally allowed that, in its structure, arrangement, idioms, and phraseology, it resembles no other language. Is not every learned man now convinced that all the Asiatic languages yet known, discover unequivocal symptoms of their cognation and family resemblance? The Ethiopians, Chaldeans, Arabians, Persians, Egyptians, Hebrews, Phœnicians, the Brahmans, Bengalese, the Hindoos bordering upon China, all speak only different dialects of one language, varying from the original in dialect only, some in a greater some in a lesser degree: why should the Chinese alone stand altogether insulated and unalied?

The languages of the North all wear congenial features. The Tartar or Tatar dialects of every clan, of every canton, of every denomination, exhibit the most palpable proofs of a near affinity: the Gothic and Slavonian dialects, which pervade a great part of Europe and some parts of Asia, are obviously brethren, and may easily be traced up to an Asiatic original. Even some of the American jargon dialects contain vocables which indicate an Asiatic or European original. Our readers, we flatter ourselves, will agree with us, that had the language of the Chinese been the original language, a resemblance must have still existed between it and its descendants. If it had originated from any other language, it would have retained some characteristic features of its parent archetype. As neither of these is to be found in the fabric of the language under consideration, the conclusion must be, that it is a language entirely different from all other tongues; that it is constructed upon different principles, descended from different parents, and framed by different artists.

The Chinese themselves have a common and immemorial tradition, that their language was framed by Yao

their first emperor, to whom they attribute the invention of every thing curious, useful, and ornamental. Traditional history, when it is ancient, uniform, and universal, is generally well founded: upon this occasion we think the tradition above mentioned may be fairly admitted as a collateral evidence.

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The paucity of vocables contained in this singular language, we think another presumption of its artificial contexture. The Chinese *Onomastice* would find it an arduous task to devise a great number of new terms, and would therefore rest satisfied with the smallest number possible. In other languages we find the like economy was observed. Rather than fabricate new words, men chose sometimes to adapt old words to new, and, upon some occasions, even to contrary significations. To spare themselves the trouble of coining new terms, they contrived to join several old ones into one; whence arose a numerous race of compounds. Derivatives too were fabricated to answer the same purpose. By this process, instead of creating new vocables, old ones were compounded, diversified, deflected, ramified, metamorphosed, and tortured into a thousand different shapes.

A proof of its artificial structure.

The Greek is deservedly esteemed a rich and copious language; its radical words have been curiously traced by several learned men, who, after the most laborious and exact scrutiny, have found that they do not amount to more than 300. The Sanscrit language is highly compounded; its radical terms, however, are very few in number. Upon the whole, we think we may conclude, that the more any language abounds in compounds and derivatives, the smaller will be the number of its radical terms. The Arabic admits of no composition, and of consequence its words have been multiplied almost *in infinitum*; the Sanscrit, the Persian, and the Greek, abound with compounds, and we find their radicals are few in proportion.

There are, we think, three different methods which may be employed in order to enrich and extend the range of a language. 1st, By fabricating a multitude of words; the plan which has been pursued by the Arabs. 2d, By framing a multitude of compounds and derivatives; the artifice employed by the Greeks and the authors of the Sanscrit. 3d, By varying the signification of words without enlarging their number; the method practised by the Chinese and their colonists. The Arabians, we think, have shown the most fertile and inventive genius, since they have enriched their language by actually creating a new and a most numerous race of words. The fabricators of the Sanscrit and the collectors of the Greek have exhibited art, but comparatively little fertility of genius. Leaving, therefore, the Arabians, as in justice we ought, masters of the field in the contest relating to the formation of language, we may range the Greek and Sanscrit on the one side, and the Chinese on the other; and having made this arrangement, we may attempt to discover on which side the largest proportion of genius and invention seems to rest.

Three different methods of enriching a language.

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(N) An attempt of this nature, among a people like the Chinese, is by no means improbable; nor is its success less probable. For a proof of this, we need only have recourse to Bishop Wilkins's *Artificial Language*, and Palmanazar's *Dictionary of the language of Formosa*.

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That adopted by the Chinese.

The Greek and Sanscrit (for we have selected them as most highly compounded) exhibit a great deal of art in modifying, arranging, and diversifying their compounds and derivatives, in such a manner as to qualify them for intimating complex ideas; but the Chinese have performed the same office by the help of a race of monosyllabic notes, simple, inflexible, invariable, and at the same time few in number. The question then comes to be, whether more art is displayed in new-modelling old words by means of declensions, compounds, and derivatives; or by devising a plan according to which monosyllabic radical terms, absolutely invariable, should, by a particular modification of sound, answer all the purposes performed by the other. The latter appears to us much more ingeniously artificial. The former resembles a complicated machine composed of a vast number of parts, congenial indeed, but loosely connected; the latter may be compared to a simple, uniform engine, easily managed, and all its parts properly adjusted. Let us now see in what manner the people in question managed their monosyllabic notes, so as to qualify them for answering all the purposes of speech.

Though the number of words in the Chinese language does not amount to above 1200; yet that small number of vocables, by their artificial management, is sufficient to enable them to express themselves with ease and perspicuity upon every subject. Without multiplying words, the sense is varied almost *in infinitum* by the variety of the accents, inflections, tones, aspirations, and other changes of the voice and enunciation; circumstances which make those who do not thoroughly understand the language frequently mistake one word for another. This will appear obvious by an example.

The word *teou* pronounced slowly, drawing out the *v* and raising the voice, signifies a *lord* or *master*. If it is pronounced with an even tone, lengthening the *v*, it signifies a *hog*. When it is pronounced quick and lightly, it imports a *kitchen*. If it be pronounced in a strong and masculine tone, growing weaker towards the end, it signifies a *column*.

By the same economy, the syllable *po*, according to the various accents, and the different modes of pronunciation, has eleven different significations. It signifies *glass, to boil, to winnow rice, wise or liberal, to prepare, an old woman, to break or cleave, inclined, a very little, to water, a slave or captive*. From these examples, and from almost numberless others which might be adduced, it is abundantly evident that this language, which at first sight appears so poor and confined, in consequence of the small number of the monosyllables of which it is composed, is notwithstanding very copious, rich, and expressive.

Again, the same word joined to various others, imports a great many different things; for example *mou*, when alone, signifies a *tree, wood*; but when joined with another word, it has many other significations. *Mou leo*, imports "wood prepared for building;" *mou lan*, is "bars, or wooden grates;" *mou hia*, "a box;" *mou sang*, "a chest of drawers;" *mou isiang*, "a carpenter;" *mou eul*, "a mushroom;" *mou nu*, "a sort of small orange;" *mou sing*, "the planet Jupiter;" *mou mien*, "cotton," &c. This word may be joined to several others, and has as many different significations as it has different combinations.

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Thus the Chinese, by a different arrangement of their monosyllables, can compose a regular and elegant discourse, and communicate their ideas with energy and precision; nay even with gracefulness and propriety. In these qualities they are not excelled either by the Europeans or Asiatics, who use alphabetical letters. In fine, the Chinese so naturally distinguish the tones of the same monosyllable, that they comprehend the sense of it, without making the least reflection on the various accents by which it is determined.

We must not, however, imagine, as some authors have related, that those people cant in speaking, and make a sort of music which is very disagreeable to the ear; these different tones are pronounced so curiously, that even strangers find it difficult to perceive their difference even in the province of *Kiang-nan*, where the accent is more perfect than in any other. The nature of it may be conceived by the guttural pronunciation in the Spanish language, and by the different tones that are used in the French and Italian: these tones are almost imperceptible; they have, however, different meanings, a circumstance which gave rise to the proverb, that *the tone is all*.

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Consequences of this method on pronunciation.

If the fineness and delicacy of their tones are such as to be scarce perceptible to a stranger, we must suppose that they do not rise high, but only by small intervals; so that the music of their language must somewhat resemble the music of the birds, which is within a small compass, but nevertheless of great variety of notes. Hence it will follow, that strangers will find it very difficult, if not impossible, to learn this language; more especially if they have not a delicate ear and a flexible voice, and also much practice. The great difference then between the Chinese and Greek accents consists in this, that the Greeks had but two accents, the grave and acute, distinguished by a large interval, and that not very exactly marked: for the acute, though it never rises above a fifth higher than the grave, did not always rise so high, but was sometimes pitched lower according to the voice of the speaker. The Chinese must have many more accents, and the intervals between them must be much smaller, and much more carefully marked; for otherwise it would be impossible to distinguish them. At the same time, their language must be much more musical than the Greek, and perhaps more so than any language ought to be; but this becomes necessary for the purposes above-mentioned. Du Halde is positive, that notwithstanding the perpetual variation of accents in the Chinese tongue, and the almost imperceptible intervals between these tones, their enunciation does not resemble singing: many people, however, who have resided in China, are equally positive that the tone with which they utter their words does actually resemble *canting*; and this, when we consider the almost imperceptible intervals by which they are perpetually raising and lowering the tone of their voice, appears to us highly probable.

As the people of whose language we are treating at present communicate a variety of different significations to their monosyllabic words by their different accentuation, so they employ quantity for the very same purpose. By lengthening or shortening the vowels of their words, they employ them to signify very different things. The same they perform by giving their words different aspirations,

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rations, as likewise by founding them with different degrees of roughness and smoothness; and even sometimes by the different motion, posture, or attitude, with which their enunciation is accompanied. By these methods of diversifying their monosyllables (says Du Halde), they make 330 of them serve all the purposes of language, and these too not much varied in their termination; since all the words in that language either terminate with a vowel or with the consonant *n*, sometimes with the consonant *g* annexed.

From this account, we think it is evident that the Chinese, by a wonderful exertion of ingenuity, do, by different tones and prosodical modifications, by means of a very inconsiderable number of words, all invariable radicals, actually perform all that the most polished nations have been able to achieve by their compounds, derivatives, &c. diversified by declensions, conjugations, and flexions of every kind; circumstances which, in our opinion, reflect the greatest honour on their inventive powers.

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Grammar
of the Chi-
nese.

With respect to the grammar of this language, as it admits of no flexions, all their words being indeclinable, their cases and tenses are all formed by particles. They have no idea of genders; and even the distinction of numbers, which in almost all other languages, even the most unimproved, is marked by a particular word, is in the Chinese only indicated by a particle. They have only the three simple tenses, namely, the past, present, and future; and for want of different terminations, the same word stands either for the verb or the verbal substantive, the adjective or the substantive derived from it, according to its position in the sentence.

The Chinese language being composed of monosyllables, and these indeclinable, can scarce be reduced to grammatical rules: we shall, however, attempt to lay before our readers as much of the texture of that singular dialect as may enable them to form some vague idea of its genius and constitution. We shall begin with the letters, and proceed regularly to the remaining parts as they naturally succeed each other.

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Chinese
letters or
characters

The art of joining the Chinese monosyllables together is extremely difficult, and requires a very long and laborious course of study. As they have only figures by which they can express their thoughts, and have no accents in writing to vary the pronunciation, they are obliged to employ as many different figures or characters as there are different tones, which give so many different significations to the same word. Besides, some single characters signify two or three words, and sometimes even a whole period. For example, to write these words, *good morrow, Sir*, instead of joining the characters which signify *good* and *morrow* with that of *Sir*, a different character must be used, and this character alone expresses these three words. This circumstance greatly contributes to multiply the Chinese characters.

This method of joining the monosyllables is indeed sufficient for writing so as to be understood; but it is deemed triling, and is used only by the vulgar. The style that is employed, in order to shine in composition, is quite different from that which is used in conversation, though the words are in reality the same. In writings of that species, a man of letters must use more elegant phrases, more lofty expressions, and the whole must be dignified with tropes and figures which

are not in general use, but in a peculiar manner adapted to the nature of the subject in question. The characters of Cochin-china, of Tong-king, of Japan, are the same with those of the Chinese, and signify the same things; though, in speaking, these nations do not express themselves in the same manner: of consequence the language of conversation is very different, and they are not able to understand each other; while, at the same time, they understand each other's written language, and use all their books in common.

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The learned must not only be acquainted with the characters that are employed in the common affairs of life, but must also understand their various combinations, and the numerous and multiform dispositions and arrangements which of several simple strokes make the compound characters. The number of their characters amounts to 80,000; and the man who knows the greatest number of them is of course the most learned. From this circumstance we may conclude, that many years must be employed to acquire the knowledge of such a prodigious number of characters, to distinguish them when they are compounded, and to remember their shape and import. After all, a person who understands 10,000 characters may express himself with tolerable propriety in this language, and may be able to read and understand a great number of books. The generality of their learned-men do not understand above 15,000 or 20,000, and few of their doctors have attained to the knowledge of above 40,000. This prodigious number of characters is collected in their great vocabulary called *Hai-pien*. They have radical letters, which show the origin of words, and enable them to find out those which are derived from them: for instance, the characters of mountains; of trees, man, the earth, of a horse, under which must be sought all that belongs to mountains, trees, man, &c. In this search one must learn to distinguish in every word those strokes or figures which are above, beneath, on the sides, or in the body of the radical figure.

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Clemens Alexandrinus (see Section *Chaldean*, &c.) informs us, that the Egyptians employed three sorts of characters: The first was called the *epistolary*, which was used in writing letters; the second was denominated *sacred*, and peculiar to the sacerdotal order; the last *hieroglyphical*, which was appropriated to monumental inscriptions and other public memorials. This mode of representation was twofold: one, and the most simple, was performed by describing the picture of the object which they intended to represent, or at least one that resembled it pretty nearly; as when they exhibited the sun by a circle and the moon by a crescent: the other was properly symbolic; as when they marked *eternity* by a serpent with his tail in his mouth, the *air* by a man clothed in an azure robe studded with stars, &c.

The Chinese, in all probability, had the same variety of characters. In the beginning of their monarchy, they communicated their ideas by drawing on paper the images of the objects they intended to express; that is, they drew the figure of a bird, a mountain, a tree, waving lines, to indicate birds, mountains, forests, rivers, &c.

There were, however, an infinite number of ideas to be communicated, whose objects do not fall under the cognizance of the senses; such as the soul, the thoughts, the

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the passions, beauty, deformity, virtues, vices, the actions of men and other animals, &c. This inconvenience obliged them to alter their original mode of writing, which was too confined to answer that purpose, and to introduce characters of a more simple nature, and to invent others to express those things which are the objects of our senses.

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and truly
hieroglyphical.

These modern characters are, however, truly hieroglyphical, since they are composed of simple letters which retain the signification of the primitive characters. The original character for the sun was a circle, thus ☉; this they called *ga*: They now represent that luminary by the figure ☐, to which they still give the original name. But human institutions having annexed to these last framed characters the very same ideas indicated by the original ones, the consequence is, that every Chinese letter is actually significant, and that it still retains its signification, though connected with others. Accordingly the word *tsai*, which imports "misfortune, calamity," is composed of the letter *mien* "a house," and the letter *ho* "fire;" so that the symbolical character for misfortune is the figure of a house on fire. The Chinese characters, then, are not simple letters without any signification, like those of the Europeans and other Asiatics; but when they are joined together, they are so many hieroglyphics, which form images and express thoughts.

Upon the whole, the original characters of the Chinese were real pictures (see Section of the *Egyptian* language); the next improvement was the symbolical character; the third and last stage is the present mode, in which artificial signs have been fabricated, in order to represent such thoughts or ideas as could not be represented by one or other of the methods above described. Du Halde, vol. ii. p. 400, *et seq.* has furnished us with rules for pronouncing the Chinese vowels and consonants; a piece of information which, we apprehend, would be of little consequence to our readers, and which we shall therefore pass over, and proceed to give a brief account of their grammar. As the whole language is composed of monosyllables, and these indeclinable, its grammatical structure must be simple and obvious: we shall only mention what to us appears singular and important.

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Peculiarities of the
Chinese
parts of
speech.

In the Chinese language there is no diversity of genders or cases, and of consequence no declensions. Very often the noun is not distinguished from the verb; and the same word which in one situation is a substantive, in another may become an adjective, and even a verb.

The adjective always goes before the substantive; but if it follow it, it becomes a substantive.

The cases and numbers are known only by the composition. The plural number is distinguished by the particle *men*, which is common to all nouns; but when the noun is preceded by some word that signifies number, the particle *men* is not annexed.

The Chinese genitive, both singular and plural, when it comes after nouns, is often made by *ti*; and there is no other case in that language. The same particle is sometimes placed after pronouns, as if they were derivatives.

The comparative degree is formed by adding the particle *teng*, which is always set before the noun, and sig-

nifies *much*. The particle *to* is sometimes used, which likewise imports *much*.

The Chinese have only three personal pronouns, *nqo* "I," *ni* "thou," and *ta* "he:" these become plural by adding the syllable *men*. They are made possessive by adding the syllable *ti*, as *nqo ti* "mine," *ni ti* "thine," *ta ti* "his." The patronymics are formed by putting the name of the city, country, &c. after the pronoun: *chon* is the pronoun relative *who, what, which*.

Chinese verbs have only three tenses, the preterperfect, the present, and the future. When there is no particle added to the verb, it is the present: the preterperfect is made by adding the particle *leao*: to distinguish the future tense they use the particle *tsiang* or *hoei*; and these are all the varieties incident to their verbs.

The Chinese language has no words that are properly adverbs; they only become so by custom, or by the place they possess in discourse. They are often obliged to employ several words to express the adverbs of other languages: they have none that are demonstrative, or proper for calling or exhorting; but in their stead they are obliged to use nouns and verbs.

Perhaps our readers may wish to know the Chinese numerals; and may imagine that they bear a resemblance to those of the European or other Asiatic dialects. In this, however, they will be disappointed.

Chinese
Language121
Their nu-
merals.

They stand as follows:

| | |
|------------------|----------------------|
| <i>Y</i> | One |
| <i>Eut</i> | Two |
| <i>San</i> | Three |
| <i>Sace</i> | Four |
| <i>Ou</i> | Five |
| <i>Lou</i> | Six |
| <i>Tsi</i> | Seven |
| <i>Po</i> | Eight |
| <i>Kieou</i> | Nine |
| <i>Che</i> | Ten |
| <i>Chey</i> | Eleven |
| <i>Eut che</i> | Twelve |
| <i>San che</i> | Thirteen |
| <i>Pe</i> | One hundred |
| <i>Eut pe</i> | Two hundred |
| <i>Y tsien</i> | One thousand |
| <i>Youan</i> | Ten thousand |
| <i>Che ouan</i> | Twenty thousand |
| <i>Eut ouan</i> | One hundred thousand |
| <i>Che ouan</i> | Two hundred thousand |
| <i>Y pe ouan</i> | One million. |

There are a great many particles proper to numbers in the Chinese language: they are frequently used, and in a way peculiar to it; for every numeral has a particle importing the object to which it is attached. Thus *co* is used for man, and *y co* for a woman, &c.; *hoei* is used for illustrious men; *tche* or *tchi* is used for ships, dogs, hens; *mey* is used for pearls and precious things; *pen* is used for books; *teng* is appropriated to oxen and cows; *too* is used for letters and little bundles of paper; *oo* is employed for corn and pulse. Those distinctions indicate a language manufactured on purpose to be employed.

Chinese Language.

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Style of the Chinese writers.

ployed by people who were too high and too haughty to converse with the vulgar.

The style of the Chinese, in their elaborate compositions, is mysterious, concise, and allegorical, after the eastern manner. It is often obscure to those who do not understand the language thoroughly; and it requires a considerable degree of skill to avoid mistakes in reading an author of elegance and sublimity. Their writers express a great deal in few words; and their expressions are lively, full of spirit, intermingled with bold comparisons and lofty metaphors. They affect to insert in their compositions many sentences borrowed from their five canonical books; and as they compare their books to pictures, so they liken these quotations to the five principal colours employed in painting; and in this their eloquence chiefly consists.

They prefer a beautiful character to the most finished picture; and nothing is more common than to see a single page covered with old characters, if they happen to be fair and elegant, sold at a very high price. They honour their characters in the most common books; and when they happen to light by chance upon a printed leaf, they gather it up with the greatest care and respect.

In China there are three varieties of language; that of the common people, that of the people of fashion, and that employed in writing books. Though the first is not so elegant as either of the other two, it is not however inferior to our European languages; though those who are but superficially acquainted with the Chinese may, in fact, imagine it uncouth and barbarous. This low and rude language is pronounced and written many different ways, as is generally the case in other countries.

But a more polished, and at the same time a much more energetic, language, is employed in an almost infinite number of novels; some perhaps true, but many more the vehicles of fiction. These are replete with lively descriptions, characters highly finished, morality, variety, wit, and vivacity, in such a degree as to equal in purity and politeness the most celebrated authors of Europe. This was the language of the Mandarins; and though exquisitely beautiful in its kind, was still inferior to the language of books. This last might be styled the *hyper sublime*; and of this there are several degrees and intervals before an author can arrive at what they call the language of the *king*. This mode of writing cannot be well understood without looking upon the letters; but when understood, it appears easy and flowing. Each thought is generally expressed in four or six characters: nothing occurs that can offend the nicest ear; and the variety of the accents with which it is pronounced produces a soft and harmonious sound.

The difference between the *king* and their other books consists in the difference of the subjects upon which they are written. Those of the former are always grand and sublime, and of course the style is noble and elevated: those of the latter approach nearer to the common affairs and events of life, and are of consequence detailed in the Mandarin tongue. In writing on sublime subjects no punctuations are used. As these compositions are intended for the learned only, the author leaves to the reader to determine where the sense is complete;

and those who are well skilled in the language readily find it out.

The copiousness of the Chinese language is in a great measure owing to the multitude of its characters. It is likewise occasioned, in some degree, by the difference of their signification, as also by the artificial method of their conjunction, which is performed most commonly by uniting them two and two, frequently three and three, and sometimes four and four.

Their books are very numerous and bulky, and of course exceedingly cumbersome. A dictionary of their language was compiled in the 18th century. It consisted of 95 large volumes. An appendix was annexed of 25 volumes. Their other books are voluminous in proportion. The Chinese, one may say, are a nation of learned men. Few people of rank neglect the belles lettres; for ignorance in a man of any degree of eminence is deemed an indelible stain on his character.

For their manner of writing, the implements with which they write, and the materials upon which they draw their characters, we must refer our readers to the article WRITING. It would, we believe, afford our readers some pleasure, could we discover and explain the reasons which have hitherto prevented the Chinese from adopting the letters employed from time immemorial by the other nations of Europe and Asia.

The Chinese have ever looked upon themselves as greatly superior to the rest of mankind. In ancient times they entertained such contemptible notions of foreigners, that they scorned to have any further commerce with them than to receive their homage. They were indeed, at a very early period, highly revered by the Indians, Persians, and Tartars. In consequence of this veneration, they looked upon themselves as the favourites of heaven. They imagined they were situated in the middle of the earth, in a kind of paradise, in order to give laws to the rest of mankind. Other men they looked upon with contempt and disdain, and deemed them deformed in body and defective in mind, cast out into the remote corners of the world as the dross and refuse of nature. They boasted that themselves only had received from God rational souls and beautiful bodies, in order to qualify them for being sovereigns of the species.

Such are the sentiments of the Chinese; and with such sentiments it is by no means surprising that their improvements in *language*, in *writing*, and other appendages of the belles lettres, have not been proportioned to their progress in mechanics. When people are once fully persuaded that they have already arrived at the summit of perfection, it is natural for them to sit down contented, and solace themselves with the idea of their own superior attainments. The Chinese had early entertained an exalted opinion of their own superiority to the rest of mankind; and therefore imagined that they had already carried their inventions to the *ne plus ultra* of perfection; the consequence was, that they could make no exertions to carry them higher.

The Chinese, for the space of 3000 years, had almost no intercourse with the rest of mankind. This was the consequence of their insulated situation.—They, of course, compared themselves with themselves; and finding that they excelled all their barbarian neighbours,

Chinese Language.

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Their books numerous and bulky.

124
Obstacles to their improvement in science and literature.

Chinese Language. hours, they readily entertained an opinion that they excelled all the rest of mankind in an equal proportion. This conceit at once stifled the emotions of ambition, and deprived them of all opportunities of learning what was going forward in other parts of the world.

They despised every other nation. People are little disposed to imitate those whom they despise; and this perhaps may be one reason why they are at this day so averse from adopting the European inventions.

A superstitious attachment to the customs of the ancients, is the general character of the Asiatic nations. This is evidently a kind of diacritical feature among the Chinese. The institutions of *Fohi* are looked up to among them with equal veneration as those of *Thoth* were among the Egyptians. Among the latter, there was a law which made it capital to introduce any innovation into the music, painting, or statuary art, instituted by that legislator. We hear of no such law among the former; but custom established, and that invariably, for a space of 3000 years, might operate as forcibly among them as a positive law did among the people first mentioned. An attachment to ancient customs is often more powerful and more coercive than any law that can be promulgated and enforced by mere human authority. These reasons, we think, may be assigned as the impediments to the progress of the Chinese in the belles lettres, and perhaps in the cultivation of the other sciences.

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Chinese words found in various other languages.

Though the language of the Chinese is confessedly different from all the other known languages in its character and construction, it contains, however, a great number of words evidently of the same origin with those which occur in other dialects, used by people, who, according to the natural course of things, could never have been connected with that remote country. A few of those we shall produce before we conclude this section. We shall begin with the import of the name *China*.

China, or, as the orientals write it, *Sin*, is perhaps the Latin *sinus*, "the bosom, the heart, the middle." The Chinese actually imagine that their country is situated in the very middle of the earth, and of consequence call it *Cham*, "the middle, the heart;" a denomination which exactly suits their opinion.

Tu, in Chinese, intimates every thing that falls under the cognizance of the senses, every thing that strikes the fight; in Latin, *tuere*.

Ta, a table, a plank, a figure that renders every thing sensible: 2. To see, to look upon, to appear; Greek *ταν τενω*, whence *τενω*, *tendo*.

Tue, to examine attentively, to inspect carefully.

Tui, the most apparent, chief, principal, first; 2. Lightning, thunder.

Teu, a sign by which to know one, letter of acknowledgment. All these ideas are contained in the Hebrew *תו*, *thu*, *signum*, which we believe has produced the Egyptian *theuth*, the god or godlike man who invented letters, geometry, music, astronomy, &c.

Tai, a dye, a theatre; Greek of old *θαιω*, then *θαιωμαι*, "to see, to look."

Tam, Latin *tantum*, "so much."

Tan, land, country, region, a syllable annexed to the

end of a great number of words. *Aqui tan*, *Aquitania*, "a land of water;" *Mauri tan*, *Mauritania*, "the land of the Moors." The orientals prefix *s*, whence *Farji stan*, *Farfistan*, "the land or country of the Persians;" *Chufi stan*, *Chufistan*, "the country of Chuz;" *Turque stan*, *Turqueslan*, "the land of the Turks."

Ti, a chief, an emperor, a title of dignity; whence the Greek *τιω* "to honour;" hence, too, the word *di* "bright, glorious;" whence *Δις* "Jupiter," *Διος* "divine;" the Latin *Dius*, now *Deus*, "God," and *Divus*, with the *digamma* *Æolicum* inserted; the Celtic *Dhia*, &c. It signified originally "bright, glorious," and was an epithet of the Sun.

Tum, Latin *tumco*, "to swell."

Liven, "to love;" Hebrew *לב*, *leb*, "the heart;" Latin, *libet*. This word pervades all the dialects of the Gothic tongue, still retaining either the same or a nearly analogous signification.

Li, "letters;" Latin, *lino*, "to daub," as the Chinese actually do in forming their letters.

Lo, "to contain, that which contains;" Celtic, *log*; French, *loge*, *logis*, *loger*.

Lim, "a rule;" hence Latin, *linea*, "a line."

Su, "with;" Greek, *συν*, "with;" Celtic, *cyn*, *cym*; whence Latin, *cum*, *con*, &c.

Xim, "very high, elevated, sacred, perfect;" Latin, *eximius*.

Sin, "the heart;" Persian, *Sin*, "the heart."

Sien, "chief, first;" Celtic, *can*, *cean*, *fan*, "the head;" metaphorically, the chief, the first, the principal; Thibet, *sen*, or *ken*, "great, elevated;" Arabic, *jame*, "to be elevated or raised."

Sin, or *Sing*, "a constellation, a star, an element;" Hebrew, *shem*: Greek, *σημειον*, *σημα*; Latin, *signum*.

Sie, "a man of learning;" Goth. Sax. Engl. "see; to see, seer."

Cem, "a priest;" Hebr. *cohen*; Syr. *con*; Egypt. *can*, *cun*.

Quin, "a king; Celtic, *ken*, *kend*, "head, chief;" Gothic, *koanig*; Germ. Flem. Eng. *king*, also *queen*.

Hu, "a door; Goth. Germ. Engl. *hus*, *hausen*, *hause*.

Min, "a river;" Welch, *men*, "the water of a river;" Latin, *mano*, "to flow," and perhaps *amoenus*, "pleasant."

Hen, "hatred;" Greek, *αινος*, "cruel, horrible, odious."

Kiven, "a dog;" Greek *κυν*, *id*.

Ven, "beauty;" Latin, *Venus*, *venustas*; Iceland. Swed. *wen*, "pleasant;" Scotch, *winfome*.

Han, "the soul, breath;" Greek, *ανemos*; Latin, *anima*, *animus*.

To these instances of the analogy between the Chinese language and those of the other people of Asia and Europe many more might be added; but the preceding, it is hoped, will serve as a specimen, which is all that can be expected from an inquiry of the nature of the present.

SECT. VII. *Of the Greek Language.*

BEFORE we enter upon the consideration of the essential and constituent parts of this noble language, we must beg leave to settle a few preliminaries, which, we

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Origin of the Greeks.

Greek
Language.

trust, will serve to throw some light upon many points which may come under consideration in the course of the following disquisition.

The Greeks, according to the most authentic accounts, were descended of Javan or Jon, the fourth son of Japhet, the eldest son of the patriarch Noah. The Scriptures of old, and all the orientals to this day, call the Greeks *Jonim*, or *Jaunam*, or *Javenoth*. We have already observed, in the beginning of the article concerning the Hebrew language, that only a few of the descendants of Ham, and the most profligate of the posterity of Shem and Japhet, were concerned in building the tower of Babel. We shall not now resume the arguments then collected in support of that position; but proceed to investigate the character of that branch of the posterity of Javan which inhabited Greece and the neighbouring regions.

At what period the colonists arrived in these parts cannot be certainly determined; nor is it of great importance in the question before us. That they carried along with them into their new settlements the language of Noah and his family, is, we think, a point that cannot be controverted. We have endeavoured to prove that the Hebrew, or at least one or other of its sister-dialects, was the primæval language of mankind. The Hebrew, then, or one of its cognate branches, was the original dialect of the Jonim or Greeks.

Be that as it may, before these people make their appearance in profane history, their language deviates very widely from this original archetype. By what means, at what period, and in what length of time this change was introduced, is, we believe, a matter not easy to be elucidated. That it was progressive, is abundantly certain both from the rules of analogy and reason.

The colonies, which traversed a large tract of country before they arrived at their destined settlements, must have struggled with numberless difficulties in the course of their peregrinations. The earth, during the period which immediately succeeded the universal deluge, must have been covered with forests, intersected with swamps, lakes, rivers, and numberless other impediments. As the necessaries, and a few of the conveniences of life, will always engross the first cares of mankind, the procuring of these comforts will, of necessity, exclude all concern about arts and sciences which are unconnected with these pursuits. Hence we think it probable, that most of those colonies which migrated to a very great distance from the plains of Shinar, which we believe to have been the original seat of mankind, in a great measure neglected the practice of the polite but unnecessary modes of civilization which their ancestors were acquainted with, and practised before the era of their migration. Certain it is, that those nations which continued to reside in the neighbourhood of that centre of civilization, always appear in a cultivated state; while, at the same time, the colonists who removed to a considerable distance appear to have sunk into barbarism, at a period more early than the annals of profane history can reach.—This appears to have been the situation of the primary inhabitants of

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who were
long a bar-
barous
people.

Greek
Language.

Greece. Their own historians, the most partial to their own countrymen that can well be imagined, exhibit a very unpromising picture of their earliest progenitors. Diodorus Siculus, in delineating the character of the original men, we believe sketches his draught from the first inhabitants of Greece*. He represents them as absolute savages, going out in small parties to make war upon the wild beasts of the field, which (according to him) kept them in continual alarm. "Necessity obliged them to band together for their mutual security; they had not sagacity enough to distinguish between the wholesome and poisonous vegetables; nor had they skill enough to lay up and preserve the fruits of autumn for their subsistence during the winter." The scholiast on Pindar describes the situation of the inhabitants of Peloponnesus in the following manner †. "Now some have affirmed that the nymphs, who officiated in performing the sacred rites, were called *Melisse*. Of these Mnaseas of Patara gives the following account. They prevailed upon men to relinquish the abominable practice of eating raw flesh torn from living animals, and persuaded them to use the fruits of trees for food.—Melissa, one of them, having discovered bee-hives, ate of the honey-combs, mingled the honey with water for drink, and taught the other nymphs to use the same beverage. She called bees *Μελισσαι* *Melisse*, from her own name, and bestowed much care on the management of them." † *Pytho*. Ode 4.

"These things (says he) happened in Peloponnesus; nor is the temple of Ceres honoured without nymphs, because they first pointed out the mode of living on the fruits of the earth, and put an end to the barbarous practice of feeding on human flesh. The same ladies, too, from a sense of decency, invented garments made of the bark of trees."

Hecataeus the Milesian, treating of the Peloponnesians, affirms*, "that before the arrival of the Hellenes, a race of barbarians inhabited that region; and that almost all Greece was, in ancient times, inhabited by barbarians †. In the earliest times (says Pausanias) (O) † *Id. lib. i.* barbarians inhabited most part of the country called *Hellas*." The original Greeks, if we may believe an author of deep research and superior ingenuity ‡, were strangers to all the most useful inventions of life. Even the use of fire was unknown till it was found out and communicated by Prometheus, who is thought to have been one of the first civilizors of mankind. Hence Æschylus §, introduces Prometheus commemorating the benefits which he had conferred upon mankind by his inventions, in a strain that indicates the uncultivated state of the world prior to the age in which he flourished. For the entertainment of our readers, we shall translate as much of that passage as suits our present purpose. † *Plin. Nat. Hist.* § *Prometh.* verse 44.

— "Of the human race
Now hear the tale, how foolish erst they were:
I taught them thought and exercise of reason;
If aught they saw before, they saw in vain.
Hearing, they heard not; all was shapeless dreams
For a long space of time, at random mixt

In

(O) The Greeks borrowed this contemptuous epithet from the Egyptians. See *Herod. lib. ii. cap. 158.*

Greek
Language.

In wild confusion : for they neither knew
Tile-cover'd houses standing in the sun,
Nor timber work ; but, like the earth-bred ant,
They lodg'd in sunless caves dug under ground :
No certain sign had they of winter cold,
Nor of the flow'ry spring, or summer store,
But blindly manag'd all ; till I them taught
What time the stars appear, what time they set,
Hard to be scan'd : then arithmetic rare,
That queen of arts, by dint of patient thought
Descry'd, I taught them ; and how vocal sounds
From letters join'd arose."

This character, though applied to mankind in general, was in reality that of the most ancient Greeks. These forbidding features had been transmitted to the poet by tradition as those of his ancestors : he was a Greek, and of consequence imputes them to all mankind without distinction.

* Plato.

Phoroneus, the son and successor of Inachus *, is said to have civilized the Argives, and to have taught them the use of some new inventions. This circumstance raised his character so high among the savage aborigines of the country, that succeeding ages † deemed him the first of men. Pelasgus obtained the like character, because he taught the Arcadians to live upon the fruit of the *fagus*, to build sheds to shelter them from the cold, and to make garments of the skins of swine.

† Pausan.
lib. viii.
c. 1.

But what clearly demonstrates the unpolished character of the most ancient Greeks is, the extravagant honours lavished by them upon the inventors of useful and ingenious arts. Most of these were advanced to divine honours, and became the objects of religious worship to succeeding generations. The family of the Titans affords a most striking instance of this species of adulation. Jupiter, Juno, Mars, Apollo, Venus, Diana, &c. were sprung of this family. By the useful inventions which these personages communicated to the uncultivated nations of Greece, they obtained such lasting and such extravagant honours, that they justled out the sidereal divinities of the country, and possessed their high rank as long as Paganism prevailed in those regions. To these testimonies of the savagism of the original Greeks, others almost without number might be added ; but those adduced in the preceding part of this inquiry will, we hope, satisfy every candid reader as to the truth of the position advanced.

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A new colony arrives in Greece called Pelasgi.

While matters were in this situation with respect to the primitive Jonim or Greeks, a new colony arrived in those parts, which in a few years considerably changed the face of affairs. The people who composed this colony were called *Pelasgi* ; concerning whose origin, country, character, and adventures, much has been written, and many different opinions exhibited by the learned. It is not our province to enter into a detail of their arguments and systems ; we shall only inform our readers, that the general opinion is, that they were natives either of Egypt or Phœnicia. We have seen a dissertation in manuscript upon this subject, from which we are allowed to extract the following particulars.

The author, we think, has proved by very plausible arguments, that these people could not be descendants of the Egyptians nor Phœnicians. He maintains, that the Pelasgi were a great and numerous tribe ; that they overpread all the coast of Asia Minor from Mount My-

cale to Troas ; that they were masters at one time of all the Asiatic and Grecian islands ; that they overran Greece and many of the neighbouring countries ; and all this in less than half a century.—These facts he seems to have proved from Homer, Herodotus, Diodorus Siculus, Pausanias, and other Greek authors of approved authenticity. He shows, that they were a civilized generation ; that they were well acquainted with military affairs, legislation, agriculture, navigation, architecture, letters, &c. He insists, that Phœnicia could not at any given period have furnished such a numerous body of emigrants, even supposing the whole nation had emigrated, and left their native country a desert. He believes that this event took place before the invasion of Canaan by the Israelites ; that consequently the Pelasgic migration was not occasioned by that catastrophe. He has shown, we think by very probable arguments, that the Egyptians in the earliest ages were averse to foreign expeditions, especially by sea ; because that people hated this element, and besides could be under no temptation to emigrate : add to this, they were accustomed to live on small matters, and their country was exceedingly fertile and easily cultivated. It appears (says he) from Herodotus, that the Pelasgi were not acquainted with the religion of the Zabians, which could not have been the case had they emigrated from either of these countries. He makes it appear, at least to our satisfaction, that Herodotus is mistaken when he supposes that the deities of Greece were derived from Egypt. He demonstrates, that the names of the greatest part of those deities are of Phœnician extraction ; and this opinion he establishes by a very plausible etymological deduction. He asserts, that had the Pelasgi been natives of either of the countries above-mentioned, it would be absurd to suppose them ignorant of the names and religious rites of their respective nations. He finds, that the Egyptian and Phœnician colonies, which afterwards settled in Greece, were enemies to the Pelasgi, and either subdued or expelled them the country, which, he imagines, would scarce have been the case had both parties sprung from the same ancestors. After settling these points, he concludes, that the people in question were the progeny of the Arabian shepherds, who, at a very early period, invaded and subdued both the Lower and Upper Egypt. After possessing that country about a century and a half, they were conquered by Amenophis king of the Upper Egypt, who drove them out of the country. Upon this the fugitives retired to Palestine, where Manetho the Egyptian historian loses sight of them, and either through malice or ignorance confounds them with the Israelites. This writer supposes that those fugitives gradually directed their course for the west and north-west coasts of Asia Minor, whence they conveyed themselves over to Greece.

Such are the arguments by which the author of the dissertation above-mentioned supports his hypothesis. It is, for aught we know, altogether new, and to us it appears by no means improbable. If our curious readers should wish to know more of this subject, they may consult Gebelin's preliminary Discourse to his Greek Dictionary, Lord Monbodo's inquiry into the Origin and Progress of Language, vol. i. towards the end, and Mr Bryant's Analysis of Ancient Mythology, *pass.*

Be this as it may, nothing is more certain than that the Pelasgi were the first people who in some degree civilized the savages of ancient Greece. It is not our

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Language.

Greek
Language
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Who intro-
duce let-
ters into
that coun-
try.

business at present to enumerate the many useful inventions which they communicated to the Greeks, at that time worse than barbarians. We deem it, however, absolutely necessary, as an introduction to our subject, to hazard a few conjectures on the language and letters of those adventurers; a point strictly connected with the subject soon to fall under consideration.

Whether we suppose the Pelasgi to have been the offspring of the Phœnicians, Egyptians, or Arabian shepherds, it will make little difference as to their language; every man of learning and research is convinced that those three nations, especially at that early period, spoke a dialect of the Hebrew. The Pelasgi, then, must have spoken a dialect of that language when they arrived in Greece. Perhaps it might have undergone several changes, and acquired some new modifications, during so many years as had passed since they began to be a separate nation, and in the course of so many peregrinations. Some monuments of theirs still extant prove this fact beyond all contradiction. As these people incorporated with the aborigines of Greece, the remains of the original language of mankind, or at least so much of it as had been retained by them, gradually coalesced with that of the new settlers. From this, we think, it is obvious, that prior to the arrival of the new colonists from the East, the language now current among the two united tribes must have been a dialect of the Phœnician, Arabian, Hebrew, &c. Be that as it may, Herodotus* affirms that the Pelasgi in his time spoke a barbarous language, quite unintelligible to the modern Greeks.

* Lib. i.
ap. 59.

The reason of this difference between the language of the Hellenes or Greeks in the age of Herodotus, and that of the remains of the Pelasgi at that period, seems to be this: Prior to the time of that historian, the Greek language had, from time to time, undergone many changes, and received vast improvements; whereas, on the contrary, that of the remnant of the Pelasgi, who were now reduced to a very low state, had remained stationary, and was then just in the same predicament in which it had been perhaps a century after their arrival in the country.

† Lib. iii.

As the Pelasgi, as was observed above, were a people highly civilized and well instructed in the various arts at that time known in the eastern world, they were skilled in agriculture, architecture, music, &c. (P): The presumption then is that they could not be unacquainted with alphabetical writing. This most useful art was well known in the countries from which they emigrated; and of course it is impossible to imagine that they did not export this art as well as the others above-mentioned. Diodorus Siculus imagines that † the Pelasgi knew not the use of alphabetical letters, but that they received them from Cadmus and his Phœnician followers; that those letters were afterwards called *Pelasgic*, because the Pelasgi were the first people of Greece who adopted them. This account must go to the score of national vanity, since very soon after he acknowledges* that Linus wrote the exploits of the first Bac-

* Ibid.

chus and several other romantic fables in Pelasgic characters; and that Orpheus, and Pronapides the master of Homer, employed the same kind of letters. Zeno-
bius likewise informs us † that Cadmus flew Linus for teaching characters differing from his. These letters could be none other than the Pelasgic ‡.

Greek
Language.

† Apud Dr
Gregory
Sharp's
Striit.

Pausanias, in his *Attics*, relates §, that he himself saw an inscription upon the tomb of Coræbus, who lived at the time when Crotopus, who was contemporary with Deucalion, was king of the Argives. This inscription then was prior to the arrival of Cadmus; and consequently letters were known in Greece before they were introduced by this chief. It likewise appears from Herodotus himself, that the Ionians were in possession of alphabetical characters before the coming of the Phœnicians. "For (says he) § the Ionians having received letters from the Phœnicians, changing the figure and sound of some of them, ranged them with their own, and in this manner continued to use them afterwards." If, then, the Ionians (Q) ranged the Phœnician characters with their own, it is obvious that they had alphabetical characters of their own.

Greek Lan-
guage.

§ See Plate
XVI.

Lib. i.
cap 49.

Lib. i.
c. 58.

Besides these historical proofs of the existence of Pelasgic characters, monuments bearing inscriptions in the same letters have been discovered in several parts of Greece and Italy, which place this point beyond the reach of controversy. What characters these were may be easily determined. As the Pelasgi emigrated from Arabia, the presumption is that their letters were Phœnician. They are said by Dr Swinton to have been 13 in number, whereas the Phœnician alphabet consists of 16. The three additional letters were probably invented by the latter people after the Pelasgi had left the eastern quarters. The Phœnician letters imported by the Pelasgi were, no doubt, of a coarse and clumsy texture, unfavourable to expedition in writing, and unpleasant to the sight. Besides, the Phœnician characters had not as yet received their names; and accordingly the Romans, who derived their letters from the Arcadian Pelasgi*, had no names for theirs. The probability is, that prior to this era the Pelasgic letters had not been distinguished by names. There were of course no other than the original letters of the Phœnicians in their first uncouth and irregular form: and for this reason they easily gave way to the Cadmean, which were more beautiful, more regular, and better adapted to expedition.

* Livii
lib. i. c. 7.

Plate XV.

Hitherto we have seen the Pelasgi and the Ionim incorporated, living under the same laws, speaking the same language, and using the same letters. But another nation, and one too of vast extent and populousness, had at an early period taken possession of a considerable part of the country afterwards distinguished by the name of *Hellas* or *Greece*. The Thracians were a great and mighty nation; inferior to none except the Indians †, † Herod. says the father of Grecian history. These people at a very early period, had extended their quarters over all the northern parts of that country. They were, in ancient times, a learned and polished nation. From them,

† Herod.
lib. v. c. 3.

131
The Thra-
cians a

powerful
nation at

in
a very early
period.

(P) The Arcadians, who were a Pelasgic tribe, were highly celebrated for their skill in music. They introduced this art into Italy. See *Dion. Halicar.* lib. i.

(Q) The Athenians were originally called *Ionians*.

Greek Language

in succeeding ages, the Greeks learned many useful and ornamental sciences. Orpheus (R) the musician, the legislator, the poet, the philosopher, and the divine, is known to have been of Thracian extraction. Thamyris and Linus were his disciples, and highly respected among the Greeks for their learning and ingenuity. That these people spoke the same language with the Greeks, is abundantly evident from the connection between them and these Thracian bards. The Thracian language, then, whatever it was, contributed in a great proportion towards forming that of the Greeks. From the remains of the Thracian dialect there appears to have been a very strong resemblance between it and the Chaldean. This position we could readily support by the most plausible etymological deduction, did the limits prescribed us in this article admit such an inquiry. It appears, however, that the * Thracians, Getæ, and Daci or Davi, spoke nearly the same language. The Goths, so much celebrated in the annals of the lower empire, were the descendants of the Getæ and Daci, and consequently retained the dialect of their ancestors. The reader, therefore, must not be surpris'd, if in tracing the materials of which the Greek language is compos'd, we should sometimes have recourse to the remains of the Gothic.

* Strabo, lib. I. & viii.

131 The Greek language compos'd of three different dialects.

We have now found out three branches of the Greek language; that of the Ionim or *Aborigines*, that of the Pelasgic tribe, and that of the Thracians. These three, we imagine, were only different dialects of the very same original tongue. This assertion we could readily prove by the comparison of a great number of words taken from the two last, were this a proper place for such a discussion.

132 Arrival of Cadmus in Greece.

Some centuries after the arrival of the Pelasgi, Cadmus, an Egyptian (s) by birth, and a sojourner in Phœnicia, arriv'd in Bœotia with a multitude of followers. This colony-chief and his countrymen introduced letters and several other useful improvements into the country in question. As these people were natives of Phœnicia and its environs, their alphabet was that of their native country, consisting of 16 letters. That the Phœnician alphabet was nearly the same with the Samaritan and Hebrew, has been so often and so clearly demonstrat'd by the learned of this and the former century, that it would be altogether superfluous to insist upon it in this short inquiry. The Phœnicians, as is generally known, wrote from right to left, and the old Grecian characters inverted, exactly resemble the other.

† Scaliger.

The names of the Cadmean characters are Syrian †, which shows the near resemblance between that language and the Phœnician. They stand thus: *alpha, betha, gamma, delta*, &c. The Syrians used to add *a* to the Hebrew vocables; hence *alph* becomes *alpha*, *beth*, *betha* or *beta*, &c. In the Cadmean alphabet we find the vowel letters, which is an infallible proof that this was the practice of the Phœnicians in the age of Cadmus; and this very circumstance furnishes a presumption that the Jews did the same at the same period.

133 The letter introduced by him.

After all, it is evident that the oldest Greek letters, which are written from right to left, differ very little from those of the Pelasgi. The four double letters *theta, phi, zeta, zeta*, are said to have been added by Palamedes about 20 years before the war of Troy. Simonides is generally supposed to have added the letters *zeta, eta, phi*, though it appears by some ancient inscriptions that some of these letters were used before the days of Palamedes and Simonides.

Greek Language.

In the year of our Lord 1456 seven brazen tables were discovered at Engubium, a city of Umbria in the Apennines, of which five were written in Pelasgic or Etruscan characters and two in Latin. The first of these tables is thought to have been compos'd about 168 years after the taking of Troy, or 1206 years before Christ. By comparing the inscription on these tables with the old Ionic characters, the curious have been enabled to discover the resemblance.

The old Ionic character wrote from right to left continued in general use for several centuries: It was compos'd of the Cadmean and Pelasgic characters, with some variations of form, position, and found. The Athenians continued to use this character till the year of Rome 350. The old Ionic was gradually improved into the new, and this quickly became the reigning mode. After the old Ionic was laid aside, the * (*Βενετοφάδοι*) Bultro-phodon came into custom, which goes backwards and forwards as the ox does with the plough. They carried the line forward from the left, and then back to the right. The words were all placed close together, and few small letters were used before the fourth century. If our curious readers would wish to know more of letters and alphabets, we must remit them to Chishul, Morton, Postellus, the great Montfaucon, Gebelin, Aille, &c. For our part we are chiefly concerned at present with the Phœnician and Cadmean systems; and on these perhaps we may have dwelt too long. Having now, we hope, sufficiently proved that the Greek alphabet was derived from the Phœnician, in order to convince our curious but illiterate readers of the certainty of our position, as it were by ocular demonstration, we shall annex a scheme of both alphabets, to which we shall subjoin some strictures upon such letters of the Greek alphabet as admit any ambiguity in their nature and application.

134 The old Ionic character.

* Pauson, lib viii. cap. 17.

135 The Greek alphabet derived from the Phœnician.

A, alpha, had two sounds, the one broad like *a* in the English word *all*; the other slender, as *e* in *end*, *spend*, *ascend*. The Hebrews certainly used it so, because they had no other letter to express that sound; the Arabs actually call the first letter of their alphabet *elif*; and they as well as the Phœnicians employ that letter to express both the found of *A* and *E* promiscuously. The Greeks call their letter *E* *ε-ψιλον*, that is, *E* slender, which seems to have been introduced to supply the place of *A* slender.

H, eta, was originally the mark of the *spiritus asper*, and no doubt answer'd to the Hebrew *ח*. It is still retained in that capacity in the word *Ἠεκατον*, and in words with the *spiritus asper* beginning books, chapters, sections,

(R) Orpheus seems to be compounded of two oriental words, *or* "light," and *phi* "the mouth." Though some deduce it from the Arabian *arif* "a learned man."

(S) Joseph Scaliger's account of the origin of the Ionic letters. *Euseb. Chron.*

Greek Language.

tions, &c. E originally marked both the found of Εψιλον and Ητα; that is, it was sometimes founded short as at present, and sometimes long, where it is now supplied by Η. As it was found convenient to distinguish these two different quantities of sound by different letters, they adopted Η, the former *spiritus asper*, to denote the long found of Ε, and substituted the present *spiritus asper* ['] in its place.

I, *iota*, is the Hebrew or Phœnician *jod* or *yod*. We imagine it originally served the purpose of both *iota* and *psilon*. It had two different founds; the one broad and full, the other weak and slender. The latter had the found of the modern ψιλον. That this was actually the case, appears in several monumental inscriptions: And upon this depends the variation of some cases of the demonstrative pronoun and of the second declension.

O, *omicron*, or small *o*, in the original Greek had three different founds. It founded *o* short, as at present; and likewise *o* long, now denoted by Ω or large O. It likewise marked the found of the improper diphthong *ou*, founded like the English diphthong *oo*. The Ω was taken from the Phœnician *wau* or *V*.

Υ, *upsilon*, we have observed before, was adopted to supply a mark for the found of Ι slender.

Z, *zeta*, is compounded of ζς. Dion. Halic. however, informs us, that this letter should be pronounced σδ, according to the Doric plan.

Θ, *theta*, was not known in the old Greek. It is compounded of τ and the *spiritus asper*, both which were of old written separately thus TH.

Ξ, *xi*, is compounded of γς, κς, χς. These letters, too, were originally written separately.

Φ, *phi*. This letter is compounded of β, π, and the *spiritus asper*; thus BH, PH.

Χ, *chi*, like the foregoing, is compounded of γ, κ, and the *spiritus asper* as above.

Ψ, *psi*, like some of the rest, is made up of βς, πς, which, too, were originally written in separate characters.

These observations are thrown together purely for the use of students who may not choose to inquire into the minutæ. We are sorry that the nature of the work will not permit us to extend our researches to greater length. The reader will find an ancient inscription on Plate CCCCXVI. in which the powers of the letters are exemplified as they were in the first stage of the Greek language. Every language, we believe, was originally composed of inflexible words; the variations which now distinguish nouns and verbs were the effects of progressive improvements. What might have been the state of the Greek language with respect to these variations in its original form, it is not now possible to discover. That it was rude and irregular, will not, we imagine, be controverted. One of the first attempts towards forming the variations, now denominated *declensions* and *conjugations*, would probably be made upon the *demonstrative* article and the *substantive* verb. This observation will be found to hold good in most polished languages. In the Greek tongue, this was evidently the method.

136
Origin and flexion of the article.

The original Greek article was imported from the east. It was the Hebrew or Phœnician η *ha*. This particle sometimes signifies *one*, and sometimes it answers to our demonstrative *the*; both in its adverbial and demon-

strative capacity it imports demonstration. In the earliest stages of the two oriental languages, it was probably written apart, as *ha-melech* "the king." In process of time it came to be joined with the following word, as *Hammelech*. From this we think the Greek article was deduced. It is still retained in the Doric dialect in its pristine character. The difference between *ho* and *ha* in the eastern language is nothing. Here then we have the articles ὁ masculine and ἡ feminine. Upon these several changes were superinduced, in order to render them more useful for the purposes of language. For those changes we know of no archetype.

The Greeks then having adopted the Hebrew, or Phœnician, or Chaldean article *ha*, and changed it into *ho* for the masculine, seem to have arranged its variations in the following manner:

| Sing. | Plu. |
|---------|------|
| Nom. ὁ | οἱ |
| Gen. ὄν | ῶν |
| Dat. οἱ | οἷς |
| Acc. ὄν | ὄνς |

In the earliest stages of the Greek language, ι and υ ¹³⁷ were founded in the same manner, or nearly so, as was observed above. The accusative was at first like the nominative; for distinction's sake it was made to terminate in ν, which letter was likewise adopted to characterize the genitive plural; ς was annexed to the dative plural, to distinguish it from the dative singular. The radical word was still without inflexion.

When the article was inflected in this manner, the process stood as follows: we take λογος for an example.

| Sing. | Plu. |
|--------------------------------|------------------------------|
| Nom. ὁ λογος <i>speech</i> | οἱ λογος <i>speeches</i> |
| Gen. ὄν λογος <i>of speech</i> | ῶν λογος <i>of speeches</i> |
| Dat. οἱ λογος <i>to speech</i> | οἷς λογος <i>to speeches</i> |
| Acc. ὄν λογος <i>speech</i> | ὄνς λογος <i>speeches</i> |

In this arrangement our readers will observe, that in the time under consideration, ω was not yet introduced; and therefore ομικρον or little ο was the same letter in the genitive plural as in the accusative singular; but in the latter case it was founded long by way of distinction.

The article *ha*, which is still retained in the Doric dialect, was varied as follows:

| Sing. | Plu. |
|---------|------|
| Nom. ἡ | αἱ |
| Gen. ἄς | ῶν |
| Dat. αἱ | αἷς |
| Acc. ἄν | ἄς |

These variations differ a little from those of the masculine; and they were no doubt made for the sake of distinction, as is usual in such cases. We shall now give an example of the feminine as it must have stood before variations were introduced. We shall employ τιμη.

| Sing. | Plu. |
|-------------------------------|----------------------------|
| Nom. ἡ τιμη <i>honour</i> | αἱ τιμη <i>honours</i> |
| Gen. ἄς τιμη <i>of honour</i> | ῶν τιμη <i>of honours</i> |
| Dat. αἱ τιμη <i>to honour</i> | αἷς τιμη <i>to honours</i> |
| Acc. ἄν τιμη <i>honour</i> | ἄς τιμη <i>honours</i> |

Afterwards,

^{Greek Language.} Afterwards, when the Chaldean article *da* was adopted for the neuter gender, the letter γ or *d* was changed into τ , and prefixed to it; and then the Greeks, who, in their declension of adjectives, always followed the neuter gender, began to prefix it to the oblique cases.

In this manner we think the Greek nouns stood originally; the only change being made upon the article. At length, instead of prefixing that word, and expressing it by itself, they found it convenient to affix a fragment of it to the noun, and so to pronounce both with more expedition. Thus *ds-log*, e. g. became *log-ds*, *du log* became *log-ou*, and of course *logos* and *logou*, &c. The *spiritus asper*, or rough breathing, was thrown away, in order to facilitate the coalition. Nouns of the neuter gender, as was necessary, were distinguished by using ν instead of ς . In Oriental words the Greeks often change ς into ν , and *vice versa*.

¹³⁸
In this mode of flexion the Greeks copied from the Orientals.

In this case the Greeks seem to have copied from an eastern archetype. In Hebrew we find an arrangement exactly similar. To supply the place of the pronouns possessive, they affix fragments of the personals: Thus, they write *ben-i*, "my son," instead of *ben-ani*, and *debir-nu*, "our words," instead of *debir-anu*, &c. The persons of their verbs are formed in the same manner. In this way, in our opinion, the variations of the first and second declensions were produced.

¹³⁹
Formation of the third declension, and of its cases.

After that a considerable number of their nouns were arranged under these two classes, there remained an almost infinite number of others which could not conveniently be brought into these arrangements; because their terminations did not readily coalesce with the articles above mentioned. These, like nouns of the neuter gender, were in a manner secluded from the society of the two other classifications. It is probable that these for a long time continued indeclinable. At last, however, an effort was made to reduce them into a class as well as the others. All these excluded nouns originally terminated with ς , which appears from their genitives as they stand at present. By observing this case, we are readily conducted to the termination of the pristine vocal. The genitive always ends in *os*, which ending is formed by inserting *o* between the radical word and ς . By throwing out *o* we have the ancient nominative: Thus, *Τιταν*, genitive *Τιτανος*; taking out *o* we have *Τιτανος*, the original inflexible termination. *Λητω*, genitive *Λητωος*; throw out *o* and you have *Λητος*. *Παλλας*, genitive *Παλλαδος*; take away *o* and there remains *παλλας*. *Ορνις*, genitive *Ορνιθος*; by throwing out *o* we have *Ορνιθς*. *Αναξ*, genitive *Ανακτος*, *Ανακτς*. *Κρατος*, genitive *Κραττος*, *Κρατς*; originally *Κρατς*, because originally ς had the sound of *s*, as was observed above. *Μελι*, genitive *Μελιτος*, *Μελιτς*. *Ειδος*, genitive *Ειδεος*, *Ειδες*, the old noun. In short, the genitive is always formed by inserting *o* immediately before ς , which is always the termination of the nominative; and by this rule, we easily discover the noun such as it was in its original form.

The dative of this declension was closed with *ι ascriptum*; the same with that of the second, namely, *ι subscriptum*. The accusative commonly terminates with α ; but was originally ended with ν . The Romans imitated the Æolian dialect, and they commonly ended it with *em* or *im*. The Greeks, perhaps, in this imitated their progenitors, for *a* was their favourite vowel. The no-

minative plural ended in $\epsilon\varsigma$, which nearly resembles the English plural, and was possibly borrowed from the Thracians. The genitive plural in all the declensions ends in *ων*; the dative ends in *οι*, the σ being inserted to distinguish it from the dative singular. When a strong consonant, which would not easily coalesce with ς , comes immediately before it, that consonant is thrown out to avoid a harsh or difficult sound. The sum then is; the cases of nouns of the first and second declensions consist of the radical word with fragments of the articles annexed, and these were the first classifications of nouns. The other nouns were left out for some time, and might be denominated *neuters*; at length they too were classified, and their variations formed as above. In this process the Greeks deviated from the oriental plan; for these people always declined their nouns by particles prefixed. Whether the Greeks were gainers by this new process, we will not pretend positively to determine. We are, however, inclined to imagine that they lost as much in peripicuity as they gained by variety.

^{Greek Language.}

It is generally believed that the Greeks have no ablative; to this opinion, however, we cannot assent. It is true, that the dative, and what we would call the *ablative*, are always the same: yet we think there is no more reason to believe that the latter is wanting in Greek, than that the ablative plural is wanting in Latin, because in that language both these cases are always alike.

¹⁴⁰
Greek ablative.

In the eastern languages there are only two genders, analogous to the established order of nature, where all animals are either male or female. But as the people of the east are, to this day, strongly addicted to personification, they ranged all objects of which they had occasion to speak, whether animate or inanimate, under one or other of these two classes. Hence arose what is now called the *masculine* and *feminine* genders. The orientals knew nothing of a neuter gender, because, indeed, all objects were comprehended under the foregoing classes. The Phœnician feminine was formed from the masculine, by adding *nx*, *ah*. In this the Greeks in many cases imitated them. The Greeks and Latins left a vast number of substantives, like a kind of outcasts, without reducing them to any gender; this process gave rise to the neuter gender, which imports, that such substantives were of *neither gender*. This has the appearance of a defect, or rather a blemish, in both. Sometimes, too, they make words neuter, which, according to the analogy of grammar, ought to be either masculine or feminine. And again, they range words under the masculine or feminine, which by the same rule ought to have been neuter. In short, the doctrine of general distribution seems to have been very little regarded by the fabricators of both tongues. The beauty which arises from variety seems to have been their only object.

¹⁴¹
Genders.

The use of the article in the Greek language is, we think, rather indeterminate; it is often prefixed to proper names, where there is no need of demonstration nor generical distinction. On the contrary, it is often omitted in cases where both the one and the other seem to require its assistance. In short, in some cases it seems to be a mere expletive. Though both Lord Monbodo and Mr Harris have treated of this part of speech, neither the one nor the other has ascertained its proper use. (See *Origin and Progress of Language*, vol. ii. p. 53. *Hermes*, p. 214. *et seq.*).—We know not any objection

¹⁴²
Further observations on the article.

143
Greek
Language.

to the early use of articles among the Greeks so plausible as the total neglect of them among the Romans. But it ought to be considered, that after the flexions were introduced, the use of the article was in a great measure neglected. Accordingly, Lord Monbodo observes that it is very seldom used as such by Homer, but commonly in place of the relative pronoun *ὅς, ἡ, ὅ*.—Thus it would appear, that at the time when the Roman language was reduced to the Grecian standard, the article was not commonly used by the Greeks; and of course the Latins never employed it. There can be no doubt but the pronoun *who*, in the northern languages, is the same with the Greek *ὅς*, and the Hebrew *hua*. This among the northern people is always a relative, which affords a presumption that the Greeks originally used the article in the same manner as we do at present. The fact is, that the articles having once got into vogue, were often positively used as mere expletives to fill up a gap; and that, on the other hand, when there was no occasion for pointing out an object, it being fully determined by the tenor of the discourse, it was often omitted.

143
Adjectives.

In forming adjectives, they followed the same plan that they had done with substantives. Their great effort was to make their adjectives agree with their substantives in gender, number, and case. This arrangement improved the harmony of speech; and nothing could be more natural than to make the word expressing the quality correspond with the subject to which it belonged.

As adjectives denote qualities, and thus are susceptible of degrees, nature taught them to invent marks for expressing the difference of these degrees. The qualities may exceed or fall below each other by almost numberless proportions; it was, however, found convenient to restrict these increases and decreases to two denominations. The positive is, properly speaking, no degree of comparison at all; therefore we need only point out the formation of the comparative and superlative.

The former is generally thought to be fabricated, by first adding the Hebrew word *יָרַר*, *excellent*, to the positive, and then affixing the Greek termination *ος*; and the latter, by affixing the Syrian word *tath* and the syllable *ος*, in the same manner.

144
Greek numerals.

Every nation, even the most uncivilized, have early acquired the notion of number. Numerical characters and names are the same in many different languages. These terms were discovered, and in use, long before grammar came to any perfection; and therefore remain either inflexible or irregular. The first way of computing among the Greeks was by the letters of the alphabet; so that A signified *one* and Ω *twenty-four*: in this manner the rhapsodies of Homer are numbered; and so are the divisions of some of the Psalms, as is generally known. But a more artificial plan of computation was obviously necessary. They divided the letters of the alphabet into *decades* or tens, from A to I=10. To express the number 6, they inserted *Ϛ* *barw*=6; so that by this means the first decade amounted to 10. In the next decade every letter increased by tens, and so P denoted 100. In this decade they inserted *Ϙ* *κοππυ*=90. In the third, every letter rose by 100; so that Ϡ) *σανπι*=900. By inserting these three Phœnician characters they made

their alphabet amount to 900. To express chiliads or thousands, they began with the letters of the alphabet as before; and to make the distinction, they placed a dot under each character, as the units, tens, hundreds, were distinguished by an acute accent over them.

144
Greek
Language.

But in monumental inscriptions, and in public instruments, a larger and more lasting numerical character was fabricated. They began with I, and repeated that letter till they arrived at II=5. This is the first letter of *πεντε*, *five*. Then they proceeded, by repeating I till they came to 10 Δ, the first letter of *δεκα*, 10. Then they repeated Δ over and over, so that four Δ=40. To express 50, they used this method; they inclosed Δ in the belly of [Δ]=50, [H]=500 [M]=50,000 &c. Often, however, X signifies 1000, and then we have *δις Χιλιοι*, 2000; *τρεις Χιλιοι*, 3000; and so of the rest.

The word *pronoun* signifies a word placed instead of a noun or name; and indeed the personal pronouns are really such: this needs no explication. The pronoun of the first person is one of those words which have continued invariable in all languages; and the other personals are of the same character. The relatives, possessives, demonstratives, and gentiles, are generally derived from these, as may be discerned by a very moderate adept in the language. Our readers will therefore, we hope, easily dispense with our dwelling upon this part of speech.

145
Pronouns.

Verb. In most ancient languages, verbs, according to the order of nature, have only three tenses or times, namely, the *past*, *present*, and *future*. The intermediate tenses were the invention of more refined ages.—The Greek, in the most early periods, had no other tenses but those above-mentioned. The manner of forming these we shall endeavour to point out, without touching upon the nature of the rest, since an idea of them may be acquired from any common grammar.

146
Greek
verbs, how
formed.

We have observed above, that the flexion of nouns of the first and second declensions are formed by annexing fragments of the articles to the radical words; and that the variation of the tenses was produced by joining the substantive verb, according to the same analogy. Every Greek verb was originally an inflexible biliteral, triliteral, quadriliteral or dissyllabic radix. The variations were formed a long while after in the manner above intimated.

The Greeks had their substantive or auxiliary verb, from the Phœnician or Chaldean verb *פּוּט*, *fuil*. This verb, taking away the gentle aspirate from both beginning and end, actually becomes *υ*. This vocable the Greeks brought along with them from the East, and manufactured after their own manner, which appears to have been thus:

| | | |
|-------|-------------------|--------------------|
| Pref. | ει, εες, ει, | εομεν, εστε, εοσι, |
| Cont. | ω, εις, ει, | ουμεν, ειτε ουσι, |
| Fut. | εσω, εσεις, εσει, | εσομεν, &c. |

We place *οσι* in the third person plural, because for many centuries *ομιζον* supplied the sound of the diphthong *ου*. By these variations it will appear that the radical verb was rendered capable of inflection. We have observed that Greek verbs were a collection of biliteral,

*Exemplum Ionicarum Priscarum
Literarum ex columna, quæ in via Appia reperta, postea ad hortos
Farnesianos traducta est.*

ODEM. ΘΕΛΙΤΟΝ. ΜΕΤΑΚΙΝΕΣ ΑΙΕΚ. ΤΟ. ΤΡΙΟΡΓΙΟ. ΗΘ
ΕΣΤΙΝ. ΕΡΓΙ. ΤΟ. ΤΡΙΤΟ. ΕΝ. ΤΕΙ. ΗΘΟΙ. ΤΕΙ. ΑΡΓΑΙ. ΕΝ ΤΟΙ
ΗΕΡΟΔΟ. ΑΙΒΟΙ. Ο ΑΙΒ. ΛΟΙΟΝ. ΤΟΙ. ΚΙΝΕΣΑΝΤΙ. ΜΑΡΤΥΣ
ΔΑΙΜΟΝ. ΕΝΗΟΔΙΑ. ΚΑΙ. ΗΟΙ. ΚΙΟΝΕΣ. ΔΕΜΕΤΡΟΣ
ΚΑΙ. ΚΟΡΕΣ. ΑΝΑΘΕΛΑ. ΚΑΙ. ΘΟΜΙΟΝ. ΘΕΟΝ. ΚΑΙ.

Sanscrit Alphabet.

Vowels.

अ आ इ ई उ ऊ ऋ ॠ लृ लृ ए ऐ ओ औ अं अः
ā crē ā ī ē ū ū ṛ ṛ ḷ ḷ ē ē o o au au an ah, cr, ch

Connected Vowels.

क का कि की कु कू कु कृ कृ के कै को कौ कं कः

Consonants.

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण न त थ द
kē khē gu ghū ṅ crngē chi chha ja jha ṅga tā thā de dhe na tē t, hē dē

ध न प फ ब भ म य र ल व श ष स ह क्ष ञ
dhē ne pa p, ha bhē bhe mē yē rā lē vē śā śha i, hē kha x jūya or, gya

Greek Language. literal, trilateral, or quadrilateral, radical words.—The following may serve for examples: *τι, λεγ, Μαρ, τυπ, φαν, ταν, ρασ, Δαρ, Δηλ, Δεικ.*

These radicals are taken at random; and we believe our Grecian student, by adding the terminations, will readily find them all significant verbs. With these radicals, then, and the substantive verb, we suppose the present and future tenses were formed.

147 Original present that which is now the second future. But it is now generally admitted that the modern present was not the original one of the verb. The second, or Attic future, appears plainly to have been the most ancient present. When the language was improved, or rather in the course of being improved, a new present was invented, derived indeed from the former, but differing widely from it in its appearance and complexion. Upon this occasion, the old present was degraded, and instead of intimating what was *doing at present*, was made to import what was immediately to be done hereafter. By this means, *γραφω*, contracted into *γραψω*, *I am writing*, came to intimate *I am just going to write*. This change was probably made for the sake of enriching the language, for variety, for energy. Thus, *τυπω* contracted *τυπω* became *τυπω, τιω, τιτω, &c.* According to this theory, we find, that such verbs as now have no second future retain their original form, only the circumflex has been removed in order to accommodate them to the general standard. Grammarians have now chosen the three characteristic letters of active verbs from the present, first future, and perfect. The true characteristic of the original verb was that of the present second future. Many verbs are now destitute of that tense, because since the invention of the new present, those have fallen into disuse.

148 Formation of the modern present.

Let us now take the verb *λεγω, dico*, in order to make a trial; and let us write the radix and the auxiliary, first separately, and then in conjunction: Thus,

λεγ-ωω, λεγ-εω, λεγ-εω, λεγ-εωμεν, λεγ-εωτε, λεγ-εωσι. Then we will have contracted *λεγω, λεγεῖς, λεγει, λεγουμεν, λεγεῖτε, λεγουσι.* Here, we believe, every thing is self-evident.

The English would run thus: Saying *I am*, saying *thou art*, saying *he is*, &c. At first the radix and the auxiliary were pronounced separately, as we do our helping verbs in English, and would have been written in the same manner had words been then distinguished in writing.

149 First future, and

The present first future occupied the same place that it now does, and concurred in its turn to complete the future in conjunction with the radix. That the substantive verb was inflected in the manner above laid down, is obvious from its future middle *εομαι*, and from the future of the Latin verb *sum*, which was of old *esō, esis*, &c. Verbs in *λω, μω, νω, ρω*, often take *ω* in the first future. See *Fœd. Cret. ap. Marm. Oxon. lib. 87.* Verbs in *λω* and *ρω* assume *σ* by analogy, as *κελλω, κελσω, Eurip. Hecub. v. 1057. κελσωι Hom. Od. x. v. 511. τελλω, τελσω, unde τελσον, Il. x. v. 707. ορω, ορσωμεν, Pind. Nem. Od. 9. Duodec. 2. τειρω, τερσωι, Theoc. Idyll. 22. v. 63.* In fine, the Æolic dialect after the liquids often inserts *σ*.

It must be observed, that the Greeks, in order to accelerate the pronunciation, always throw out the *ε* and *ω*, except in verbs ending in *ωω, εω, οω*; where they generally change them into *η* and *ω*. When the last letter

of the radix can coalesce with *σ* after *ε* is thrown out, they transform it, so as to answer that purpose; if not, they sometimes throw it out. We shall once more take *λεγω* for an example:

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λεγ-εωω, λεγ-εωεις, λεγ-εωει, &c.

Throwing out *ε*, it would stand *λεγ-σωω, λεγ-σειεις, &c.* by changing *γς* into *ξ* it becomes *λεξωω. Δ θ* and *σ* cannot coalesce with *σ*, therefore they throw them out: thus, *Αδω*, future first *ασω*; *πληθω*, future first *πλησω*; *Αιυτω, Αιυσω, &c.*

These are the general rules with respect to the formation of the present and future of active verbs in the earliest stages of the Greek language. The limits prescribed will not allow us to pursue these conjectures; but the reader may, if he thinks proper, carry them a great way.

The preterite tense falls next under consideration. If we may trust analogy, this, as well as the other two, must have owed its conformation to the radix of the verb, and some other word fitted to eke out its terminations. It has been thought by some critics, that this addition was taken from the Hebrew word *היה*; and we should be of the same opinion did not another auxiliary present itself nearer home, which appears to us much more congruous to such a purpose. Perhaps, indeed, the people from whom we suppose it borrowed, derived it from the eastern quarters. We have already observed, that the Thracians were masters of a great part of Greece in the very earliest ages. At that time they were a polite and learned people. From them a considerable part of the Greek language was derived. If, therefore, we should find a word in their language employed for the same purpose, and accommodated to coalesce with the radical verb, we feel ourselves very much inclined to prefer such a word.

150 preterite tense.

The word *ha* pervades many different languages as an auxiliary verb. From it we have the Italian *ho*, the Spanish *he*, the French *ai*; and in one shape or other it appears in all the German and Scandinavian dialects. It is the Gothic auxiliary; and, we believe, it forms the termination of the perfect active of the first conjugation in the Latin tongue: For there *am* is the radix of *amo*; in the preterite *am-avi, amavi*: and the preterperfect *am-hav-eram*, i. e. *amaveram*, compounded of *am, hav*, and *eram*, the imperfect of the indicative of the substantive verb. This process, in the formation of the preterite of Latin verbs, will scarce be questioned, and forms certainly a presumptive proof that the Greeks pursued the same line. From this verb is likewise derived the Latin *habeo*, by changing *v* into *b*, which are indeed the same letter. Our readers, after this detail, will not be surpris'd if we should now hazard a conjecture, and declare it as our opinion, that this same Gothic auxiliary *ha* is actually the additional part of the preterite of Greek verbs, and that part upon which the conjugation depends.

151 Origin of the auxiliary verb.

In forming this combination between the radix and the auxiliary, the Greeks were obliged to fabricate several devices. As often as the last letter of the radix could not unite with the aspirate in *ha*, they metamorphos'd it into one of the double letters, which are capable of coalescing with it. In the verb *λεγω*, *γ* was changed into *χ*; thus, *λεγ ha* became *λεχη, τυπτω* preterite *τυπ ha*, was combined into *τυφω*. In verbs

U u which

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which had a radix that would not admit this conjunction, they hardened the *h* into *z*, as in *τιω*, preterite *τι-ζα*, *Ακου-ζα*. Many other ways were contrived to facilitate this re-union. These are detailed in every Greek grammar, and so need not be mentioned.—What has been said with respect to this configuration, we offer as a pure conjecture, with at the most remote intention of obtruding it upon our readers.

If it is admitted, that the auxiliary *ha* formed the conjugating termination of the active verb among the Greeks, it will likewise be admitted, that the radical verb and the other made originally two distinct words: that, according to this scheme, the preterite would proceed thus, *λεγ ha*, said *I have*; *λεγ has*, said *thou hast*; *λεγ he*, said *he hath*, &c. This process to us appears rational, elegant, and advantageous. The pluperfect was not then invented, and therefore it does not come under our consideration. The other tenses were all deduced from those described; and in forming these intermediate distinctive tenses, we believe that both critics and grammarians, and perhaps philosophers too, were employed. See GRAMMAR.

The eastern nations have diversified their verbs, by affixing fragments of the personal pronouns to the radix, by which they gained only the advantage of exhibiting the genders of the persons engaged in being, acting, and suffering; but a perpetual repetition of these was unavoidable. The Greeks, by their artificial combination of the radix with the two auxiliaries, avoided the necessity of repeating their personal pronouns, as we and the other modern inhabitants of Europe are obliged to do; and at the same time, by diversifying the terminations of their nouns and verbs, wonderfully improved the beauty and harmony of their language. The arrangement above insisted on is so very different from that of the orientals, and so entirely Gothic, that we think there can be no doubt that the Greeks borrowed this manœuvre from the Thracians. Every person moderately acquainted with the Greek language will, upon examination, discover a wonderful coincidence between the structure, idioms, and phraseology, of the English and Greek languages; so many congenial features must engender a strong suspicion that there once subsisted a pretty intimate relation between them.

In the preceding deduction, we find ourselves obliged once more to differ from the very learned author of the *Origin and Progress of Language*. As we took the liberty to question his originality of the Greek language, and at the same time presumed to attack the goodly structure raised by philosophers, critics, and grammarians; so we now totally differ from that learned writer as to his theory of the creation of verbs out of the inhale matter of *αω*, *εω*, &c. This whole fabric, in our opinion, leans on a feeble foundation.

The apparatus of intermediate tenses, of augments, derivation of tenses, with their formation, participles, and idiomatical constructions, and other essentials or appendages, we omit, as not coming within the verge of the disquisition.

The derivation and formation of the middle and passive voices, would certainly afford matter of curious speculation; but the labour necessary to investigate this connection would greatly overbalance the benefit expected.

However, to complete our plan, we shall subjoin a few strictures with respect to the formation of the middle voice, which was, in our opinion, immediately formed from the active.

We have seen already, that the active voice in its original state was formed by annexing fragments of the substantive or auxiliary verb to the radix. The same economy was observed in fabricating the flexible parts of the verb of the middle voice. To demonstrate this, we shall first conjugate the present tense of the auxiliary passive upon the principles above laid down.

Present, *Εομαι*, *εσαι*, *εται*, *εμεθα*, *εσθε*, *εονται*. Such was the passive-present of the auxiliary. We shall now take our example from the verb *τυπτω*; second future *τυπ-σομαι*, *struck I am*, *τυπ-εσαι*, *struck thou art*, *τυπ-εται*, *struck he is*, &c. contracted *τυπουμαι*, *τυπη*, *τυπι-ται*. The conjunction and formation here is obvious. Perhaps, in the second person, *σ* was inserted, which, however, is thrown out in the process of the persons. The future middle is clearly formed, by affixing the future-passive of the verb *εω*, only as *η* was introduced into the language for *ε* long, it was generally (*τ*) substituted instead of that vowel in verbs ending in *αω* and *ω*, and *ο* for *ο* in verbs ending in *οω*; the two vowels *ε* and *ο* being originally long as well as short, till *η* was adopted to denote the long sound of the former, and *ω* that of the latter. In many verbs, before the conjunction of the radix and auxiliary, *ε* was thrown out: thus, *τυπ-εσομαι* became *τυπουμαι*, *λεγ-εσομαι*, *λεξομαι*, &c.

The preterite was deduced from that of the active by a very slight variation, so trifling, indeed, that it need not be mentioned; only we may observe, that the aspirate *h* is never retained in this tense, which originally seems to have been the only distinguishing character by which that tense of the middle voice differed from the same tense of the active.

From the strict analogy between the mode of forming the three primary tenses of the active and middle voice, we are led to suspect that what is now the middle was originally the passive voice.

The immediate formation of the former, by annexing the passive auxiliary, is obvious. The middle voice still partakes of the passive signification, since it has sometimes a passive, though more frequently an active. There are several parts of the present passive quite analogous to the same tenses in the middle: and, lastly, it is the common progress, in the course of improvement, to proceed step by step, and by approximation. What is most simple and easy is the first object, then succeeds what is only a little more difficult, and so on till we arrive at the last stage, when human ingenuity can go no farther. Now, it will readily be admitted, that the passive voice is much more embarrassed and intricate in its texture than the middle; and, therefore, the

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Derivation
and forma-
tion of the
middle
voice,

Plate
CCCLXVI.

(r) We say generally, because in verbs ending in *εω*, the *ε* is sometimes retained, as *τελεω*, *τελεσω*, *αφωω-εσω*.

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the former should have been posterior in point of time to the latter.

We are well aware, that the very learned Kuffer, and most other moderns, deeply skilled in the origin, progress, and structure, of the Greek language, have thought otherwise. The general opinion has been, that the Greek middle voice answered exactly to the Hebrew conjugation *hithpachal*, and in its pristine signification imported a reciprocity, or when the agent acts upon itself. For our part, we only intended a few hints upon the subject, which our learned readers may pursue, approve, or reject, at pleasure.

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and of the
passive.

If we might pretend to investigate the formation of the passive voice, we should imagine that the modern present was formed from the ancient one, by inserting such letters as were found necessary for beauty, variety, energy, &c. : the first future from the second future middle of the verb *τιθῆμι*, once *θημι*. This future is *θησομαι* ; and, joined to the radix, always occupies that place, *πι-θησομαι*, *τιλθησομαι*, *φιλθησομαι*, *τιφθησομαι*, and so of the rest : whether *μαι*, *σαι*, *ται*, which occur so frequently as the terminations of the middle and passive voices, are fragments of some obsolete verb, we will not pretend to determine.

From verbs in *αι, ω, ου, εω, υω*, are formed verbs in *μαι* ; which in the present, imperfect, and second aorist, as it is called, only have a different form, by assuming *μι* with a long vowel preceding it, in the present active ; which vowel is preserved in each person singular. This collection of irregular verbs seems to be formed from the verb *ημα*, which in some dialects might be *ημα*. Indeed the imperfect *ην, ης, η*, seems to imply as much : in this, however, we dare not be positive.

In the whole of this analysis of the formation of verbs, we have laid down what to us appears most plausible. That metaphysical critics may discover inaccuracies in the preceding detail we make no doubt ; but our candid readers will doubtless reflect, that no language was ever fabricated by philosophers, and that the elements of language were hammered out by peasants, perhaps by savages. Critics have created a philosophy of language we admit, and have a thousand times discovered wonderful acuteness and ingenuity in the mechanism of words and sentences, where the original onomatheism never apprehended any, and which possibly never existed but in their own heated imagination. If our more enlightened readers should find any thing in the preceding detail worthy their attention, so much the better ; if the contrary should happen, we presume they will take up with the hackneyed system. We have all along neglected the dual number, because it regularly follows the type of the other numbers.

Be that as it may, before we drop this subject we must take the liberty to subjoin an observation or two with respect to the consequences of the practice of new modelling the present, and of course the imperfect, tenses of verbs. 1st, After this arrangement they commonly retained all the other tenses exactly as they had stood connected with the primitive verb : this needs no example. 2d, They often collected the tenses of verbs, whose present and imperfect were now obsolete, in order

to supply this defect. Thus we have *θησο-Οισι, ηθησα, ηθησα*. 3d, They often formed perfect and imperfect tenses without any other tenses annexed : The poets in particular seem to have fabricated these two tenses at pleasure.

If this procedure was convenient for the poets, it was certainly most incommodious with respect to the vulgar, as well as to foreigners who had an inclination to learn the language. The vulgar, some ages after Homer and Hesiod, must have found it as difficult to understand their poems as our people do to comprehend those of Chaucer and Spenser. By this disposition, too, the etymology of verbs was almost entirely confounded. The present second future being, as has been observed, the ancient present, the attention of the curious etymologist was naturally diverted to the modern present, where it was utterly impossible to discover the radical word. A few examples will elucidate this point : *τινω*, to stretch, to extend, old present *τινω* ; *ταω* is the radix, which at once appears to be a Perian word signifying a large tract of country. Hence *Mauritania* "the land of the Mauri," Aquitania, Bretania ; and with *τ* prefixed *Hindo-Itan*, *Chusi-Itan*, *Turque-Itan*. The obsolete verb *οπα*, whence *οπτομαι*, is evidently derived from *ορ*, an Egyptian name of the moon : *φωω*, second future *φωω*, to show, from the Egyptian word *plan* or *pan*, a name of the sun : *τυπω*, future second *τυπῶ* ; *τυν* is obviously the offspring of *αν θαρπ*, "a drum or timbrel," from beating or striking, &c. In such etymological researches, the student must be careful to turn the Ionic *η* into the Doric *α* ; because the Doræ were latest from the coast of Palestine, and consequently retained the largest share of the Phœnician dialect : thus *ηδω*, to rejoice, turning *η* into *α* becomes *αδω*. This word, throwing away the termination, becomes *γαθ*, plainly signifying a wine press (v). It is likewise to be observed, that the Æolians often change *α* into *υ*, as *ουεξ* instead of *ουαξ*, &c.

It is not our intention to enter into the arrangement and peculiar constructions of the Greek language. There is, however, one, which we cannot well pass over in silence. As that tongue is destitute of those words which the Latins call *gerunds*, to supply this defect they employ the infinitive with the article prefixed ; thus, *Εἰς το ἔναι αὐτοῦ φίλος*, in order to their being friends ; *ἀπο το ἔλθεσθαι αὐτοῦ Βασιλεῦς*, from their having elected a King ; *Ἐκ το ἀποθεμεῖν αὐτὸν ἐκ τῆς πόλεως*, from their flying out of the city. In these phrases the infinitive is said to assume the nature of a substantivè noun ; agreeing with the article before it, exactly as if it were a noun of the neuter gender. Idioms of this kind occur in our own tongue ; only with us the verb, instead of being expressed in the infinitive, is turned into the participle. According to this arrangement, the first of the preceding phrases, which, according to the Greek, would stand toward to be friends, in English is, in order to their being friends. This anomaly, then, if indeed it be such, is of no manner of consequence. The French, if we are not mistaken, would express it in the very same manner with the Greek, that is, *pour être amis*.

From treating of verbs, we should naturally proceed

U u 2

to

(v) Hence it came to signify rejoicing, from the mirth and revelry attending the treading of the vine-press.

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Greek in-
finitives
used as
nouns.

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to the consideration of adverbs, which are so denominated, because they are generally the concomitants of verbs. Every thing relating to that part of speech, in the Greek tongue, may be seen in the Port Royal or any other Greek grammar. Instead therefore of dwelling upon this beaten topic, we shall hazard a conjecture upon a point to which the critics in the Greek tongue, as far as we know, have not hitherto adverted.

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Greek particles of oriental extraction.

The most elegant and most admired writers of Greece, and especially Homer, and after him Hesiod, abound with small particles, which appear to us pure expletives, created as it were to promote harmony, or fill up a blank without sense or signification. How those expletive particles should abound in that language beyond any other, we think, is a matter not easy to be accounted for. It has been said by the Zoili, that if you extract these nonentities from the poems of that bard, *qui solus meruit dici poeta*, a *magnum inane*, a mighty blank, would be left behind. We would willingly do justice to that pigmy race of words, and at the same time vindicate the prince of poets from that groundless imputation. Plato likewise, the prince of philosophers, has been often accused of too frequently employing these superfluous auxiliaries.

Those particles were no doubt imported from the east. It would be ridiculous to imagine that any description of men, however enthusiastically fond they might be of harmonious numbers, would sit down on purpose to fabricate that race of monosyllables purely to eke out their verses; mere sounds without signification. In the first place, it may be observed, that there is a very strict connection among the particles of all cognate languages. To this we may add, that the not understanding the nature, relations, signification, and original import of those seemingly unimportant terms, has occasioned not only great uncertainty, but numberless errors in translating the ancient languages into the modern. The Greek language in particular loses a considerable part of its beauty, elegance, variety, and energy, when these adverbial particles with which it is replete are not thoroughly comprehended. An exact translation of these small words, in appearance insignificant, would throw new light not only on Homer and Hesiod, but even upon poets of a much posterior date. Particles, which are generally treated as mere expletives, would often be found energetically significant. It is, however, altogether impossible to succeed in this attempt without a competent skill in the Hebrew, Chaldaic, Arabian, Persian, and old Gothic languages. We shall here take the liberty to mention a few of these particles which are most familiar, one or other of which occur in almost every line of Homer, and which we believe are either not understood or misunderstood. Such are *Δα*, *δη*, *μεν*, *ντοι*, *μαν*, *γε*, *εσι*, *αρα*, *εα*, *γην*. *Δα* is nothing else but the Chaldaic particle *δα*, the parent of the English *the*. It likewise signifies *by turns*, in your turn; *δη* is the same word in the Ionic dialect; *μεν* is a particle of the Hebrew affirmative *אמן* *amen*, *fides*, *veritas*. *Μαν*, a kind of oath by the moon, called *mana*, almost over all the east; hence Dor. *μανα*; *γε*, an oath by *γαια*, that is, *the earth*; *αρα*, another oath by the same element, probably from the oriental word of the same import; *εα* is a fragment of *αγα* mentioned before; *γην*, of *γαια* the *earth*, and *ον* or *ων*, an Egyptian name of the sun; *ως* *as*, a particle which per-

vades all the dialects of the Gothic language. In this manner we believe all these small words that occur so frequently in the Greek tongue, and which have hitherto been held inexplicable, may be easily rendered in significant terms: and were this done, we believe they would add both beauty and energy to the clauses in which they stand. But this discussion must be left to more accomplished adepts.

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Language.

We shall not explain the nature of prepositions, because we are convinced that few people will take the trouble to peruse this disquisition who are not already acquainted with their import in language. The Greek prepositions are eighteen in number, which need not be enumerated here. Most of these might be easily shown to be particles, or fragments deduced from oriental or Gothic words. The use of these words is to connect together terms in discourse, and to show the relation between them. In languages where, as in English, all these relations are expressed without any change on the termination of the nouns to which they are prefixed, the process is natural and easy. The whole is performed by juxtaposition. But in the Greek and Latin tongues, this effect is produced, partly by prefixing prepositions and partly varying the terminations of nouns. Had the Greeks been able to intimate all those relations by varying the terminations, or had they multiplied their prepositions to such a number as would have enabled them to express these relations without the casual variations, as the northern languages have done; in either case their language would have been less embarrassing than it is in its present state. According to the present arrangement both prepositions and the casual variations are used promiscuously to answer that purpose; a method which appears to us not altogether uniform. Though this plan might occasion little embarrassment to natives, it must, in our opinion, have proved somewhat perplexing to foreigners. The difficulty would be, as to the latter, when to adopt the one and when the other expedient.

Another inconveniency arises from the exceeding small number of prepositions in that language, which bear too small a proportion to the great variety of relations which they are appropriated to express. This deficiency obliged them often to employ the same preposition to denote different relations: For instance, *Επι* intimates, 1st, *upon*; as *επι τω λιθω*, *upon the stone*; and then it takes the genitive. 2d, It denotes *near upon*; as *επι τω λιθω*, and then it governs the dative. 3d, The same preposition signifies *motion towards*; as *Επισεν επι τον λιθον*, *he fell upon the stone*. In these instances the same preposition intimates three different relations; and, which is still more embarrassing, each of these requires a different case. The difficulty in this instance is so considerable, that even the most accurate of the Greek writers themselves often either forget or neglect the true application. Many examples of this might be adduced, did the limits assigned us admit such illustrations. Every man who has carefully perused the Grecian authors will readily furnish himself with examples.

Again, some prepositions, which indicate different relations, are prefixed to the same case. Thus, *εξ* signifies used, from; as, *Εκ Διου αρχομεθα*, *from Jupiter we begin*; *απ εμου εινου*, *from my life*, or *my course of life*; *προ των θυρων*, *before the doors*; *προ νικης ενκαμειον*, *an encomium before the victory*; *απτι αγαθων αποδιδομαι κακα*, *to render evil*

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evil for good; αντι σου, against you. In these examples, and indeed every where, those prepositions intimate different relations, and yet are prefixed to the same cases. Sometimes the same preposition seems to assume two opposite significations: this appears from the preposition *αντι* just mentioned, which intimates both *for, instead of, and against* or *opposite to*.

What has been observed with respect to the prepositions above mentioned, the reader will readily enough apply to *κατα, μετα, δια, περι*. These incongruities certainly imply something irregular; and seem to intimate that those anomalies were so deeply incorporated with the constitution of the language, that the subsequent improvers found it impossible to correct them. Indeed to prefix a preposition to a case already distinguished by the affixed termination, appears to us a superfluity at least, if not an absurdity; for certainly it would have been more natural to have said *εκ Zeus αρχομεθα*, than *εκ Διος αρχομεθα*. Some very learned men, who have inquired into the origin of language, have been of opinion that prepositions were the last invented species of words. If this opinion be well founded, we may suppose (and we think that this supposition is not altogether improbable) that the casual terminations of the Greek language were first affixed to the radix, in the manner above exhibited; and that prepositions were afterwards fabricated and prefixed to the cases already in use.

The syntax or construction of the Greek language does not, according to our plan, come within the compass of our present inquiry. This the curious Greek student will easily acquire, by applying to the grammars composed for that purpose. We have already hazarded a few conjectures with respect to the formation of the most important and most distinguished classes of words into which it has been divided by the most able grammarians, without, however, descending to the minutiae of the language. As prepositions are the chief materials with which its other words, especially verbs, are compounded, we shall briefly consider the order in which they probably advanced in this process.

Complex ideas are compounded of a certain number or collection of simple ones. Of those complex notions, some contain a greater and some a smaller number of simple conceptions. In language, then, there are two ways of expressing those complex ideas, either by coining a word to express every simple idea separately, according to the order in which they stand in the mind; or by trying to combine two or more simple terms into one, and by that method to intimate one complex idea by one single word. The Arabians, notwithstanding all the boasted excellencies of their language, have never arrived at the art of compounding their words, in order to answer this noble purpose; and the sister dialects are but slenderly provided with this species of vocables. The Greeks, of all other nations (except perhaps those who speak the Sanscrit language), are unrivalled in the number, variety, propriety, elegance, energy, and expression of their compound terms. The Greeks, like the Arabians, in the earliest stages of their language, had only a collection of radical disjointed words, consisting of the jargons of the aboriginal Greeks, of the Pelasgi, Thracians, &c. How these words were arranged and constructed, we have no data remaining upon which we can found

158 used in composition.

a critical investigation. We must therefore remain satisfied with such probable conjectures as the nature of the case, and the analogy of the language, seem to suggest.

The prepositions were originally placed before the nouns, whose relations they pointed out. For example, let us take the *ξυναπεθνησκειτο τοις αλλοις*, *he died along with the rest*, or *he died out of hand along with the others*. These words were arranged thus: *απεθνησκειο συν τοις αλλοις*; and *αποθνησκον συν τοις αλλοις*. In this manner the parts of every compound word were placed separately, at least as much as other words which had no connection.

The first compound words of the Greek language were the radical nouns with the article, and the radical part of the substantive or auxiliary verb. The success of this experiment encouraged them to attempt the same in other words. By this noble invention they found themselves able to express, in one word, with ease and significance, what in other languages, and formerly in their own, required a tedious ambages or circumlocution. In process of time, as their language was gradually mellowed, they increased the number of their compounds, till their language, in that respect, infinitely excelled all its parent dialects. In this process they were careful to unite such letters as not only prevented asperity and difficulty of pronunciation, but even promoted harmony and elegance. But this was the labour of posterior ages.

The Greeks were entirely ignorant of the derivation or etymology of their language: for this we need only consult Plato's Cratylus, Aristotle's Rhetoric, Demetrius Phalereus, Longinus, &c. In deducing patronymics, abstracts, possessives, gentiles, diminutives, verbals, &c. from radicals of every kind, they have shown the greatest art and dexterity. Examples of this occur almost in every page of every Greek author. But this extended no farther than their own language; every foreign language was an abomination to the Greeks. But more of this in the sequel.

The original materials of the Greek tongue were undoubtedly rough and discordant, as we have described them above. They had been collected from different quarters, were the produce of different countries, and had been imported at very distant periods. It would therefore be an entertaining, if not an instructing, speculation, if it were possible to discover by what men and by what means, this wonderful fabric was founded, erected, and carried to perfection. The writers of Greece afford us no light. Foreigners were unacquainted with that originally insignificant canton. Every thing beyond Homer is buried in eternal oblivion. Orpheus is indeed reported to have composed poems; but these were soon obliterated by the hand of time. The verses now ascribed to that philosophical hero are none of his*. Linus wrote, in the Pelasgic dialect, the achievements of the first Bacchus; Thamyris the Thracian wrote; and Pronapides the master of Homer was a celebrated poet. The works of all these bards did not long survive; and it is a certain fact that the Greek tongue was highly polished even more early than the age in which these worthies flourished. Homer, no doubt, imitated their productions, and some are of opinion that he borrowed liberally from them. The Greeks knew no more of the original character of their language, than of the original character and complexion

Greek Language.

159 The first compound words in Greek.

160 Original materials of the Greek language;

* Pausan. lib. 1. cap. 22.

of

Greek
Language.

of their progenitors. They allowed, indeed, that their language was originally barbarous and uncouth; but by what means or by what persons it was polished, enriched, and finally arranged, was to them an impenetrable secret.

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which was
carried to
its utmost
perfection
at a very
early pe-
riod

We have already demonstrated that the Ionim or aborigines of Greece were a race of barbarians; that consequently their language, or rather their jargon, was of the same contexture. The Pelasgi found both the people and their speech in this uncultivated state. These people arrived in Greece about the year before Christ 1760. It was then that the language of Greece began to be cultivated. Before the age of Homer the work seems to have been completed. Nothing of consequence was afterwards added to the original stock; on the contrary, not a few moities were deducted from the Homeric treasure. The Pelasgi, as was said before, arrived in Greece *an. ant. Chr.* 1760. Homer is thought to have been born *an. ant. Chr.* 1041; consequently the cultivation of the Greek tongue was completed in a period of about 700 years. But upon the supposition that Orpheus, Linus, Thamyris, &c. wrote long before Homer, as they certainly did, that language had arrived nearly at the standard of perfection two centuries before; by which computation the period of its progress towards its stationary point is reduced to 500 years. But as the Pelasgi were a colony of foreigners, we ought to allow them one century at least to settle and incorporate with the natives, and to communicate their language, laws, manners, and habits, to the aborigines of the country. By this deduction we shall reduce the term of cultivation to less than four centuries.

During this period Greece was furiously agitated by tumults and insurrections. That country was divided into a number of independent states, which were perpetually engaged in quarrels and competitions. The profession of arms was absolutely necessary for the protection and preservation of the state; and the man of conduct and prowess was honoured as a demi-god, and his exploits transmitted with eclat to posterity. The Greek tongue was then rough and unpolished; because, like the ancient Romans, the bravest men were more disposed to act than to speak. Every language will take its colour from the temper and character of those who employ it; and had it not been owing to one class of men, the Greek tongue would have continued equally rough to the era of Homer as it had been a century after the arrival of the Pelasgi.

There has appeared among barbarous or half-civilized people a description of men whose profession it has been to frequent the houses or palaces of the great, in order to celebrate their achievements, or those of their ancestors, in the sublimest strains of heroic poetry. Accordingly, we find that the Germans had their *bards*, the Gauls their *fadrs*, the Scandinavians their *scalds* or *scaldres*, the Irish their *fileas*, all retained for that very purpose. They lived with their chieftains or patrons; attended them to battle; were witnesses of their heroic deeds; animated them with martial strains; and celebrated their prowess, if they proved victorious; or, if they fell, raised the song of woe, and chanted the mournful dirge over their sepulchres. These bards were always both poets and musicians. Their persons were held sacred and inviolable. They attended public entertainments, and appeared in all national con-

ventions. The chief of them were employed in the temples of the gods; and the less illustrious, like our minstrels of old, strolled about from place to place, and exercised their functions wherever they found employment.

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Language.

Among the ancient Greeks there was a numerous tribe of men of the very same description, who were at once poets and musicians, and whose office it was to celebrate the praises of the great, and to transmit their exploits to posterity in the most exaggerated encomiums. These poetical vagrants were styled *Aoidoi* or songsters. Some of these lived in the houses of great men; while others, less skilful or less fortunate, strolled about the country in the manner above described. The more illustrious of these *Aoidoi* who were retained in the temples of the gods, were certainly the first improvers of the language of the Greeks. Among the Hebrews we find the first poetical compositions were hymns in honour of Jehovah, and among the Pagans the same practice was established. In Greece, when all was confusion and devastation, the temples of the gods were held sacred and inviolable. There the *Aoidoi* improved their talents, and formed religious anthems on those very models which their progenitors had chanted in the east.

The language of the Greeks was yet rugged and unmellowed: their first care was to render it more soft and more flexible. They enriched it with vocables suited to the offices of religion; and these, we imagine, were chiefly imported from the east. Homer every where mentions a distinction between the language of gods and men. The language of gods imports the oriental terms retained in the temples, and used in treating of the ceremonies of religion; the language of men intimates the ordinary civil dialect which sprung from the mixed dialects of the country. The priests, no doubt, concurred in promoting this noble and important purpose. From this source the strolling *Aoidoi* drew the rudiments of their art; and from these last the vulgar deduced the elements of a polished style.

To these *Aoidoi* of the superior order we would ascribe those changes mentioned in the preceding part of this inquiry, by which the Greek tongue acquired that variety and flexibility, from which two qualities it has derived a great share of that ease, beauty, and versatility, by which it now surpasses most other languages. The diversity of its terminations furnishes a most charming variety, while at the same time the sense is communicated to the reader or hearer by the relation between them. By this economy the poet and orator are left at liberty to arrange their vocables in that order which may be most soothing to the ear, and best adapted to make a lasting impression on the mind.

Few colonies have emigrated from any civilized country without a detachment of priests in their train. The supreme powers, whoever they were, have always been worshipped with music and dancing. The Hebrews, Phœnicians, and Egyptians, delighted in these musical and jocund festivals. The priests who attended the Iones, Dores, Æolians, Thebans, Athenians, &c. from the east, introduced into Greece that exquisite taste, those delicate musical feelings, which distinguished the Greeks from all the neighbouring nations. Hence that numerous race of onomatopœas, by which the Greek language is invested with the power of expressing almost every passion of the human soul, in such terms as oblige it to feel and actually

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by the po-
ets, who
made a

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distinction
between
the lan-
guage of
gods and
of men.

^{Greek Language.} to assimilate to the passion it would excite. Numberless instances of this occur in every page of Homer, Hesiod, Pindar, Sophocles, Euripides, and even of Aristophanes: to quote instances would be to insult the Greek student.

Every body knows that the practice of writing in verse was antecedent to the date of prosaic composition. Here, then, the *Aoidai* and the ministers of religion chiefly displayed their skill and discernment. By a judicious mixture of short and long syllables; by a junction of consonants which naturally slide into each other; by a careful attention to the rhythm, or harmony resulting from the combination of the syllables of the whole line—they completed the metrical tone of the verse, guided by that delicacy of musical feeling of which they were possessed before rules of prosody were known among men.

Much liberty was certainly used in transposing letters, in varying terminations, in annexing prefixes and affixes, both to nouns and other kinds of words where such adjuncts were possible: and upon this occasion we think it probable, that those particles of which we have spoken above were inserted like filling stones thrust in to stop the gaps or chinks of a building. Verses were then clumsy and irregular, as the quantity of vowels was not duly ascertained, and the collision of heterogeneous consonants not always avoided. Probably these primitive verses differed as widely from the finished strains of Homer and his successors, as those of Chaucer and Spenser do from the smooth polished lines of Dryden and Pope.

¹⁶⁴
Earliest
poets of
Greece.

The poetical compositions of the earliest Greeks were not, we think, in the hexameter style. As they were chiefly calculated for religious services, we imagine they resembled the Hebrew iambics preserved in the song of Aaron and Miriam, Deborah and Barak, Psalms, Proverbs, &c. which were indeed calculated for the same purpose. Archilochus perhaps imitated these, though the model upon which he formed his iambics was not generally known. The later dramatic poets seem to have copied from the same archetypes. Hexameters, it is probable, were invented by Orpheus, Linus, Thamyris, Musæus, &c. The first of these travelled into Egypt, where he might learn the hexameter measure from that people, who used to bewail *Maneros* and *Osiris* in elegiac strains. This species of metre was first consecrated to theology, and the most profound sciences of moral and natural philosophy; at length it was brought down to celebrate the exploits of kings and heroes.

*Res gestas regumque, ducumque, et fortia bella,
Quo scribi possent numero monstravit* Homerus.

We have hazarded a conjecture above, importing that the earliest poetical compositions of the Greeks were consecrated to the service of the gods. We shall now produce a few facts, which will furnish at least a presumptive evidence of the probability of that conjecture.

¹⁶⁵
Orpheus.

Orpheus begins his poem with ancient chaos, its transformations and changes, and pursues it through its various revolutions. He then goes on to describe the offspring of Saturn, that is time, the æther, love, and light. In short, his whole poem is, said to have been an oriental allegory, calculated to inspire mankind with the fear of the gods, and to deter them from murder, rapine, unnatural lusts, &c.

Musæus was the favourite scholar of Orpheus, or perhaps his son. He composed prophecies and hymns, and wrote sacred instructions, which he addressed to his son. He prescribed atonements and lustrations; but his great work was a Theogony, or History of the Creation, &c.

^{Greek Language.}
¹⁶⁶
Musæus.
¹⁶⁷
Melampus.

Melampus brought the mysteries of Proserpine from Egypt into Greece. He wrote the whole history of the disasters of the gods. This feat is mentioned by Homer himself.

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Olen came from Lycia, and composed the first hymn that was sung in Delos at their solemnities; he probably emigrated from Patara a city of Lycia, where Apollo had a celebrated temple and oracle.

The Hyperborean damsels used to visit Delos, where they chanted sacred hymns in honour of the Delian god. To these we add the great Homer himself, if indeed the hymns commonly annexed to the Odyssey are his composition. Hesiod's Theogony is too well known to need to be mentioned.

¹⁶⁹

Homer and
Hesiod.

From these instances we hope it appears, that the origin of the poetry of Greece is to be found in the temples; and that there, its measure, numbers, rhythm, and other appendages, were originally fabricated.

The Grecian poets, however, enjoyed another advantage which that class of writers have seldom possessed, which arose from the different dialects into which their language was divided. All those dialects were adopted indifferently by the prince of poets; a circumstance which enabled him to take advantage of any word from any dialect, provided it suited his purpose. This, at the same time that it rendered versification easy, diffused an agreeable variety over his composition. He even accommodated words from Macedonia, Epirus, and Illyricum, to the purposes of his versification: Besides, the laws of quantity were not then clearly ascertained; a circumstance which afforded him another convenience. Succeeding poets did not enjoy these advantages, and consequently have been more circumscribed both in their diction and numbers.

¹⁷⁰
Different
dialects,
with their
origin.

The Greek language, as is generally known, was divided into many different dialects. Every sept, or petty canton, had some peculiar forms of speech which distinguished it from the others. There were, however, four different dialectical variations which carried it over all the others. These were the Attic, Ionic, Æolic, and Doric. These four dialectical distinctions originated from the different countries in the east from which the tribes respectively emigrated. The Attics consisted, 1st, of the barbarous aborigines; 2d, of an adventitious colony of Egyptian Saites; 3d, a branch of Ionians from the coast of Palestine. These last formed the old Ionian dialect, from which sprung the Attic and modern Ionic. The Æolians emigrated from a different quarter of the same coast; the inhabitants of which were a remnant of the old Canaanites, and consequently different in dialect from the two first mentioned colonies. The Dories sprang from an unpolished race of purple fishers on the same coast, and consequently spoke a dialect more coarse and rustic than any of the rest. These four nations emigrated from different regions; a circumstance which, in our opinion, laid the foundation of the different dialects by which they were afterwards distinguished.

It is impossible in this short sketch to exhibit an exact view of the distinguishing features of each dialect. Such an analysis would carry us far beyond the limits of the

article.

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Language.

article in question. For entire satisfaction on this head, we must refer the Grecian student to Mattaire's *Grecæ Linguae Dialecti*, where he will find every thing necessary to qualify him for understanding that subject. We shall content ourselves with the few observations following.

The Athenians being an active, brisk, volatile race, delighted in contractions. Their style was most exquisitely polished. The most celebrated authors who wrote in that dialect were the following: Plato, Thucydides, Xenophon, Demosthenes, and the other orators; Æschylus, Euripides, Sophocles, Aristophanes, Menander, Diphilus, with the other comic and tragic poets. That dialect was either ancient or modern. The ancient Attic was the same with the Ionic.

The Ionic, as was said, was the ancient Attic; but when that nation emigrated from Attica and settled on the coast of Asia Minor, they mingled with the Carians and Pelasgi, and of course adopted a number of their vocables. They were an indolent, luxurious, and dissolute people; of course their style was indeed easy and flowing, but verbose, redundant, and without nerves. This, however, is the leading style in Homer; and after him a prodigious number of writers on every subject have used the same dialect, such as Herodotus of Halicarnassus the celebrated historian; Ctesias of Cnidus the historian of Persia and India; Hecataeus of Miletus; Megasthenes the historian, who lived under Seleucus Nicator; Hippocrates the celebrated physician of Coos; Helianicus the historian often mentioned with honour by Polybius; Anacreon of Teia, Alcæus, Sappho of Lesbos, excellent poets; Pherecydes Syrus the philosopher, and a multitude of other persons of the same profession, whom it would be superfluous to mention upon the present occasion.

The Æolic and Doric were originally cognate dialects. When the Dorians invaded Peloponnesus and settled in that peninsula, they incorporated with the Æolians, and their two dialects blended into one produced the new Doric. The original Dores inhabited a rugged mountainous region about Ossa and Pindus, and spoke a rough unpolished language similar to the soil which they inhabited. Andreas Schottus, in his observations on poetry, lib. ii. cap. 50. proves from an old manuscript of "Theocritus, that there were two dialects of the Doric tongue, the one ancient and the other modern; that this poet employed Ionic and the modern Doric; that the old Doric dialect was rough and cumbrous; but that Theocritus has adopted the new as being more soft and mellow." A prodigious number of poets and philosophers wrote in this dialect, such as Epicharmus the poet; Ibycus the poet of Rhegium; Corinna the poetess of Thebes, or Thebes, or Corinth, who bore away the prize of poetry from Pindar; Erynnæ a poetess of Lesbos; Moschus the poet of Syracuse; Sappho the poetess of Mitylene; Pindarus of Thebes, the prince of lyric poets; Archimedes of Syracuse, the renowned mathematician; and almost all the Pythagorean philosophers. Few historians wrote in that dialect; or if they did, their works have not fallen into our hands. Most of the hymns sung in temples of the gods were composed in Doric; a circumstance which evinces the antiquity of that dialect, and which, at the same time, proves its affinity to the oriental standard.

After that the Greek tongue was thoroughly polished by the steps which we have endeavoured to trace in the

preceding pages, conscious of the superior excellency of their own language, the Greeks, in the pride of their heart, stigmatized every nation which did not employ their language with the contemptuous title of *barbarians*. Such was the delicacy of their pampered ears, that they could not endure the untutored voice of the people whom they called *Βαρβαροφωνοι*. This extreme delicacy produced three very pernicious effects;—for, 1st, It induced them to metamorphose and sometimes even to mangle, foreign names, in order to reduce their sound to the Grecian standard; and, 2d, It prevented their learning the languages of the east, the knowledge of which would have opened to them an avenue to the records, annals, antiquities, laws, customs, &c. of the people of those countries, in comparison of whom the Greeks themselves were of yesterday, and knew nothing. By this unlucky bias, not only they, but even we who derive all the little knowledge of antiquity we possess through the channel of their writings, have suffered an irreparable injury. By their transformation of oriental names they have in a manner stopped the channel of communication between the histories of Europe and Asia. This appears evident from the fragments of Ctesias's Persian history, from Herodotus, Xenophon, and all the other Grecian writers who have occasion to mention the intercourse between the Greeks and Persians. 3d, It deprived them of all knowledge of the etymology of their own language, without which it was impossible for them to understand its words, phraseology, and idioms, to the bottom. We mentioned Plato's Cratylus above. In that dialogue, the divine philosopher endeavours to investigate the etymology of only a few Greek words. His deductions are absolutely childish, and little superior to the random conjectures of a school-boy. Varro, the most learned of all the Romans, has not been more successful. Both stumbled on the very threshold of that useful science; and a scholar of very moderate proficiency in our days knows more of the origin of these two noble languages, than the greatest adepts among the natives did in theirs. By prefixes, affixes, transpositions of letters, new conjunctions of vowels and consonants for the sake of the music and rhythm, they have so disguised their words, that it is almost impossible to develop their original. As a proof of this, we remember to have seen a manuscript in the hands of a private person where the first twelve verses of the Iliad are carefully analysed; and it appears to our satisfaction that almost every word may be, and actually is, traced back to a Hebrew, Phœnician, Chaldean, or Ægyptian original: And we are convinced that the same process will hold good in the like number of verses taken from any of the most celebrated poets of Greece. This investigation we found was chiefly conducted by reducing the words to their original invariable state, which was done by stripping them of prefixes, affixes, &c. These strictures are, we think, well founded; and consequently need no apology to protect them.

These imperfections, however, are counterbalanced by numberless excellencies: and we are certainly much more indebted to that incomparable people for the information they have transmitted to us through the medium of their writings, than injured by them in not conveying to us and to themselves more authentic and more ample communications of ancient events and occurrences. Without fatiguing our readers with superfluous encomiums on a language which has long ago been extolled perhaps

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to an extravagant degree by the labours of men of the most enlarged capacity and the most refined taste, we shall now proceed to make a few observations on *spirits* and *accents*; which being rather appendages than essentials of the language, we have on purpose reserved for the last place.

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The spiri-
tus asper
and lenis.

Every word in the Greek language beginning with a vowel is marked with a spirit or breathing: This aspiration is double, namely *lenis et asper*, "the gentle, and rough or aspirated." The gentle accent, though always marked, is not now pronounced, though in the earliest periods of the language it was undoubtedly enounced, though very softly. Both these aspirations were imported from the east. They were actually the Hebrew π *he* and π *heth*. The former denoted the *spiritus lenis*, and the latter the *spiritus asper*. The Hebrew prefixed *ha* or *he* to words beginning with a vowel, and of course the Greeks followed their example. These people seem to have delighted in aspirates; and of consequence the letter ς is, some think, rather too often affixed to the terminations of their words. Every word beginning with ξ had the aspirate joined to ξ , probably with a design to render the aspiration still more rough.

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The ac-
cents.

The Greek accents are three in number; the acute, the grave, and the circumflex. The acute raises and sharpens the voice; the grave depresses and flattens it; the circumflex first raises and sharpens the voice, and then depresses and flattens it. It is obviously composed of the other two. The learned author of the *Origin and Progress of Language* has taken much pains to prove that these accents were actually musical notes, invented and accommodated to raise, depress, and suspend the voice, according to a scale of musical proportions. It is scarce possible, we think, for a modern Greek scholar to comprehend distinctly the ancient theory of accents. These the native Greeks learned from their infancy, and that with such accuracy, that even the vulgar among the Athenians would have hissed an actor or actresses off the stage or an orator off the pulpit*, on account of a few mistakes in the enunciation of those notes.

* See Pul-
pitum.

The elevations, depressions, and suspensions of the voice upon certain syllables, must have made their language found in the ears of foreigners somewhat like recitative, or something nearly resembling *cant*. But the little variety of those syllabic tones, and the voice not resting upon them, but running them on without interruption, sufficiently distinguished them from music or cant. Be that as it may, we think it highly probable, that the wonderful effects produced by the harangues of the orators of Greece on the enraptured minds of their hearers, were owing in a good measure to those artificial musical tones by which their syllables were so happily diversified.

To this purpose we shall take the liberty to transcribe a passage from Dion. Halic. *De Structura Orationis*, which we find translated by the author of the *Origin and Progress of Language*, vol. ii. book 3d, part ii. chap. 7. page 381. "Rhetorical composition is a kind of music, differing only from song or instrumental music, in the degree, not in the kind; for in this composition the words have melody, rhythm, variety, or change, and what is proper or becoming: So that the ear in it, as well as in music, is delighted with the melody, moved by the rhythm, is fond of variety, and desires with all

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these what is proper and suitable. The difference, therefore, is only of greater and less."

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With respect to accents, it may be observed that only one syllable of a word is capable of receiving the acute accent, however many there be in the word. It was thought that the raising the tone upon more than one syllable of the word, would have made the pronunciation too various and complicated, and too like chanting.

The *grave accent* always takes place when the acute is wanting. It accords with the level of the discourse; whereas the acute raises the voice above it.

The *circumflex accent* being composed of the other two is always placed over a long syllable, because it is impossible first to elevate the voice and then to depress it on a short one. Indeed among the Greeks a long syllable was pronounced like two short ones; and we apprehend it was sometimes written so, especially in later times. It is altogether obvious from two learned Greek authors, Dion. Halic. and Aristoxenus, that the Greek accents were actually musical notes, and that these tones did not consist of loud and low, or simply elevating and depressing the voice; but that they were uttered in such a manner as to produce a melodious rhythm in discourse.

In a word, the acute accent might be placed upon any syllable before the antepenult, and rose to a *fifth* in the diatonical scale of music; the grave fell to the third below it. The circumflex was regulated according to the measure of both, the acute always preceding. The grave accent is never marked except over the last syllable. When no accent is marked, there the grave always takes place. Some words are called *enclitics*. These have no accent expressed, but throw it back upon the preceding word. The circumflex, when the last syllable is short, is often found over the penult, but never over any other syllable but the last or the last but one.

The ancient Greeks had no accentual marks. They learned those modifications of voice by practice from their infancy; and we are assured by good authority, that in pronunciation they observe them to this day. The accentual marks are said to have been invented by a famous grammarian, Aristophanes of Byzantium, keeper of the Alexandrian library under Ptolemy Philopater, and Epiphanes, who was the first likewise who is supposed to have invented punctuation. Accentual marks, however, were not in common use till about the seventh century; at which time they are found in manuscripts. If our curious readers would wish to enter more deeply into the theory of accents, we must remit them to Origin of Language, vol. ii. lib. 2. *passim*; and to Mr Foster's Essay on the different Nature of Accent and Quantity.

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The an-
cient
Greeks
had no ac-
centual
marks.

Such, in general, are the observations which we thought the nature of our design obliged us to make on the origin and progress of the Greek language. Some of our more learned readers may perhaps blame us for not interspersing the whole disquisition with quotations from the most celebrated writers in the language which has been the object of our researches. We are well aware that this is the general practice in such cases. The books were before us, and we might have transcribed from them more quotations than the nature of an article of this kind would permit. In the first part there were no books in

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that

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that language to quote from, because the Greeks knew nothing of their own origin, nor of that of their language, and consequently have recorded nothing but dreams and fictions relating to that subject. Even when we had made considerable progress in our inquiry, the nature of the plan we have adopted excluded in a great measure the use of quotations. When we drew near the conclusion, we imagined that our learned readers would naturally have recourse to the passages alluded to without our information, and that the unlearned would not trouble themselves about the matter. The Greek student who intends to penetrate into the depths of this excellent language, will endeavour to be thoroughly acquainted with the books after mentioned.

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Books to be studied by every one who wishes to be a master of this language.

Aristotle's Rhetoric and Poetics, his book *De Interpretatione*, especially with Ammonius's Commentary. Ammonius was a native of Alexandria, and by far the most acute of all the ancient grammarians.

Dion. Halic. *De Structura Orationis*, where, amidst abundance of curious and interesting observations, will be found the true pronunciation of the Greek letters.

Demetrius Phalereus *De Elocutione*; a short essay indeed, but replete with instruction concerning the proper arrangement of words and members in sentences.

† See Gaza.

Longinus, the prince of critics, whose remains are above commendation. Theoderus Gaza † and the other refugees from Constantinople, who found an hospitable reception from the munificent family of the Medici, and whose learned labours in their native language once more revived learning and good taste in Europe. These, with some other critics of less celebrity, but equal utility, will unlock all the treasures of Grecian erudition, without however disclosing the source from which they flowed. To these one might add a few celebrated moderns, such as Mons. Fourmont the Elder, Mons. Gebelin, Abbé Pezron, Salmasius, and especially the learned and industrious Lord Monboddo.

We shall now give a very brief account of the vast extent of the Greek language even before the Macedonian empire was erected; at which period, indeed, it became in a manner universal, much more than ever the Latin language could accomplish notwithstanding the vast extent of the Roman empire.

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Vast extent of the Greek language.

Greece, originally Hellas, was a region of small extent, and yet sent out many numerous colonies into different parts of the world. These colonies carried their native language along with them, and industriously diffused it wherever they formed a settlement. The Ionians, Æoles, and Dores, possessed themselves of all the west and north-west coast of the Lesser Asia and the adjacent islands; and there even the barbarians learned that polished language. The Greek colonies extended themselves along the south coast of the Euxine sea as far as Sinope, now Trebizund, and all the way from the west coast of Asia Minor: though many cities of barbarians lay between, the Greek tongue was understood and generally spoken by people of rank and fashion.

There were Greek cities on the north coast of the Euxine sea to the very eastern point, and perhaps beyond even those limits; likewise in the Taurica Chersonesus, or Crim Tartary; and even to the mouth of the Danube, the straits of Caffa, &c. In the neighbourhood of all these colonies, the Greek language was carefully propagated among the barbarians, who carried on commerce with the Greeks.

Greek Language.

A great part of the south of Italy was planted with Greek cities on both coasts; so that the country was denominated *Magna Græcia*. Here the Greek tongue universally prevailed. In Sicily it was in a manner vernacular. The Ionians had sent a colony into Egypt in the reign of Psammitichus; and a Greek settlement had been formed in Cyrenia many ages before. The Phocians had built Massilia or Marceilles as early as the reign of Cyrus the Great, where some remains of the Greek language are still to be discovered. Cæsar tells us, that in the camp of the Helvetii registers were found in Greek letters. Perhaps no language ever had so extensive a spread, where it was not propagated by the law of conquest.

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Greek spoken at present.

The Greek tongue, at this day, is confined within very narrow limits. It is spoken in Greece itself, except in Epirus, and the western parts of Macedonia. It is likewise spoken in the Grecian and Asiatic islands, in Candia or Crete, in some parts of the coast of Asia Minor, and in Cyprus: but in all these regions, it is much corrupted and degenerated.

As a specimen, we shall insert a modern Greek song, and the advertisement of a quack medicine, which with other plunder, was brought by the Russians from Chocsim or Chotzim in 1772.

Song in modern Greek.

ΜΙ δυσκίαις πολέμῳ μὲ βάσανα ἄς τὸ ληρὸ
 Εἶμαι, καὶ πεντινῶ, καὶ τὰ χθονὸν κοντινῶ
 Στὸ πύλαγος τῶν συμφερῶν με ἐπικινδύον καιρῶν
 Μ' ἀνέμους ὀλάθεις σφοδρῶς καὶ ἐναντίας.
 Με κύματα πολλῶν καὶ μῶν τεφάνι ἀναστασιαῶν.
 Θάλασσα φουκομένη, πόλλα ἀγχιομένη,
 Ὅτ' ἀφ' ἑξέως καὶ φησὶ γε σαγαράνια περιστά
 Σύνερα σοκισμένα καὶ κατασυνχιωμένα,
 Καὶ τὰ φωνὴ μὴ σατηρία, τὰ ἰδὲν τὰ μάλιστα μεστρία.
 Γλίχα νερα τὰ εὔρω, κέσχα καὶ δὲν ἠξέυρῶ,
 Ν' ἀράξω καὶ δὲν ἠμπορεῶ γιατί λιμένα δὲν θαρῶ.
 Μ' ἀτλιπσίαν θρέχω στα ἀρμένα πᾶ ἔχω.
 Πᾶ μὲ αὐτὰ κὰν τὰ πυνγῶ ἢ σελαμέτινα ἐνθῶ,
 Καὶ τετα ἂν βατᾶζεν, ἠμπορῶν τὰ μὲ φύλαζεν.

Translation.

With dire misfortunes, pains, and woes,
 O'erwhelm'd, ingulph'd, I struggling fight;
 O'er my frail bark proud billows close,
 To plunge her deep in lasting night.
 Rough seas of ills incessant roar,
 Fierce winds adverse, with howling blast,
 Heave surge on surge. Ah! far from shore
 My found'ring skiff shall sink at last.
 Involv'd in low'ring darksome clouds,
 'Mid sultry fogs, I pant for breath;
 Huge foaming billows rend my shrouds,
 While yawning gulfs extend beneath.
 From bursting clouds loud thunders roll,
 And deaf'ning peals terrific spread;
 Red lightnings dart from pole to pole,
 And burst o'er my devoted head.
 When shall the friendly dawning rays
 Guide me to pleasures once possess'd;
 And breezy gales, o'er peaceful seas,
 Waft to some port of endless rest?

Greek
Language.

In dark despair, with tempests tost,
I veer my sail from side to side.
Conduct me, Heav'n! to yond' fair coast,
Or plunge me in the 'whelming tide.

The Quack Bill.

ΒΑΣΣΑΜΟΝ ΤΗΣ ΪΕΡΟΥΣΑΛΗΜ, ΑΠΟ
ΤΑΙΣ, ΚΑΙ ΝΟΥΡΙΑΙΣ, ΚΑΙ
ΠΑΛΑΕΙΑΣ ΡΕΤΖΕΤΑΙΣ.

ΤΟΥΤΟ τὸ μπαλσαμον ἀφελεῖ εἰς τὸ ἀδυνατὸν σωμαξί, καὶ βοηθεῖ τὴν χονευσὶν δυναμάνει τὴν καρδίαν. συκάνει ὄλας τὰς ἐμφράξεις τῆς κοιλίας ἀφελεῖ εἰς τὴν σένωσιν καὶ βήχα παλαιὸν. Ἰατρνεὶ τὰς ἐσωτερικὰς πληγὰς τῆς σῆθας, καὶ τὴν πνύμονος ἤχρον πλεμονίαν. κινεῖ τὰ καταρῆνια τῶν γυναικῶν. Ἐἰς τὰς ἐξωτερικὰς πληγὰς πρέπει νὰ βάξεται μετ' τὸ ξανθὸ τόσον εἰς παλαιὰς. Ὅσον καὶ ἐνογας, καθὼς εἶναι ἡ σπαθαῖαις, καὶ μαχαιρεῖαις, καὶ ἄλλα νοσφίματα ἰατρνεὶ κἀθελογῆς Φισολα, καὶ ὄλας τὰς βρομνεῖας πληγὰς ὅπῃ ἐφθασαν εἰς τὸ κόκαλον θαυμάσιαις, ἀφελεῖ εἰς τὰ ἄντια ὅπῃ τρέχουν ἕμπουν νὰ σαξεται δύο ἢ τρεῖς κόμπας ἤχρον θαλασματοῖας μῦδαμπάνι βερμαῖον εἰς ἄντὸ, βάνεται εἰς τὰς πληγωμενὰς δοντοκοιλιαῖς καὶ δέλουν ἰατρνεῖν καὶ ἀκέραι δυναμάνει τὰ ὀδόντια ὅπῃ κιννοῦνται δε δέλουν νὰ πῶσον. βοηθεῖ καὶ ἀπὸ τὴν παννυλαν.
Ἡ δόσις ἐσωτερικὰς ἀς εἶναι δόκα ἢ καὶ δάδου κόμπας εἰς ὀλίγον κρασί, ἢ καὶ νερον, τὸ κάθε ταχὺ καὶ βραδύ. ἀς τὸ μεταχερῆξεται, καὶ εἶναι θαυμάσιον μετ' ἡν δοκιμὴν βεδοῖαιωμενον.
Ἄληθῆς βάσσαμον τῆ Βασιλείαις.

Instead of giving a literal and bald translation of this advertisement, which runs exactly in the style of other quack bills, it may be sufficient to observe, that the medicine recommended is said, when taken inwardly, to raise the spirits, remove costiveness and inveterate coughs; to cure pains of the breast and bellyaches; to assist respiration, and remove certain female obstructions. When applied externally, it cures wounds and sores, whether old or fresh, removes ringing of the ears, fastens the teeth when loose, and strengthens the gums.

All this, and much more, it is said to do in a wonderful manner; and is declared to be the true royal balsam of Jerusalem, and an universal specific.

It is indeed next to a miracle that so many monuments of Grecian literature are still to be found among men. Notwithstanding the burning of the famous library of Alexandria, and the almost numberless wars, massacres, and devastations, which have from time to time in a manner desolated those countries where the Greek language once flourished; we are told that there still remain about 3000 books written in that language.

We shall now conclude this section with a brief detail of the most distinguished stages and variations through which this noble tongue made its progress from the age of Homer to the taking of Constantinople, *an. ant. Chr.* 1453; a period of more than 2000 years.

Homer gave the Greek poetry its colour and consistency, and enriched, as well as harmonized, the language. It seems, from the coincidence of epithets and cadence in Homer and Hesiod, that the Greek heroic verse was formed spontaneously, by the old *Αοῖδοι*, a sort of *improvisatori*; and that Homer and his first followers adopted their versification. The *Iliad* and *Odyssy*

have much of the air of extempore compositions; an epithet is never wanting to fill up a verse; and a set of expressions are mechanically annexed to such ideas as were of frequent recurrence. Hence that copiousness and waste of words in the old Greek bard, which forms such a contrast to the condensed and laboured composition of Virgil.

The Greek prose was of a more difficult structure; and it may be distributed into different styles or degrees of purity. Of the prose-authors now extant, the first and best style is that of Herodotus, and of Plato in the florid or mixed kind, of Xenophon in the pure and simple, of Thucydides and Demosthenes in the austere. Nothing, perhaps, is so conducive to form a good taste in composition as the study of these writers.

The style of Polybius forms a new epoch in the history of the Greek language: it was the idiotic or popular manner of expression, especially among military men, in his time, about the 150th Olympiad. It became the model of succeeding writers, by introducing a simple unstudied expression, and by emancipating them from the anxious labour of the old Greeks respecting the cadence and choice of words. The style of the New Testament, being plain and popular, frequently resembles that of Polybius, as has been shown by Rappell, and by Kirchmaier, *de parallelismo* N. T. et Polybii, 1725.

Before this historian, the Alexandrian Jews had formed a new or Hellenistic style, resulting from the expression of oriental ideas and idioms in Greek words, after that language had lost of its purity, as it gained in general use, by the conquests of Alexander. The Hellenistic is the language of the Septuagint, the Apocrypha, the New Testament, and partly of Philo and Josephus. This mixture in the style of the evangelists and apostles, is one credential of the authenticity of the best of all books, a book which could not have been written but by Jewish authors in the first century. See the fine remarks of Bishop Warburton, *Doctrine of Grace*, book i. ch. 8—10. Critics lose their labour in attempting to adjust the Scripture-Greek to the standard of Atticism.

The diction of the Greek historians, and geographers of the Augustan age, is formed on that of Polybius; but improved and modernized, like the English of the present age, if compared with that of Clarendon or Bacon. More perspicuous than refined, it was well suited to such compilations as were then written by men of letters, such as Dionysius, Diodorus, and Strabo, without much experience or rank in public life.

The ecclesiastical style was cultivated in the Christian schools of Alexandria, Antioch, and Constantinople; rank and luxuriant, full of oriental idioms, and formed in a great measure on the Septuagint version. Such is, for instance, the style of Eusebius. After him, the best Christian writers polished their compositions in the schools of rhetoric under the later sophists. Hence the popular and flowing purity of St Chrysostome, who has more good sense than Plato, and perhaps as many good words.

On the Greek of the Byzantine empire, there is a good dissertation by Ducange, *de causis corruptæ Græcitatæ*, prefixed to his Glossary, together with Portius's Grammar of the modern Greek. This last stage of the Greek language is a miserable picture of Turkish barbarism.

Greek
Language

barism. And, which is most surprising, there is no city of Greece where the language is more different from the ancient than at Athens. The reason of that is, because it has been long inhabited by a mixed multitude of different nations.

To conclude, the Greeks have left the most durable monuments of human wisdom, fortitude, magnificence, and ingenuity, in their improvement of every art and science, and in the finest writings upon every subject necessary, profitable, elegant, or entertaining.

The Greeks have furnished the brightest examples of every virtue and accomplishment, natural or acquired, political, moral, or military: they excelled in mathematics and philosophy; in all the forms of government, in architecture, navigation, commerce, war: as orators, poets, and historians, they stand as yet unrivalled, and are like to stand so for ever; nor are they less to be admired for the exercises and amusements they invented, and brought to perfection, in the institution of their public games, their theatres, and sports.

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No perfect translation of any Greek author.

Let us further observe, that in vain our readers will look for these admired excellencies in any of the best translations from the Greek: they may indeed communicate some knowledge of what the originals contain; they may present you with propositions, characters, and events: but allowing them to be more faithful and more accurate than they really are, or can well be, still they are no better than copies, in which the spirit and lustre of the originals are almost totally lost. The mind may be instructed, but will not be enchanted: The picture may bear some faint resemblance, and if painted by a masterly hand give pleasure; but who would be satisfied with the canvas, when he may possess the real object? who would prefer a piece of coloured glass to a diamond? It is not possible to preserve the beauties of the original in a translation.—The powers of the Greek are vastly beyond those of any other tongue. Whatever the Greeks describe is always felt, and almost seen; motion and music are in every tone, and enthusiasm and incantment possess the mind:

*Graius ingenium, Graius dedit ore rotundo,
Musa loqui.* Hor.

SECT. VIII. *Of the Latin Language.*

THIS language, like every other spoken by barbarians, was in its beginning rough and uncultivated.—What people the Romans were, is a point in which antiquarians are not yet agreed. In their own opinion they were sprung from the Trojans*; Dion. Halicarn. derives them from the Greeks†; and Plutarch informs us‡ that some people imagined that they were sprung from the Pelasgi. The fact is, they were a mixture of people collected out of Latium and the adjacent parts,

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Origin of the Romans, and of their language.
* Tit. Liv. lib. i. cap. 1. &c.
† Antiq. Rom. lib. i.
‡ Vita Romul.

which a variety of accidents had drawn together, to establish themselves on that mountainous region, in order to secure their own property, and plunder that of their neighbours. They were in all probability composed of Arcadians, Sabines, Latins, Hetruscans, Umbrians, Oscans, Pelasgi, &c.; and if so, their language must have been a mixture of the different dialects peculiar to all these discordant tribes.

Latin
Language.

The Latin language ought then to be a mingled mass of the Arcadian, that is, the Æolian || Greek, the Pelasgic, Hetruscan, and Celtic dialects. These jarring elements, like the people to whom they belonged respectively, gradually incorporated, and produced what was afterwards called the Latin tongue.

|| Strabo, lib. v.
Dionys. Halicarn. Antiq. lib. i.

The Arcadians were a Pelasgic § tribe, and consequently spoke a dialect of that ancient Greek produced by the coalition of this tribe with the savage aborigines of Greece. This dialect was the ground-work of the Latin. Every scholar allows, that the Æolian Greek, which was strongly tinged with the Pelasgic, was the model upon which the Latin language was formed. From this deduction it appears, that the Latin tongue is much more ancient than the modern Greek; and of course we may add, that the Greek, as it stood before it was thoroughly polished, bore a very near resemblance to that language. Hence we think we may conclude, that the knowledge of the Latin language is necessary in order to understand the Greek. Let us not then expect to find the real ingredients of the Greek tongue in the academic groves of Athens, or in Smyrna, or in Rhodope, or in Hæmos; but on the banks of the Tiber and on the fields of Laurentum.

§ Strabo et Herodotus.

A very considerable part of the Latin tongue was derived from the Hetruscan. That people were the masters of the Romans in every thing sacred. From them they learned the ceremonies of religion, the method of arranging games and public festivals, the art of divination, the interpretation of omens, the method of lustrations, expiations, &c. It would, we believe, be easy to prove, that the Pelasgi* and Hetrusci (x) were the same race of people; and if this was the case, their languages must have differed in dialect only.

* Thucydides, lib. iv.

The Umbrian or Celtic enters deeply into the composition of the Latin tongue. For proof of this, we need only appeal to Pelloutier, *Bullet's Memoires de la Langue Celtique, partie premiere*, Abbé Pezron's *Origin of Ancient Nations*, &c. Whether the old Celtic differed essentially from the Pelasgic and Hetruscan, would be a matter of curious investigation, were this a proper subject for the present article.

The Latin abounds with oriental words, especially Hebrew, Chaldaic, and Persian. These are certainly remains of the Pelasgic and Hetruscan tongues, spoken originally by people who emigrated from regions where those were parts of the vernacular language.—The Greeks,

(x) The Hetrusci were variously denominated by the Greeks and Romans. The former called them *τυρσηνοί*; which was their true name, for they actually emigrated from Tarsish, or the western coast of Asia Minor, and consequently Herodotus everywhere calls them *τυρσηνοί*. The Æolians changed *α* into *υ*; hence in that dialect they were called *τυρσηνοί*, from *Tarsus*. The Romans styled them *Tusci*, probably from the Greek verb *θωα*, *sacrifico*, alluding to the skill which that people professed in the ceremonies of religion. They called their country *Hetruria*, we think from the Chaldaic word *heretum*, “a magician or forcerer;” a name deduced from their skill in divination.

Latin Language.

Latin Language.

Greeks, in polishing their language, gradually distorted and disfigured vast numbers of the rough eastern vocables, which made a very great part of it. (See the preceding section).

language had undergone its last refinement.—Hence the Latin accusative in *um*, instead of the Greek *ov*. The vocative case, we imagine, was in this declension originally like the nominative. The Latins have no dual number, because, in our opinion, the Æolian dialect, from which they copied, had none. It would be, we think, a violent stretch of etymological exertion, to derive either the Latin genitive plural of the second declension from the same case of the Greek, or that of the latter from the former; we therefore leave this anomaly, without pretending to account for its original formation. The third declensions in both languages are so exactly parallel, that it would be superfluous to compare them. The dative plural here is another anomaly, and we think a very disagreeable one, which we leave to the conjectures of more profound etymologists.

† Glossary.

The Romans, of less delicate organs, left them in their natural state, and their natural air readily betrays their original. We had collected a large list of Latin words still current in the east; but find that Thomassin † and Ogerius (γ), and especially Monf. Gebelin, in his most excellent Latin Dictionary, have rendered that labour superfluous.

For the other peculiarities of Latin nouns, as they are nearly similar to those of the Greek, we must beg leave to remit our readers to that section for information.

In this language, too, there are not a few Gothic terms. How these found their way into the Latin, it is not easy to discover, unless, as Pelloutier supposes, the Celtic and Gothic languages were originally the same: or perhaps we may conjecture, that such words were parts of a primitive language, which was at one time universal.

The Latins have no articles, which is certainly a defect in their language. The Pelasgic, from which they copied, had not adopted that word in the demonstrative sense. Homer indeed seldom uses it; and the probability is, that the more early Greek used it less frequently, at least in the sense above-mentioned. Thus in Latin, when I say, *video hominem*, it is impossible to find out by the bare words whether the word *hominem* intimates “a man,” or “the man;” whereas in Greek it would be *βλεπω ανθρωπον*, *I see a man*, *βλεπω τον ανθρωπον*, *I see the man*. Hence the first expression is indefinite, and the second definite.

182 How far the Latin resembles the Greek.

There are, besides, in the Latin a great number of obsolete Greek words, which were in process of time obliterated, and others substituted in their room; so that, upon the whole, we are persuaded, that the most effectual method to distinguish the difference between the early and modern Greek, would be to compare the ancient Latin with the latter; there being, we imagine, very little difference between the ancient Greek and Latin in the earliest periods.

The substantive verb *sum* in Latin seems to be partly formed from the Greek and partly not. Some of the persons of the present tense have a near resemblance to the Greek verb *ειν* or *εμι*, while others vary widely from that archetype. The imperfect præterite and præterperfect have nothing common with the Greek verb, and cannot, we think, be forced into an alliance with it. The future *ero*, was of old *εσο*, and is indeed genuine Greek. Upon the whole, in our apprehension the Latin substantive verb more nearly resembles the Persian verb *hesten* than that of any other language we are acquainted with.

183 Deficiency of articles.

* Tacitus, Anal. lib. ii. † Nat. Hist. lib. vii. cap. 58.

However that may be, it is certain that the Roman letters were the same with the ancient Greek.—*Formæ literis Latinis quæ veterrimis Græcorum*, says Tacitus*; and Pliny † says the same thing, and for the truth of his assertion he appeals to a monument extant in his own times.

From what exemplar the Latin verbs were derived, is not, we think, easily ascertained. We know that attempts have been made to deduce them all from the Æolic Greek, and that the Romans themselves were extremely fond of this chimera; but the almost numberless irregularities, both in the formation and conjugation of their verbs, induce us to believe that only a part of them were formed upon that model. We are apt to think that the terminations in *bam*, *bas*, *bat*, *banus*, &c. are produced by their union with a fragment of some obsolete verb, which is now wholly lost. In the verb *amo*, e. g. we are sure that the radix *am* is the Hebrew word *mother*; but how *am-abam*, *am-abo*, *am-areni* were fabricated, and connected with the radical *am*, is not so easily determined. That Latin verbs are composed of an inflexible radix and another flexible verb, as well as the Greek, cannot be doubted; but what this flexible

184 Origin of the substantive verb.

185 and of other verbs.

These old Greek letters were no other than the Pelasgic, which we have shown from Diodorus Siculus (see preceding Section) to have been prior to the Cadmean. For the figure of these letters, see Astle, Postellus, Montfaucon, Palæographia Græca, Monf. Gebelin, and our Plates XV and XVI.

That the Latins borrowed the plan of their declensions from the Greeks, is evident from the exact resemblance of the terminations of the cases throughout the three similar declensions. In nouns of the first declension, the resemblance is too palpable to stand in need of illustration. In the second, the Greek genitive is *ov*. In Latin the *o* is thrown out, and the termination becomes *i*. In the Greek section, we have observed, that the sounds of *i* and *u* differed very little; therefore the Latins used *i* instead of *u*. The Latin dative ends in *o*, which is the Greek dative, throwing away *i subscriptum*, which was but faintly founded in that language. No genuine Greek word ended in *u* or *m*.

The Hellenes seemed to have abhorred that bellowing liquid; it is, however, certain that they imported it from the east, as well as the other letters, and that they employed it in every other capacity, except in that of closing words. In the termination of flexions, they changed it into *v*.

The Latins retained *m*, which had been imported to them as a terminating letter at an era before the Greek

(γ) *Græca et Latina lingua Hebraizantes*, Venice 1763: If these books are not at hand, Dr Littleton's Dictionary will, in a good measure, supply their place.

Latin
Language.

flexible auxiliary was, we think, cannot now be clearly ascertained. It is not altogether improbable that such parts of the verbs as deviate from the Greek archetype were supplied by fragments of the verb *ha*, which pervades all the branches of the Gothic language, and has, we think, produced the Latin verb *habeo*. When the Greeks began to etymologize, they seldom overpassed the verge of their own language: the Latins pursued nearly the same course. If their own language presented a plausible etymology, they embraced it; if not, they immediately had recourse to the Greek; and this was the *ne plus ultra* of their etymological researches. Cicero, Quintilian, Festus, &c. and even Varro, the most learned of all the Romans, stop here; all beyond is either doubt or impenetrable darkness. The opinion above-mentioned we offer only as a conjecture; the decision we leave to more able critics.

186
Deficiencies in Latin verbs.

The want of aorists or indefinite tenses seems to us a palpable defect in the Latin language. The use of these among the Greeks enabled the writer to express the specific variations of time with more accuracy and precision than the Latins, who never attempted to specify them by any other tenses but the imperfect and pluperfect. Indeed we should imagine, that both the Greeks and Latins were much inferior to the English in this respect. The Latin word *lego*, for example, may be translated into English three different ways: 1st, *I read*; 2d, *I do read*; 3d, *I am reading*.

187
Irregularities in the conjugations.

The Latins, in reducing verbs to their four conjugations, formed their inflexions in a very irregular manner. Many verbs of the first class infect their præterite and supine like those of the second: thus *domo*, instead of giving *avi* and *atum*, has *vi* and *itum*, like *monui* and *monitum*. Again, not a few verbs of the third conjugation have *ivi* and *itum*, as if they belonged to the fourth; e. g. *peto*, *petivi*, *petitum*. Then, some verbs have *io* in the present, *ivi* in the præterite, and *itum* in the supine, while, contrary to the rules of analogy, they in reality belong to the third: such are *cupio*, *cupivi*, *cupitum*, *cupere*, &c. Some verbs of the second conjugation have their præterite and supine as if they belonged to the third; thus, *jubeo*, *jussi*, *jussum*, *jubere*; *augo*, *auxi*, *auxtum*, *augere*. Some verbs, which are actually of the fourth conjugation, have their præterite and supine as if they were of the third; thus *sentio*, *sensti*, *sensum*, *sentire*; *haurio*, *hausi*, *haustum*, *haurire*, &c. If these are not manifest irregularities, we cannot say what deserves the name. The fact seems to stand thus: The Romans were originally a banditti of robbers, bankrupts, runaway slaves, shepherds, husbandmen, and peasants of the most unpolished character. They were engaged in perpetual broils and quarrels at home, and seldom enjoyed repose abroad. Their profession was robbery and plunder. Like old Ishmael, their hands were against every man, and every man's hand against them. In such a state of society no time was left for cultivating the sciences. Accordingly the arts of war and government were their sole profession. This is so true, that their own poet characterizes them in the following manner:

Excudent alii spirantia mollius æra, &c.

188
The Latin deficient in participles.

Another blemish in the Latin tongue is occasioned by its wanting a participle of the præterite tense in the active voice. This defect is perpetually felt, and is the

cause of an awkward circumlocution wherever it happens to present itself. Thus, "The general having crossed the river, drew up his army;" *Imperator, cum transisset flumen, aciem instruxit*. Here *cum transisset flumen* is a manifest circumlocution, which is at once avoided in the Greek *ὁ ἡγεμὼν περὶ τοῦ ποταμοῦ, &c.* This must always prove an incumbrance in the case of active intransitive verbs. When active deponent verbs occur, it is easily avoided. Thus, "Cæsar having encouraged the soldiers, gave the signal for joining battle;" *Cæsar cohortatus milites, prælii committendi signum dedit*.

Another palpable defect in this language arises from the want of a participle of the present passive. This again must produce an inconveniency upon many occasions, as will be obvious to every Latin student almost every moment.

The two supines are universally allowed to be substantive nouns of the fourth declension. How these assumed the nature of verbs it is not easy to determine. When they are placed after verbs or nouns, the matter is attended with no difficulty; but how they should acquire an active signification, and take the case of the verb with which they are connected, implies, we should think, a stretch of prerogative.

The Latin gerunds form another unnatural anomaly. Every Latin scholar knows that those words are nothing but the neuters of the participles of the future passive. The fabricators of the Latin tongue, however, elevated them from their primary condition, giving them upon many occasions an active signification. In this case we must have recourse to

*Si volet usus,
Quem penes arbitrium est et jus et norma loquendi.*

Another inconveniency, perhaps more severely felt than any of the preceding, arises from the want of the use of the present participle of the verb *sum*. Every body knows what a conveniency is derived from the frequent use of the participle *ων* in Greek; and indeed it appears to us somewhat surprising that the Latins neglected to introduce the participle *ens* into their language. In this we believe they are singular. Here again a circumlocution becomes necessary in such a case as the following: "The senate being at Rome, passed a decree." Instead of saying *senatus ens Romæ, legem tulit*, we are obliged to say *cum senatus Romæ esset, &c.* If the words *ens* or *existens* had been adopted, as in the Greek, this odious circumlocution would have been avoided.

Many other defects of the like kind will occur to every person who shall choose to search for them, and those in the most approved classical authors. Perhaps our mentioning so many may be deemed invidious by the admirers of that language; but we write from conviction, and that must be our apology.

If one take the trouble to compare the structure of the Greek and Latin languages, he will, we think, quickly be convinced that their characteristic features are extremely different. The genius of the former seems easy and natural; whereas that of the latter, notwithstanding the united efforts of poets, orators, and philosophers, still bears the marks of violence and restraint. Hence it appears that the Latin tongue was pressed into the service, and compelled almost against its will to bend to the laws of the Grecian model. Take a sentence of Hebrew,

Latin
Language.

189
Supines and gerunds.

190
Different genius of the Latin and Greek languages.

Latin Language. Hebrew, Chaldean, Arabian, &c. and try to translate it into Greek without regarding the arrangement of the words, and you will find it no difficult attempt; but make the same trial with respect to the Latin, and you will probably find the labour attended with considerable difficulty. To translate Greek into English is no laborious task; the texture of the two languages is so congenial, that the words and phrases, and even the idiomatic expressions, naturally slide into each other. With the Latin the case is quite otherwise; and before elegant English can be produced, one must deviate considerably from the original. Should we attempt to translate a piece of English into Greek, and at the same time into Latin, the translation of the former would be attended with much less difficulty than that of the latter, supposing the translator equally skilled in both languages.

191
Causes of this difference.

This incongruity seems to spring from the following cause. Before any man of considerable abilities, either in the capacity of a poet, grammarian, or rhetorician, appeared at Rome, the language had acquired a strong and inflexible tone, too stubborn to be exactly moulded according to the Grecian standard. After a language has continued several centuries without receiving a new polish, it becomes like a full grown tree, incapable of being bent to the purposes of the mechanic. For this reason, it is highly probable, that the tongue in question could not be forced into a complete assimilation with the Greek. Notwithstanding all these obstructions, in process of time it arrived at such an exalted pitch of perfection, as to rival, perhaps to excel, all the other European languages, the Greek only excepted. Had men of the taste, judgement, and industry of Ennius, Plautus, Terence, Cicero, and the worthies of the Augustan age, appeared in the early stages of the Roman commonwealth, we may believe that their language would have been thoroughly reduced to the Grecian archetype, and that the two dialects might have improved each other by a rivalry between the nations who employed them.

Without pretending to entertain our readers with a pompous and elaborate account of the beauties of that imperial language which have been detailed by writers almost without number, we shall endeavour to lay before them as briefly as possible its pristine character, the steps and stages by which it gradually rose to perfection, the period when it arrived at the summit of its excellence, and by what means it degenerated with a rapid career till it was lost among those very people to whom it owed its birth.

192
The Latin tongue composed chiefly of Pelasgic and Celtic words.

We have observed already, that the Latin tongue was a *colluvies* of all the languages spoken by the vagrant people who composed the first elements of that republic. The prevailing dialects were the Pelasgic or Hetruscan, which we think were the same; and the Celtic, which was the aboriginal tongue of Italy. Hence the primary dialect of the Romans was composed of discordant materials, which in our opinion never acquired a natural and congenial union. Be that as it may, this motley mixture was certainly the original dia-

lect of the Romans. The Pelasgic or Hetruscan part of it retained a strong tincture of the oriental style. The Celtic part seems to have been prevalent, since we find that most of the names of places (z), especially in the middle and northern parts of Italy, are actually of Celtic original. It is therefore clear that the style of the first Romans was composed of the languages above mentioned. Who those first Romans were, we believe it is impossible to determine with any degree of certainty. The Roman historians afford us as little information upon that subject, as their etymologists do upon the origin of their language. Their most celebrated writers upon this point were *Ælius Gallus*, *Quintus Cornificius*, *Nonius Marcellus*, *Festus*, and some others of less note. At the head of these we ought to place *Terentius Varro*, whom *Cicero* styles the most learned of all the Romans. From these writers we are to expect no light. Their etymologies are generally childish and futile. Of the language of the most ancient Romans we can only reason by analogy; and by that rule we can discover nothing more than what we have advanced above.

In the first place we may rest assured that the dual number, the articles, the participle above mentioned, the aorists, and the whole middle voice, never appeared in the Latin tongue; and accordingly were not current in those languages from which it was copied, at least at the time when it was first fabricated.

Besides all this, many circumstances concur to make it highly probable that, in the earliest period of the language, very few inflexions were introduced. 1st, When the Pelasgi left Greece, the Greek language itself was not fully polished. 2^d, The Arcadians were never thoroughly cultivated. They were a rustic pastoral people, and little-minded the refinements of a civilized state; consequently the language they brought into Italy at that era must have been of a coarse and irregular texture. 3^d, When the Thessalian * Pelasgi arrived in * *Dionys.* Italy about the time of Deucalion, the Greek itself was *Halicarn.* rude and barbarous; and, which is still of more consequence, if we may credit *Herodotus* quoted in the former section, that people had never adopted the Hellenic tongue. Hence it appears, that the part of the Latin language derived from the Pelasgic or Hetruscan (for those we believe to have been the same) must have taken a deep tincture from the oriental tongues. (See preceding Section). If we may judge of the Celtic of that age by that of the present, the same character must likewise have distinguished its structure.

From these circumstances, we think it appears that the earliest language of the Romans was very little diversified with inflexions. It nearly resembled the oriental exemplar, and consequently differed widely from the modern Latin. The effect of this was, that the modern Romans could not understand the language of their early progenitors. *Polybius* †, speaking of the earliest treaty † *Lib. 3.* between the Romans and Carthaginians, makes the following observation: "Believe me (says he), the Roman language has undergone so many changes since that time

Latin Language.

193
Hence little infected in its original state.

† *sub initio.*

(z) For proof of this our readers may consult *Abbé Pezron*, *Pelloutier*, *Bullet's Mem.* *Gebelin Pref. Diç. Lat.* and many others.

Latin
Language.

time (A) to the present, that even those who are most deeply skilled in the science of antiquities cannot understand the words of that treaty but with the greatest difficulty."

From this source we make no doubt has flowed that vast number of oriental words with which the Latin language is impregnated. These were originally inflexible, like their brethren of the east. They were not disguised as they now are with prefixes, affixes, metatheses, synopses, antitheses, &c. but plain and unadorned in their natural dress.

194
Bent afterwards into the Grecian model.

After the Romans became acquainted with the Æolian Greeks, who gradually seized upon both coasts of Italy towards the south, which they called *Magna Græcia*, they began to affect a Grecian air, and to torture their language into that foreign contexture. It appears, however, that at first the Grecian garb sat rather awkwardly, and several marks of violence were easily discerned. The most ancient specimen of this kind that we can recollect consists of the remains of the *twelve tables*. Here every thing is rude and of a clumsy cast; for though by this time considerable progress had been made in refinement, and the language of Rome had begun to appear in a Grecian uniform, still those changes were not altogether natural. Soon after appeared Marcus Fabius Pictor and Sisenna; historians often quoted by Livy, but whose works are long since irrecoverably lost. The *Fasti Capitolini* are often mentioned; but they too perished in the burning of the Capitol during the civil wars between Marius and Sylla. Had those monuments escaped the ravages of time, we should have been able to mark the progress of the Latin tongue from stage to stage, and to ascertain with the greatest accuracy its gradual configuration in the course of its progress towards the Grecian standard. We must therefore leave the Latin tongue during those periods rude and barbarous, and descend to others better known and more characteristically marked. Those commenced after that

*Græcia capta ferum victorem cepit, et artes
Intulit agresti Latio.*

195
The principal authors by whom it was gradually polished.

In this period we find Ennius, who wrote a Roman history in hexameter verse in 18 books, which he called *Annals*; most part of which is now lost. He likewise translated *Euhemerus de Origine Deorum*; a work often mentioned by the Christian fathers in their disputes with the Pagans. It is sometimes quoted by Cicero. Then followed Caius Lucilius the famous satirist, and a number of other writers, such as Accius, Valerius, Ædituus, Alpinus, &c. whose fragments were published by the Stephens, Paris, 1564. All these imitated the writers of Greece or translated from them. By their perseverance and active exertions the spirit of these authors was transfused into the Latin tongue, and its structure accommodated to the Grecian plan.

Plautus and Terence, by translating the comedies of Menander and Diphilus into their own language, taught the Latin muses to speak Attic Greek. To speak that language was then the *ton* of the times, as it is now with

us to chatter French. Greek tutors were retained in every reputable family; and many Romans of the first rank were equally qualified to speak or write both in Greek and Latin. The original jargon of Latium was now become obsolete and unintelligible; and Cato the Ancient condescended to learn the Greek language at 80.

To pretend to enumerate the various, and we may add inimitable, examples of the Augustan or golden age of the Roman tongue, would be an insult to the understanding of our readers: we shall only take the liberty to translate a few lines from a most excellent historian*, who, had his honesty been equal to his judgement, might have rivalled the most celebrated writers of his country. Having observed, that the Greek authors, who excelled in every province of literature, had all made their appearance nearly about the same space of time, confined within very narrow limits, he adds, "Nor was this circumstance more conspicuous among the Greeks than among the Romans; for unless we go back to the rough and unpolished times, which deserve commendation only on account of their invention, the Roman tragedy is confined to Accius and the period when he flourished. The charming wit of Latin elegance was brought to light by Cecilius, Terentius, and Afranius, nearly in the same age. As for our historians (to add Livy also to the age of the former), if we except Cato and some old obscure ones, they were all confined to a period of 80 years; so neither has our stock of poets extended to a space much backward or forward. But the energy of the bar, and the finished beauty of prose eloquence, setting aside the same Cato (by leave of P. Crassus, Scipio, Lælius, the Gracchi, Fannius, and Ser. Galba, be it spoken), broke out all at once under Tully the prince of his profession; so that one can be delighted with none before him, and admire none except such as have either seen or were seen by that orator."

From this quotation it plainly appears, that the Romans themselves were convinced of the short duration of the golden age of their language. According to the most judicious critics, it commenced with the era of Cicero's oratorical productions, and terminated with the reign of Tiberius, or perhaps it did not reach beyond the middle of that prince's reign. It is generally believed that eloquence, and with it every thing liberal, elevated, and manly, was banished Rome by the despotism of the Cæsars. We imagine that the transition was too instantaneous to have been entirely produced by that unhappy cause. Despotism was firmly established among the Romans about the middle of the reign of Augustus; and yet that period produced such a group of learned men as never adorned any other nation in so short a space of time. Despotism, we acknowledge, might have affected the eloquence of the bar; the noble and important objects which had animated the republican orators being now no more: but this circumstance could not affect poetry, history, philosophy, &c. The style employed upon these subjects did not feel the fetters of despotism. The age of Louis XIV. was the golden period

(A) This treaty, according to the same historian, was concluded in the consulship of Lucius Junius Brutus and Marcus Valerius, 28 years before Xerxes made his descent upon Greece.

Latin Language.
 riod of the French tongue; and we think that age produced a race of learned men, in every department superior in number and equal in genius to the literati who flourished under the noble and envied constitution of Britain during the same age, though the latter is universally allowed to have been the golden period of this country. The British isles, we hope, enjoy still as much liberty as ever; yet we believe few people will aver, that the writers of the present age are equal either in style or in genius to that noble group who flourished from the middle of the reign of Charles I. to the middle of the reign of George II.; and here despotism is quite unconcerned.

In the east the same observation is confirmed. The Persians have long groaned under the Mohammedan yoke; and yet every oriental scholar will allow, that in that country, and under the most galling tyranny, the most amazing productions of taste, genius, and industry, that ever dignified human nature, have been exhibited. Under the Arabian caliphs, the successors of Mohammed, appeared writers of a most sublime genius, though never was despotism more cruelly exercised than under those fanatics. The revival of letters at the era of the Reformation was chiefly promoted and cherished by petty despotical princes.

We cannot therefore be persuaded, that the despotism of the Cæsars banished eloquence and learning from Rome. Longinus indeed has attributed this misfortune to that cause, and tells us, *ὁρῶμαι τε γὰρ ἵκανὰ τὰ φρονήματα τῶν Μεγαλοφρονῶν ἢ ΕΛΕΥΘΕΡΙΑ*, &c. "It is liberty that is formed to nurse the sentiments of great geniuses, to push forward the propensity of contest, to inspire them with hopes, and the generous ambition of being the first in rank." When Longinus wrote this, he did not reflect that he himself was a striking instance of the unfoundness of his observation.

As to science, the fact is undoubtedly on the other side. That Seneca was superior to Cicero in philosophy, cannot be reasonably contradicted. The latter had read, and actually abridged, the whole extent of Grecian philosophy: this displayed his reading rather than his learning. The former had addicted himself to the stoic sect; and though he does not write with the same flow of eloquence as Tully, he thinks more deeply and reasons more closely. Pliny's Natural History is a wonderful collection, and contains more useful knowledge than all the writings of the Augustan age condensed into one mass. We think the historical annals of Tacitus, if inferior to Livy in style and majesty of diction, much superior in arrangement and vigour of composition. In short, we discover in these productions a deep insight into human nature, an extensive knowledge of the science of government, a penetration which no dissimulation could escape, together with a sincere attachment to truth both with respect to events and characters; nor is he inferior in the majesty, energy, and propriety of his harangues, wherever an equal opportunity presents itself. Quintilian, Pliny the younger, Suetonius, Petronius Arbiter, and Juvenal, deserve high esteem; nor are they inferior to their immediate predecessors. We think there is good reason to conclude, that the loss of liberty among the Romans did not produce the extinction of eloquence, science, elevation of sentiment, or refinement of taste. There were, we believe, other cir-

cumstances which chiefly contributed to produce that revolution.

The same Velleius Paterculus whom we have quoted assigns some plausible and very judicious reasons for this catastrophe. "Emulation (says he) is the nurse of genius; and one while envy, and another admiration, fires imitation. According to the laws of nature, that which is pursued with the greatest ardour mounts to the top: but to be stationary in perfection is a difficult matter; and by the same analogy, that which cannot go forward goes backward. As at the outset we are animated to overtake those whom we deem before us, so when we despair of being able to overtake or to pass by them, our ardour languishes together with our hope, and what it cannot overtake it ceases to pursue; and leaving the subject as already engrossed by another, it looks out for a new one upon which to exert itself. That by which we find we are not able to acquire eminence we relinquish, and try to find out some object *elsewhere* upon which to employ our intellectual powers. The consequence is, that frequent and variable transitions from subject to subject proves a very great obstacle to perfection in any profession."

This perhaps was the case with the Romans. The heroes of the Augustan age had borne away the prize of eloquence, of history, of poetry, &c. Their successors despaired of being able to equal, much less to surpass them, in any of these walks. They were therefore laid under the necessity of striking out a new path by which they might arrive at eminence. Consequently Seneca introduced the *style coupé*, as the French call it; that is, a short, sparkling, figurative diction, abounding with antitheses, quaintnesses, witticisms, embellished with flowers and meretricious ornaments; whereas the style of the Augustan age was natural, simple, solid, unaffected, and properly adapted to the nature of the subject and the sentiments of the author.

The historian Sallust laid the foundation of the unnatural style above mentioned. Notwithstanding all the excellencies of that celebrated author, he everywhere exhibits an affectation of antiquity, an antithetical cast, an air of austerity, an accuracy, exactness, and regularity, contrary to that *air degagé* which nature displays in her most elaborate efforts. His words, his clauses, seem to be adjusted exactly according to number, weight, and measure, without excess or defect. Velleius Paterculus imitated this writer; and, as is generally the case with imitators, succeeded best in those points where his archetype had failed most egregiously. Tacitus, however excellent in other respects, deviated from the Augustan exemplars, and is thought to have imitated Sallust; but affecting brevity to excess, he often falls into obscurity. The other contemporary writers employ a cognate style; and because they have deviated from the Augustan standard, their works are held in less estimation, and are thought to bear about them marks of degeneracy.

That degeneracy, however, did not spring from the despotical government under which these authors lived, but from that affectation of singularity into which they were led by an eager but fruitless desire of signaling themselves in their mode, as their predecessors had done in theirs. But the mischiefs of this rage for innovation did not reach their sentiments, as it had done their

198
 The writers of the silver age greater masters of science than their predecessors.

Latin Language.

Latin
Language.

style; for in that point we think they were so far from falling below the measure of the writers of the former age, that in many instances they seem to have surpassed them.

With respect to sentiment and mental exertions, the authors in question preserved their vigour, till luxury and effeminacy, in consequence of power and opulence, enervated both the bodies and minds of the Romans. The contagion soon became universal; and a listlessness, or intellectual torpor, the usual concomitant of luxury, spread indolence over the mental faculties, which rendered them not only averse to, but even incapable of, industry and perseverance. This lethargic disposition of mind seems to have commenced towards the conclusion of the silver age; that is, about the end of the reign of Adrian. It was then that the Roman eagle began to stoop, and the genius of Rome, as well in arts as in arms, began to decline. Once more, the declension of the intellectual powers of the writers of that nation did not arise from the form of the government, but from the causes above specified.

As the Roman genius, about that period, began to decline, so the style of the silver age was gradually vitiated with barbarisms and exotic forms of speech. The multitudes of barbarians who flocked to Rome from all parts of the empire; the ambassadors of foreign princes, and often the princes themselves, with their attendants; and the prodigious numbers of slaves who were entertained in all the considerable families of the capital, and over all Italy; the frequent commerce which the Roman armies upon the frontiers carried on with the barbarians; all concurred to vitiate the Latin tongue, and to interlard it with foreign words and idioms. In such circumstances, it was impossible for that or any other language to have continued pure and untainted.

This vitiated character both of style and sentiment became more and more prevalent, in proportion as it descended from the reign of Adrian towards the era of the removal of the imperial seat from Rome to Constantinople. Then succeeded the iron age, when the Roman language became absolutely rude and barbarous.

199
Writers of
great talents
during the
silver and
brazen
ages.

Towards the close of the silver, and during the whole course of the brazen age, there appeared, however, many writers of no contemptible talents. The most remarkable was Seneca the stoic, the master of Nero, whose character both as a man and a writer is discussed with great accuracy by the noble author of the *Characteristics*, to whom we refer our readers.

About the same time lived Persius the satirist, the friend and disciple of the stoic Cornutus; to whose precepts he did honour by his virtuous life; and by his works, though small, he showed an early proficiency in the science of morals.

Under the mild government of Adrian and the Antonines lived Aulus Gellius, or (as some call him) Agellius; an entertaining writer in the miscellaneous way, well skilled in criticism and antiquity. His works contain several valuable fragments of philosophy, which are indeed the most curious part of them.

With Aulus Gellius we may rank Macrobius; not because he was a contemporary (for he is supposed to have lived under Honorius and Theodosius), but from his near resemblance in the character of a writer. His

works, like those of the other, are miscellaneous; filled with mythology and ancient literature, with some philosophy intermixed. Latin Language.

In the same age with Aulus Gellius flourished Apuleius of Madaura in Africa; a Platonic writer, whose matter in general far exceeds his perplexed and affected style, too conformable to the false rhetoric of the age in which he lived.

Boethius was descended from one of the noblest of the Roman families, and was consul in the beginning of the sixth century. He wrote many philosophical works; but his ethic piece on the Consolation of Philosophy deserves great encomiums, both for the matter and the style; in which latter he approaches the purity of a far better age than his own. By command of Theodoric king of the Goths this great and good man suffered death; and with him the Latin tongue, and the last remains of Roman dignity, may be said to have sunk in the western world.

There were besides a goodly number both of poets and historians who flourished during this period; such as Silius Italicus, Claudian, Ausonius, &c. poets and historians to a very great number, for whom our readers may consult *Joh. Alberti Fabricii Bibl. Lat.*

There flourished, too, a number of ecclesiastical writers, some of whom deserve great commendation. The chief of these is Lactantius, who has been deservedly dignified with the title of the *Christian Cicero*. 260
Elegant ecclesiastical writers in Latin.

The Roman authors amount to a very small number in comparison of the Greek. At the same time, when we consider the extent and duration of the Roman empire, we are justly surpris'd to find so few writers of character and reputation in so vast a field. We think we have good reason to agree with the prince of Roman poets in the sentiment already quoted.

Upon the whole, the Latin tongue deserves our attention beyond any other ancient one now extant. The grandeur of the people by whom it was spoken; the lustre of its writers; the empire which it still maintains among ourselves; the necessity we are under of learning it in order to obtain access to almost all the sciences, nay even to the knowledge of our own laws, of our judicial proceedings, of our charters; all those circumstances, and many others too numerous to be detailed, render the acquisition of that imperial language in a peculiar manner at once improving and highly interesting. Spoken by the conquerors of the ancient nations, it partakes of all their revolutions, and bears continually their impression. Strong and nervous while they were employed in nothing but battles and carnage, it thundered in the camps, and made the proudest people to tremble, and the most despotic monarchs to bend their stubborn necks to the yoke. Copious and majestic, when, weary of battles, the Romans inclined to vie with the Greeks in science and the graces, it became the learned language of Europe, and by its lustre made the jargon of savages disappear who disputed with it the possession of that quarter of the globe. After having controlled by its eloquence, and humanized by its laws, all those people, it became the language of religion. In short, the Latin language will be studied and esteemed as long as good sense and fine taste remain in the world. 201
Excellency and usefulness of the Latin tongue.

Celtic
Language.SECT. IX. *Celtic, Gothic, and Sclavonian Languages.*Celtic
Language.§ 1. *Of the Celtic Language.*

IN treating of the origin of the Latin tongue (see Sect. VIII.), we observed that a great part of it is derived from the Celtic. We shall now endeavour to give some account of the origin and extent of that ancient language; still leaving the minutie to grammars and dictionaries, as we have done with respect to the other dialects which have fallen under our consideration. Our candid readers, it is hoped, will remember, that we are acting in the character of philologists, not in that of grammarians and lexicographers.

202
Origin of
the Celts,

The descendants of Japhet having peopled the western parts of Asia, at length entered Europe. Some broke into that quarter of the globe by the north, others found means to cross the Danube near its mouth. Their posterity gradually ascended towards the source of that river; afterwards they advanced to the banks of the Rhine, which they passed, and thence spread themselves as far as the Alps and the Pyrenees.

These people, in all probability, were composed of different families; all, however, spoke the same language; their manners and customs bore a near resemblance; there was no variety among them but that difference which climate always introduces. Accordingly they were all known, in the more early times, by the general name of *Celto-scythæ*. In process of time, becoming exceedingly numerous, they were divided into several nations, which were distinguished by different names and territorial appellations. Those who inhabited that large country bounded by the ocean, the Mediterranean, the Rhine, the Alps, and the Pyrenees, were denominated *Gauls* or *Celts*. These people multiplied so prodigiously in the space of a few centuries, that the fertile regions which they then occupied could not afford them the means of subsistence. Some of them now passed over into Britain; others crossed the Pyrenees, and formed settlements in the northern parts of Spain. Even the formidable barriers of the Alps could not impede the progress of the Gauls: they made their way into Italy, and colonized those parts which lie at the foot of the mountains; whence they extended themselves towards the centre of that rich country.

203
part of
whom were
denomina-
ted *Gauls*.

By this time the Greeks had landed on the eastern coast of Italy, and founded numerous colonies in those parts. The two nations vying as it were with each other in populousness, and always planting colonies in the course of their progress, at length rencountered about the middle of the country. This central region was at that time called *Latium*. Here the two nations formed one society, which was called *the Latin people*. The languages of the two nations were blended together; and hence, according to some, the Latin is a mixture of Greek and Gaelic.

As the Gauls were a brave and numerous people, they certainly maintained themselves in their pristine possessions, uninvaded, unconquered, till their civil animosities and domestic quarrels exposed them as a prey to those very Romans whom they had so often defeated, and sometimes driven to the brink of destruction. They were not a people addicted to commerce; and, upon the whole, considering their situation both in their primary

seats and afterwards in Italy, they had little temptation or opportunity to mingle with foreigners. Their language, therefore, must have remained unmixed with foreign idioms. Such as it was when they settled in Gaul, such it must have continued till the Roman conquests. If therefore there is one primitive language now existing, it must be found in the remains of the Gaelic or Celtic. It is not, then, surprising, that some very learned men, upon discovering the coincidence of very great numbers of words in some of the Greek dialects with other words in the Celtic, have been inclined to establish a strict affinity between those languages. The ancient Pelasgic and the Celtic at least must have nearly resembled each other, admitting a dialectical difference only, and that discrimination which climate and a long period of time must always produce.

204
Resem-
blance be-
tween their
language
and that
of the Pe-
lasgi.

Some have thought that the Gauls lost the use of their native language soon after their country was conquered by the Romans; but *Monsieur Bullet*, in his *Memoires de la Langue Celtique*, has proved almost to a demonstration, that the vulgar among those people continued to speak it several centuries after that period. When a great and populous nation has for many ages employed a vernacular tongue, nothing can ever make them entirely relinquish the use of it, and adopt unmixed that of their conquerors.

Many learned men, among whom is the lexicographer above mentioned, have shown that all the local names in the north of Italy are actually of Celtic extraction. These names generally point out or describe some circumstances relating to the nature of their situation; such as exposure, eminence, lowness, moistness, dryness, coldness, heat, &c. This is a very characteristic feature of an original language; and in the Celtic it is so prominent, that the Erse names of places all over Scotland are, even to this day, peculiarly distinguished by this quality. We have heard a gentleman, who was well skilled in the dialect of the Celtic still spoken in the Highlands of Scotland, propose to lay a bet, at very great odds, that if one should pronounce the name of any village, mountain, river, gentleman's seat, &c. in the old Scottish dialect, he should be able, by its very name, to give a pretty exact description of its local situation.

To discover the sources from which the Celtic tongue is derived, we must have recourse to the following expedients.

1. We must consult the Greek and Latin authors, who have preserved some Gaelic or Celtic terms in their writings.

2. We must have recourse to the Welsh and *Basse Bretagne* dialects; in which, indeed, there are many new words, but these are easily distinguished from the primitive stock.

3. If one would trace another source of the Celtic, he must converse with the country people and peasants, who live at a distance from cities, in those countries where it was once the vernacular tongue. We have been credibly informed, that a Highland gentleman crossing the Alps for Italy, accidentally fell in with an old woman, a native of those parts, who spoke a language so near akin to his native Erse, that he could understand her with little difficulty; and that she, on the other hand, understood most of his words. That an event of this nature should actually take place is by no

Celtic
Language.

means surprising, when we consider that the Euse spoken in the Highlands of Scotland is perhaps the most genuine remnant of the Celtic now existing, and at the same time reflect that there may be some remote cantons among those wild and inaccessible mountains, the Alps, where some remains of that tongue may still be preserved,

205
The most
genuine re-
mains of
the Celtic
in the
Highlands
of Scot-
land.

4. We have said that the most genuine remains of the Gaelic tongue are to be found in the Highlands of Scotland; and the reason is obvious. The Scottish Highlanders are the unmixed unconquered posterity of the ancient Britons, into whose barren domains the Romans never penetrated; not, we imagine, because they were not able, since they subdued both North and South Wales, equally inaccessible, but because they found no scenes there either to fire their ambition or allure their avarice. Amidst all the revolutions that from time to time shook and convulsed Albion, those mountainous regions were left to their primitive lords, who, like their southern progenitors, hospitable in the extreme, did not, however, suffer strangers to reside long among them. Their language, accordingly, remained unmixed, and continues so even unto this day, especially in the most remote parts and unfrequented islands.

The Norwegians subdued the western islands of Scotland, at a time when the Scottish monarchy was still in its minority. They erected a kind of principality over them, of which the isle of Man was the capital. Though they maintained the sovereignty of those islands for some centuries, built many forts, and strengthened them with garriſons, and in fine were the lawgivers and administrators of justice among the natives; yet we have been informed by the most respectable authority, that there is not at this day a single vocable of the Norse or Danish tongue to be found among these islanders. This fact affords a demonstration of that superstitious attachment with which they were devoted to their vernacular dialects.

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The Welsh
dialect not
pure, nor
the Irish.

The Welsh dialect cannot, we think, be pure and unsophisticated. The Silures were conquered by the Romans, to whom they were actually subject for the space of three centuries. During this period a multitude of Italian exotics must have been transplanted into their language; and indeed many of them are discernible at this day. Their long commerce with their English neighbours and conquerors hath adulterated their language, so that a great part of it is now of an English complexion. The Irish is now spoken by a race of people whose morality and ingenuity is nearly upon a level. Their latest historians have brought them from the confines of Asia, through a variety of adventures, to people an island *extra anni solisque vias*. However this genealogical tale may please the people for whom it was fabricated, we must still suspect that the Irish are of Celtic extraction, and that their forefathers emigrated from the western coast of Britain at a period prior to all historical or even traditional annals. Ireland was once the *native land of saints*. The chief actors on this sacred stage were Romanists, and deeply tinctured with the superstition of the times. They pretended to improve the language of the natives; and whatever their success was, they improved it in such a manner as to make it deviate very considerably from the original Celtic; so that it is not in Ireland that we are to look

for the genuine characters of the dialect under consideration.

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Language.

Though the Hibernian tongue, in our opinion, differs considerably from the original Celtic, some very ingenious essays have been lately published by the learned and laborious members of the *Antiquarian Society of Dublin*; in which the coincidence of that tongue with some of the oriental dialects, has been supported by very plausible arguments. In a dissertation published in the year 1772, they have exhibited a collection of *Punico-Maltese* words compared with words of the same import in Irish, where it must be allowed the resemblance is palpable. In the same dissertation they have compared the celebrated *Punic* scene in Plautus with its translation into the Irish; in which the words in the two languages are surprisingly similar. If those criticisms are well founded, they will prove that the Celtic is coeval and congenial with the most ancient languages of the east; which we think highly probable. Be that as it may, the Danes and Norwegians formed settlements in Ireland; and the English have long been sovereigns of that island. These circumstances must have affected the vernacular idiom of the natives; not to mention the necessity of adopting the language of the conquerors in law, in sciences, in the offices of religion.

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Coinci-
dence be-
tween the
Celtic and
Phœnician.

The inhabitants of the highlands and islands of Scotland are the descendants of those Britons who fled from the power of the Romans, and sheltered themselves among the fens, rocks, and fastnesses of those rugged mountains and sequestered glens. They preferred those wastes and wilds, with liberty and independence, to the pleasant and fertile valleys of the south, with plenty embittered by slavery. They no doubt carried their language along with them; that language was a branch of the Celtic. With them, no doubt, fled a number of the druidical priests, who unquestionably knew their native dialect in all its beauties and varieties. These fugitives in process of time formed a regular government, elected a king, and became a considerable state. They were sequestered by their situation from the rest of the world. Without commerce, without agriculture, without the mechanical arts, and without objects of ambition or emulation, they addicted themselves wholly to the pastoral life as their business, and to hunting and fishing as their diversion. Those people were not distinguished by an innovating genius; and consequently their language must have remained in the same state in which they received it from their ancestors. They received it genuine *Celtic*, and such they preserved it.

When the Scots became masters of the low country, and their kings and a great part of the nobility embraced the Saxon manners, and adopted the Saxon language, the genuine Caledonians tenaciously retained their native tongue, dress, manners, clanships, and feudal customs, and could never cordially assimilate with their southern neighbours. Their language, therefore, could not be polluted with words or idioms borrowed from a people whom they hated and despised. Indeed it is plain from the whole tenor of the Scottish history, that neither Caledonian chieftans, nor their vassals, were ever steadily attached to the royal family after they fixed their residence in the low country, and became *Saxons*, as the Highlanders called them by way of reproach. Indeed the commerce between them and those of the south, till about a century and a half ago, was only transient

and

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2c 8
Causes of the purity of the Scotch dialect of this ancient language.

and accidental; nor was their native dialect in the least affected by it.

Their language, however, did not degenerate, because there existed among them a description of men whose profession obliged them to guard against that misfortune. Every chieftain retained in his family a bard or poet laureat, whose province it was to compose poems in honour of his lord, to commemorate the glorious exploits of his ancestors, to record the genealogy and connections of the family; in a word, to amuse and entertain the chief and his guests at all public entertainments and upon all solemn occasions. Those professors of the Parnassian art used to vie with each other; and the chiefs of families often assembled their respective bards, and encouraged them by considerable premiums to exert their poetic talents. The victor was rewarded and honoured; and the chieftain deemed it an honour to himself to entertain a bard who excelled his peers. The ancient Gauls, as we learn from Diodorus Siculus, Strabo, Tacitus, Lucan, &c. entertained persons of that profession; and certainly the ancient Britons did the same. Those bards were highly revered; their persons were deemed sacred; and they were always rewarded with salaries in lands or cattle (See section *Greek*). Those poetic geniuses must have watched over their vernacular dialect with the greatest care and anxiety; because in their compositions no word was to be lost, but as many gained as possible.

The use of letters was not known among the ancient *Celtæ*; their druidical clergy forbade the use of them. All their religious rites, their philosophical dogmas, their moral precepts, and their political maxims, were composed in verses which their pupils were obliged to commit to memory. Accordingly letters were unknown to the Caledonian Scots, till they learned them either from their southern neighbours or from the Romans. The Irish, indeed, pretend to have letters of a very ancient date; the Highlanders of the country in question make no claim to the use of that invention. Their bards, therefore, committed every thing to memory; and of course the words of their language must have been faithfully preserved. We find that the celebrated poems of Ossian, and others of an inferior character, or at least fragments of such poems (see *OSSIAN*), have thus been preserved from father to son for more than 1000 years. The beauty, significance, harmony, variety, and energy of these verses, strike us even in a prose translation: how infinitely more charming must they appear in their native form and poetical attire!

In order to exhibit the genius of the Celtic in as striking a light as the nature of our present design will permit, we shall lay before our readers a very contracted sketch of the Gaelic or Caledonian dialect as it now stands; which we hope will go a great way to convince them that this is the genuine offspring of the other. In doing this we shall borrow many hints from a gentleman * whose learning seems to equal his zeal for his native language; which, in compliance with the modern practice, we shall for the future distinguish by the name of *Gaelic*.

The Gaelic is not derived from any other language as far as we know, being obviously reducible to its own roots. Its combinations are formed of simple words of a known signification; and those words are resolvable into the simplest combinations of vowels and consonants,

and even into simple sounds. In such a language we may expect that some traces will be found of the ideas and notions of mankind living in a state of primeval simplicity; and if so, a monument is still preserved of the primitive manners of the Celtic race while as yet under the guidance of simple nature, without any artificial restraint or controul.

The sudden sensations of heat and cold, and bodily pain, are expressed by articulate sounds, which, however, are not used in this language to denote heat, cold, or bodily pain. A sudden sensation of heat is denoted by an articulate exclamation *hai*; of cold, by *id*; of bodily pain, by *oich*. All these sounds may be called *interjections*, being parts of speech which discover the mind to be seized with some passion. Few of the improved languages of Europe present so great a variety of sounds which instantaneously convey notice of a particular passion, bodily or mental feeling.

The pronouns *he* and *she* are expressed by the simple sounds *e* and *i*, and these are the marks of the masculine and feminine genders; for a neuter gender is unknown in the *Gaelic*. The compositions of rude and barbarous ages are universally found to approach to the style and numbers of poetry; and this too is a distinguishing character of the *Gaelic*. Bodily subsistence will always be the principal concern of an uncultivated people. Hence *ed* or *eid* is used upon discovery of any animal of prey or game: it is meant to give notice to the hunting companion to be in readiness to seize the animal: and hence we believe *edo* "to eat" in Latin, and *ed* in Irish, signifies "cattle;" likewise in Scotch *edal* "cattle," literally signifies "the offspring or generation of cattle." *Cood* or *cued*, "share or portion of any subject of property," literally "common food." *Faad* "hunting," literally "gathering of food." *Eara* "the time of the morning when cattle are brought home from pasture to give milk," literally "meal-time." These are words importing the simplicity of a primitive state, and are common in the Gaelic idiom.

Traces of imitative language remain in all countries. The word used for *cow* in the Gaelic language is *bo*, plainly in imitation of the lowing of that animal.

In joining together original roots in the progress of improving language and rendering it more copious, its combinations discover an admirable justness and precision of thought, which one would scarce expect to find in an uncultivated dialect. It will, however, be found, upon examination, that the Gaelic language, in its combination of words, specifies with accuracy the known qualities, and expresses with precision the nature and properties which were attributed to the object denominated.

An appears to have been a word of frequent use in this language, and seems to have been originally a name applied indefinitely to any object. According to *Bullet*, it was used to signify "a planet;" hence the *sun* had the name of *grian*, which is a compound of *gri* "hot," and *an* "a planet." *Re* signifies originally and radically "division." The changes of the moon and the variety of her phases were early employed to point out the divisions of time. The present name for the *moon* is *geulach*; a word derived from her whiteness of colour. To these we might add a vast number more whose signification precisely indicates their shape, colour, effects, &c. Many of these would be found exactly similar to

Greek

* *Essays*, &c. by James Grant, Esq. advocate.

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Greek and Latin words of the same sound and signification. In order to satisfy our curious readers, we shall annex a few, though some of them may perhaps be questionable.

The *Venus* of the Latins is said to be a compound of *ben* and *jus*, which literally signify "the first woman," the letter *b* in Gaelic being softened into *v*. *Edaz* and *edaz* signify "food." These words are compounded of the Gaelic words *ed* or *eid* and *ar*; the former denotes food simply, and the latter ploughed land. These are the roots of the Greek and Latin words *εδα, edo; αρω, aro*. *Edza*, which signifies "a seat," has an evident reference to food. It is compounded of two Gaelic words *ed* and *ira*, which literally signifies "meal-time." *Edva*, which signifies "the prebent which a bridegroom made to his bride," is a compound of two Gaelic words *ed* and *na* or *nual*, literally signifying "raw food." From *ar* there are many Greek derivatives. *Αρωα* signifies "ploughed land," also "crop of corn;" *Αρωα*, "bread." In Gaelic a *crop of corn* and *bread* are expressed by *ar-bhar*, commonly pronounced *arar* and *aran*; all being equally derivatives of the root *ar*. So the Greek and Latin words *αρωα, arabilis*, "arable;" *αρωον, aratrum*, "a plough;" *αρωον, arator*, "a ploughman;" and many others, are evidently derived from the same source. We would not, however, suggest, in consequence of this coincidence, that either the Greek or Latin languages was derived from the Gaelic; we rather believe that these are remains of a primeval tongue, which are still retained in all the three; and we produce them upon the present occasion as presumptions that the Gaelic is an original, underived language, and of course the most pure and unadulterated relic of the Celtic now existing. If our readers should incline to know more of this subject, they may consult Pezron's *Origin of Ancient Nations*, Bullet's *Mem. de la Langue Celtique*, Parson's *Rem. of Japhet*, Gebelin's *Monde prim. &c.*

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Copiousness
and anti-
quity of the
Celtic.

When the Celtic language was generally spoken over Europe, it seems to have been amazingly copious. By consulting Bullet's *Memoires*, it appears that its names for the common and various objects of nature were very numerous. The words denoting water, river, wood, forest, mountain, lake, &c. were most precisely accommodated to specify each modification and variety, with such peculiar exactness as even the Greek, with all its boasted idiomatical precision and copiousness, has not been able to equal. The appearances which diversify the visible face of inanimate nature, arrest the attention of men in an uncultivated state. Unaccustomed to thought and abstract reasoning, their minds expand and exercise their powers upon sensible objects, and of course mark every *minutia* and almost imperceptible distinction with an accuracy to us seemingly impossible.

We hope it now appears to every reader, that the Celtic was one of the dialects of the primitive language; that it once overspread by far the greatest part of Europe; that the Gaelic now spoken in the northern parts of Scotland and the adjacent islands is the most pure and unmixed relic of that tongue now anywhere existing. We would willingly refer our readers to some well composed grammar of that language; but indeed we know of none that deserves our recommendation. Some years ago we were flattered with the prospect of seeing one published by a gentleman whose deep skill in that language is universally acknowledged. We have likewise

heard of an intended dictionary of the same tongue; but hitherto our hopes have been disappointed.

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We are, however, happy to find that there is now publishing an excellent translation of both the Old and New Testaments into Gaelic, which has hitherto been a desideratum among those who speak this language. Such a translation will at once contribute to preserve that ancient tongue, and disseminate the knowledge of the truth among the natives of that country.

Every assistance towards acquiring the knowledge of a tongue which was once universal over a great part of Europe, will certainly be an acceptable present to the public. The antiquary, who is desirous of tracing the affinity of languages, and wishes to mark the migrations of people, ought certainly to apply himself to the study of its remaining branches; and, if we mistake not, he will soon be convinced, that they all breathe a spirit congenial to the manners and sentiments of a people who are just entering upon the first stage of improvement and civilization.

Perhaps it may be expected, that, before we conclude this short sketch of the Celtic tongue, we should give some account of the origin of the words *Gaul* and *Gal*, the two names by which this people was distinguished by the Greeks and Romans. Mr M'Pherson imagines, that the appellation of *Celt* is an adjective derived from *Gael*, the aboriginal name of the inhabitants of ancient Gaul. For our part, we can see no connection between *Gael* and *Kelt*, nor do we think that the latter is an adjective. We believe that those people called themselves *Caël* and not *Gael*. We are sure that *Caledonia*, or *Cal-dôn* or *dun*, was an ancient name of the mountainous parts of Scotland.

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Origin of
the words
Gaul and
Gal.

Though many different opinions have been advanced with relation to the etymology of this word, we imagine that none is so probable as that which supposes that it is compounded of the two Celtic words *Cal* or *Kal*, that is, "Gal or Gaul," and *dun*, which signifies "a hill or mountain." Upon this ground, the *Caledonii* will import the Gauls of the mountains, or, which is the same, the Highland Gauls. The Irish and Highlanders reciprocally denominate themselves by the general title of *Caël*, *Gael*, or *Gauls*. They also distinguish themselves, as the Welch originally did, and as the Welch distinguish them both at present, by the appellation of *Guidhill*, *Guelhel*, and *Gathel*. The intermediate *th*, they say, is left quiescent in the pronunciation, as it is in many words of the British language; in which case *Gathel* would immediately be formed into *Gael*; and *Gathel* is actually founded like *Gael* by both the Irish and Highlanders at present. The appellation of *Gathel*, therefore, say they, was originally the same with *Gael*, and the parent of it. The quiescent letters in British are frequently transferred from the middle to the conclusion of the word; by which manœuvre, *Gathel* is changed into *Galath*, *Galat*, *Galt*, and *Celt*. It is true, that *Gael* of the continent is universally denominated *Galatæ* and *Celtæ* by the Grecians, and *Gall* and *Gallia* by the Irish. The appellations, therefore, of *Gathel-i*, *Gall-i*, *Gallat-æ*, *Calet-es*, *An-calit-es*, and *Celt-æ*, are all one and the same denomination, only varied by the astonishing ductility of the Celtic, and disguised by the alterations ever incident to a language that has been merely oral for ages.

It may perhaps appear presumptuous in us to dif-
fer

^{Celtic Language.} fer from two such respectable authorities as M^rPherson and Whitaker: we must, however, acknowledge, that neither the one nor the other appears to us well founded. Besides, they convey no idea of the signification of the words, though in the Celtic language they must have been significant. The name *Cael*, the same with *Gal*, was probably given them in the East from the Greek *καλ*, which in many oriental languages denotes *fair*; and *γαλατια* may be easily derived from *γαλ* or *γαλαθ*, *Gal* or *Galath*.—This denomination might be given them by their neighbours, in allusion to their fair complexion.

§. 2. *Of the Gothic Language.*

THE Celtic and Gothic tongues at one time divided Europe between them. Both were of equal antiquity, both originated in Asia, both were dialects of the original language of mankind. The Celtic, however, was first imported into Europe. The Gauls or Celts had penetrated farthest towards the west; a circumstance which plainly intimates the priority of their arrival. In the population of countries, we believe it may be held as a maxim, that the colonies who emigrated first were generally impelled by succeeding emigrants; and that of consequence the most early were pushed forward to the parts most distant. The Celts, then, having overspread the most western parts of Europe, must have arrived more early in those regions.

The Goths and Getæ were the same race of people, according to Procopius*, *de bello Goth.*; and Strabo † (B) informs us, that they spoke the same language with the Thracians, from whose confines they had spread themselves northward as far as the western banks of the Danube. Vopiscus, in the History of Probus, tells us, that this emperor ‡ obliged “the Thracians, and all the Getic tribes, either to surrender or accept of his friendship.” This expression indicates, that the Thracians and the Getic tribes were deemed the same race of people. From this deduction it is clear, that the Getæ and Thracians were brethren; that they spoke the same language: and that their laws, manners, customs, and religious tenets, were the same, might easily be shown, were this a proper place for an inquiry of that nature.

The Thracian language, as might be demonstrated from names of persons, offices, places, and customs, among that people, was nearly related to the Chaldean and other oriental languages.

They are thought to have been the descendants of Tiras, one of the sons of Japhet, and consequently must have preserved the speech of the Noachic family. The Gothic language abounds with *Pahlavi*, or old Persic words, which are no doubt remains of the primeval dialect of mankind. The Thracians peopled a considerable part of the northern coast of Asia Minor; and consequently we meet with many names of cities, mountains, rivers, &c. in those parts, exactly

corresponding with many names in Europe, evidently imposed by our Gothic progenitors. Any person tolerably acquainted with the remains of the Gothic tongue, will be able to trace these with little difficulty.

We learn from Herodotus*, that Darius in his † Lib. iv. expedition against the wandering Scythians who lived † Lib. iv. on the other side of the Ister or Danube, in his progress subdued the Getæ; and in the same passage the historian informs us, that these people held the immortality of the human soul, and that they were the bravest and most just of all the Thracians. After this period, we find them mentioned by almost every Greek writer, even familiarly; for *Geta*, in the comedies of that nation, is a common name for a slave. The Getæ then occupied all that large tract of country which extended from the confines of Thrace to the banks of the Danube; were a brave and virtuous people; and spoke the same language with the Thracians, with whom they are often confounded both by Greek and Roman historians.

But the name of *Goths* is by no means so ancient. It was utterly unknown both to the ancient Greeks and Romans. The first time that the name *Goth* is mentioned is in the reign of the emperor Decius, about the year of Christ 250. About that time they burst out of Getia, and rushing like a torrent into the empire, laid waste every thing with fire and sword. The name of their leader or king was *Cneva*. Decius, endeavouring to expel them from Thrace, was vanquished and slain.

After this irruption, we find them frequently in the Latin authors under the name of *Getæ* or *Gothi*; though the Greeks generally denominate them *Scythæ*. Torfæus tells us, that *get* † and *got* are actually the same † *History of Norway*, lib. i. word, which anciently, according to him, denoted a “soldier.” *Got* in Icelandic signifies a “horse or horseman,” and *gata* a “wanderer;” and this last was perhaps the import of the term *Getæ*, they being originally an unsettled vagrant people. As nations generally assume to themselves some high auspicious denomination, we may believe the Goths did the same. We may therefore rest satisfied, that the Getæ assumed the Icelandic name above mentioned as their national one: or perhaps, notwithstanding their Greek denomination, they called themselves *Gots* or *Goths* from the beginning.

The original seat of the Goths was the country now called *Little Tartary*, into which they had extended themselves from the frontiers of Thrace. This country was called *Little Scythia* by the Greek writers; and it was the station whence those innumerable swarms advanced, which, in conjunction with the Alani and other barbarous tribes, at length overran and subverted the western empire. One part of the Gothic nation was allowed by Constantine to settle in Mœsia. Before the year 420 most of the Gothic nations who had settled within the limits of the Roman empire had been converted to the Christian faith; but,

(B) Lib. vii. page 295, B.; *ibid.* page 305, G. (Cafaubon). From this passage it appears, that the Greeks were of opinion that the Getæ were Thracians. *Plin. Nat. Hist.* lib. iv. cap. 11. mentions a tribe of the Getæ called *Gaudæ*.

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Ancient
Gothic.

* Lib. i.
cap. 2.
† Lib. ii.
cap. 23.
213
The same
with the
language
of the
Thracians.
‡ Lib. 7.

214
Origin of
the Goths.

215
Their pri-
mary seat.

Gothic
Language

but, unhappily, the greater part of the apostles by whom they had been profelyted, were Arians, which proved fatal to many of the orthodox Christians; for the Arian Goths persecuted them with unrelenting cruelty.

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Remains
of genuine
Gothic.

About the year 367, Ulphilas bishop of the Mœsian Goths, translated the New Testament into the Gothic language. The remains of this translation furnish a genuine, and at the same time venerable, monument of the ancient Gothic dialect. No more is now extant of that valuable translation than the four Gospels, and another fragment containing part of the epistle to the Romans. The Gospels have been repeatedly published since the first edition by Junius 1665, down to that of Mr Lye. Other fragments of the Gothic language have also been found, which our curious readers may see in Lye's Notes to his Edition of the Gothic Gospels. The fragment of the Epistle to the Romans was lately discovered in the library at Wolfenbuttle, and published by Knitel archdeacon of Wolfenbuttle.

The Goths, prior to the age of Ulphilas, were ignorant of the use of alphabetical characters. The bishop fabricated an alphabet for them, which is a medley of Greek and Roman letters, but rather inclining to the former.

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Gothic al-
phabet.

This alphabet consists of 25 letters (see Plate XV.). Junius has carefully analyzed those letters, and pointed out their powers and sounds in his Gothic alphabet, prefixed to his *Glossarium Gothicum*. They were long retained in all the European languages derived from the Gothic source, which will be enumerated in the sequel.

What kind of language the ancient Gothic was, is plain from the fragments above mentioned; but in what respects it agrees with the oriental tongues, or differs from them, is not easy to ascertain with precision. We have observed in our section on the Greek, that a considerable part of that language must have been derived from the Thracian; which, according to Strabo there quoted, was the same with the Getic or Gothic. The Thracian tongue will, we are convinced upon comparison, be found analogous to the Chaldean or Syrian. The German, which is a genuine descendant of the Gothic, is full of Persian words: the old Persian or Pahlavi appears to be a dialect of the Chaldean. The learned Junius, near the beginning of his Gothic alphabet, remarks, that a very considerable part of the language in question is borrowed from the most ancient Greek.

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Gothic lan-
guage de-
rived from
the Chal-
dean, &c.

Both the learned Ihre in his *Glossarium Sui-Gothicum*, and Wachter in his excellent German and Latin Dictionary, often remark the coincidence of Gothic and German words with oriental vocables of the like sound and of the same signification. In the old Saxon, which is another ramification of the Gothic tongue, numberless terms of the very same complexion appear. From this deduction we hope it will follow, that the Gothic tongue, in its original unmixed state as it was spoken by the ancient Getæ, was a dialect of the primeval language; that language which the sons of Tiras brought with them from the plains of Shinar or from Armenia, or from any other region where the primitive mortals had fixed their resi-

dence. To confirm this position, we shall annex a few instances.

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Language.

The Thracian tribes, in all probability, first took possession of those tribes of Asia Minor which stretch towards the east. Thence they crossed the Hellespont, and spread themselves far and wide northward. Strabo supposes that they first settled in the regions to the north of those straits, and thence transported numerous colonies into Asia Minor. The reverse was probably the case: but be that as it may, it is universally agreed, that both sides of the Hellespont were peopled with Thracians.

In Asia Minor we meet with the city Perga, which, throwing away the *a*, is *Perg*. In every tongue descended from the Gothic, the word *Berg* signifies a "a rock," and metaphorically a "town or burgh;" because towns were originally built on rocks for the sake of defence. Hence likewise *Pergamos*, the fort or citadel of Troy. *Beira* in Thracian signified a "city;" the Chaldaic and Hebrew word *Beer* imports a "well," and is possibly the original of the Gothic word *beer*, *alc*. In ancient times, especially in the East, it was customary to build cities in the neighbourhood of fountains. The ancients called the Phrygians *Berytes*, *Bryges*, or *Bruges*; the Gothic word coinciding is obvious. *Dyndymus*, the name of a city sacred to Cybele, is compounded of two Gothic words *dun* and *dun*, both signifying "a height, an eminence;" and hence *a town, an inclosure*. The word *tros* seems to be the very Gothic *trof*, "brave, valiant." The words *fader*, *mader*, *dochter*, *bruder*, are so obviously Persian, that every etymologist has assigned them to that language.

Many futile etymologies have been given of the sacred name *God*, which is in reality the Persian word *Choda*, commonly applied by them to their *Hormazd* or *Oromazes*. The Persian *bad* or *bod* signifies a "city;" the same word in Gothic imports a "house, a mansion, an abode." *Band*, in Persian, a "strait place;" in Gothic, "to bend." *Heim* or *ham*, "a house," is generally known to be of Persian original. Much critical skill has been displayed in tracing the etymology of the Scotch and old English word *Yule*, "Christmas." *Yule*, derived from *iul*, was a festival in honour of the sun, which was originally celebrated at the winter solstice. *Wick* or *wich* is a Gothic term still preserved in many names of towns; it signifies "a narrow corner, or small strip of land jutting into the sea, or into a lake or river;" hence the Latin *vicus*, and Greek *φοικος*. In Spanish, we have many old Gothic words; among others *hijo* a "son," the same with the Greek *υιος*. In some places of Scotland, we call any thing that is little, small, *wee*; originally spelt *wi*, if we mistake not, from the very same word.

These few examples we have thrown together, without any regard to order, persuaded that almost every word of the language, truly Gothic, may with a little pains and judgment be traced to some oriental root or cognate. We may observe in passing, that many Gothic nouns end in *a*, like the Chaldaic and Syriac; that their substantive verb very much resembles that of the Persian, Greek, and Latin; and that their active and auxiliary verb has furnished the common preterperfect tense of Greek verbs in the active voice: that verb is *haban*,

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haban, but originally *ha*, as the common people pronounce it at this day, especially in the north of Scotland, and among the Swedes, Danes, Norwegians, and Icelanders.

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Modern
tongues
deduced
from the
Gothic.

We shall now leave the other inferior arrangements of this ancient language to grammarians and lexicographers, and proceed to inquire what modern tongues are deduced from it as their stock, and which of them makes the nearest approaches to its simplicity and rusticity.

We have already observed that the Goths, formerly Getæ, were possessed of a vast extent of country, reaching from the frontiers of Thrace to the banks of the Ister or Danube. We have seen that a colony of them settled in Mœsia under Constantine II. They then spread themselves into Dacia, and from thence into Germany. All these countries were situated in such a manner, that the progress of population was forward, and according to the natural course of emigration. From Germany they extended themselves into Scandinavia, that is, Sweden, Denmark, and Norway. Their whole ancient *Edda*, *Sagas*, "Chronicles," show that the Goths arrived in Scandinavia by this route, without, however, fixing the era of that event with any tolerable degree of accuracy. By the Germans, we believe the ancients understood all the nations eastward, westward, and northward, reaching from the Danube on the south up to the extremity of Scandinavia on the Northern ocean; and from the Rhine and German ocean on the west, to the river Chronus or Niemen on the east. All those nations spoke one or other of the Gothic dialects, some approaching nearer, and others deviating farther from, the parent language.

The Francic is a dialect of the Teutonic, *Tudesque*, or old German; and the Gospels of Ulphilas bear such a resemblance to the Francic, fragments of which are preserved in the early French historians, that some learned men have pronounced those gospels to be part of an old Francic version; but others of equal respectability have refuted this opinion, both from history and comparison of the dialects. Schilter has given us large monuments of the Tudesque or old German from the seventh century, which evidently prove that the Gothic of Ulphilas is the same language. Wachter's learned Glossary of the ancient German likewise confirms this position. Mr Ihre, after hesitating whether the Gospels of Ulphilas bear most resemblance to the German or Scandinavian dialect of the Gothic, declares at last in favour of the former. The Anglo-Saxon is also known to be a venerable dialect of the Tudesque; and is so intimately connected with the gospels, that some valuable works on this subject are wholly built upon that supposition.

The Icelandic is the oldest relic of the Scandinavian. It begins with Arius Frode in the eleventh century, and is a dialect of the German. The remains we have of it are more modern by four centuries than those of the German: they are more polished than the other. The words are shortened, not only because they are more modern than the German, but because the Icelandic was polished by a long succession of poets and historians almost equal to those of Greece and Rome. Hence the Icelandic, being a more polished language than the German, has less affinity with the parent Gothic. The Swedish is more nearly related

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to the Icelandic than either the Danish or Norwegian. That the Swedish is the daughter of the Gothic, is fully shown by Mr Ihre above mentioned, in his *Glossarium Suo-Gothicum*. There is, therefore, no manner of doubt as to the identity of the Gothic, preserved in Ulphilas and other ancient remains, with the German and Scandinavian tongue.

Gothic Language.

The modern German, a language spoken in a far greater extent than any other of modern Europe, resembles the Gothic Gospels more than the present Danish, Norwegian, or Swedish; and has certainly more ancient *flamina*. Its likeness to the Asiatic tongues, in harshness and inflexible thickness of sound, is very apparent.

Busbequius shows, that the clowns of Crim Tartary, remains of the ancient Goths, speak a language almost German. These clowns were no doubt descendants of the ancient Goths, who remained in their native country after the others had emigrated. It is therefore apparent from the whole of this investigation, that the Gothic was introduced into Europe from the East, and is probably a dialect of the language originally spoken by men.

§ 3. *Of the Slavonian Language.*

There is another language which pervades a considerable part of Europe, and this, like the Gothic, seems to have originated in the east. The language we mean is the Slavonic or rather Slavonic, which prevails far and wide in the eastern parts of this division of the globe. It is spoken by the Dalmatians, by the inhabitants of the Danubian provinces, by the Poles, Bohemians, and Russians. The word *slab*, that is, "slave" (whence the French word *esclave*, and our word *slave*), signifies "noble, illustrious;" but because in the lower ages of the Roman empire, vast multitudes of these people were spread over all Europe in the quality of slaves, that word came to denote the servile tribe by way of distinction in the same manner as the words *Geta*, *Davus*, and *Syrus*, did among the Greeks at a more early period.

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Slavonic
language.

The Slavi dwelt originally on the banks of the Borysthenes, now the Dnieper or Nieper. They were one of the tribes of the European Sarmatians who in ancient times inhabited an immense tract of country, bounded on the west by the Vistula, now the Weisfel; on the south-east by the Euxine sea, the Bosphorus Cimmerius, the Palus Mœotis, and the Tanais or Don, which divides Europe from Asia.

221
spoken by
the Slavi
one of the
tribes of the
Sarmatians.

In this vast tract of country, which at present comprehends Poland, Russia, and a great part of Tartary, there dwelt in ancient times many considerable tribes. To enumerate these, we believe, would not much edify our readers: we shall only inform them, that among these Sarmatian clans were the Roxolani, now the Russians, and likewise the Slavi, who dwelt near the Borysthenes, as was observed above.

The Slavi gradually advanced towards the Danube; and in the reign of Justinian having passed that river, they made themselves masters of that part of Illyricum which lies between the Drave and the Save, and is to this day from them called *Slavonia*. These barbarians by degrees overran Dalmatia, Liburnia, the western parts of Macedonia, Epirus; and on the east they extended their quarters all along to the western

Z z

bank

Scalvonian
Language

bank of the Danube, where that river falls into the Euxine. In all these countries, the Scelavonian was deeply impregnated with the Greek, which was a thing of course, since the barbarian invaders settled in those regions, and mingled with the aborigines, who spoke a corrupt dialect of that language.

222
the Poles,

The Poles are the genuine descendants of the ancient Sarmatæ (c), and consequently speak a dialect of their language, but much adulterated with Latin words, in consequence of the attachment the Polanders have long professed to the Roman tongue.

223
Silesians,
and

The Silesians and Bohemians have corrupted their dialects in the very same manner. In those countries, then, we are not to search for the genuine remains of the ancient Sarmatian.

224
Rulhans,
descended
from the
Slavi.

The modern Rulhans, formerly the Rhoxani or Roxolani, are the posterity of the Sarmatæ, and are a branch of the Slavi: they inhabit a part of the country which that people possessed before they fell into the Roman provinces; they speak the same language, and wear the very same dress; for, on the historical pillar at Constantinople, the Scelavonians are dressed like the Russian boors. If then the Slavi are Sarmatæ, the Russians must of course be the descendants of the same people. They were long a sequestered people, and consequently altogether unconnected with the other nations of Europe. They were strangers to commerce, inhospitable to strangers, tenacious of ancient usages, averse to improvements of every kind, wonderfully proud of their imaginary importance; and, in a word, a race of people just one degree above absolute savagism. A people of this character are, for the most part, enemies to innovations; and if we may believe the Russian historians, no nation was ever more averse to innovations than the one in question. From the ninth century, at which era they embraced Christianity, it does not appear that they moved one step forward towards civilization, till Peter the Great, not a century ago, in consequence of his despotic authority, compelled them to adopt the manners and customs of their more polished neighbours.

We may then conclude, that the Russians made as little change in their language during that period, as they did in their dress, habits, and manner of living. Whatever language they spoke in the ninth century, the same they employed at the beginning of the 18th. They were, indeed, according to *Appian de bel. Mithrid.* once conquered by Diophantus, one of Mithridates's generals, but that conquest was for a moment only: they were likewise invaded, and their country overrun, by the great Timor or Tamerlane; but this invasion was like a torrent from the mountains, which spreads devastation far and wide while it rages, but makes little alteration on the face of the country.

We find likewise, that upon some occasions they made incursions upon the frontiers of the Roman empire; but we hear of no permanent settlements formed by them in these quarters. Upon the whole, we take the Russians to have been, with respect to their language, in the very same predicament with the high-

landers and islanders of Scotland, who, according to the general opinion, have preserved the Celtic dialect pure and entire, in consequence of their having never mingled with foreigners.

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Language

From this deduction we may infer two things; first, that the Russian language is the genuine Scelavonian; and, secondly, that the latter is the same, or nearly the same, with the ancient Sarmatian.

225
The Rus-
sian lan-
guage ge-
nuine Scla-
vonic.

In the Russian, there are found a great number of words resembling the old simple roots of the Greek both in sound and signification; its grammatical genius is nearly the same; and we are informed by the very best authority, that there is in this language a translation of Epictetus, in which there are whole pages, in both original and translation, without one single transposition. *Monf. Leveque*, who has published a translation of a history of Russia, is so entirely convinced of the strict analogy between the ancient Greek and the modern Russian, that he is positive that the former is derived from the latter. *Monf. Freret*, a very learned French academician, is clearly of the same opinion. We are, however, persuaded that this opinion is ill founded. We rather imagine, that those coincidences arise from the relics of the primitive language of mankind; vestiges of which, we believe, are to be found almost in every tongue now existing.

It is, however, we allow, uncommonly difficult to render a reason for the syntactical analogy of the two languages, without admitting the truth of the one or the other hypothesis. We have examined with some care a good number of Russian vocables, and compared them with Greek ones of the same signification. We have not, however, found such a resemblance as we think necessary to support the position advanced above. We have indeed found a very strong resemblance between the former and many oriental words, especially Hebrew, Chaldean, and old Persian, of which we could produce several instances, did the nature of our present inquiry admit such a deviation. Every body knows that the Sarmatæ were divided into two great nations, the Asiatic and European; the former extended very far eastward, behind the mountain Caucasus, the northern shore of the Euxine sea, and so forth. These, we may believe, derived their language from the original tongue long before the Greek language existed. This, in comparison of the Hebrew, Phœnician, Egyptian, Arabian, Chaldean, &c. was but of yesterday. The Greek, most learned men are now convinced, was a late composition of many different dialects, incorporated with the jargon of the aboriginal Ionim or Greeks. The Sarmatian, on the contrary, was the tongue of a great and populous nation, civilized, in all appearance, long before the Greeks began to emerge from a state of savagism. We are, therefore, by no means disposed to allow, either that the Greek is derived from the Russian, or the Russian from the Greek. We believe there is just the same reason for this conclusion, that the *Abbé Pezron* and *Monf. Gebelin* pretend to have discovered, in order to support their position that the Greek is derived from the Celtic. Certain it is, that the resemblance among the oriental

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Resem-
blance be-
tween Rus-
sian and
oriental
words.

(c) This appears by their character, their laws, their manners, their form of government, their military equipage, their impetuosity, their aristocratic splendor.

Sclavonian
Language.

Sclavonian
Language.

oriental languages, of which we take the Sarmatian to have been one, is so palpable, that any person of a moderate capacity who is perfectly master of one, will find little difficulty in acquiring any other. If, therefore, the coincidence between the Greek and Russian should actually exist, we think this circumstance will not authenticate the supposition, that either of the two is derived from the other.

In the course of this argument, our readers will be pleased to observe, that we all along suppose, that the Slavonian, of which we think the Russian is the most genuine remain, is the same with the old Sarmatian. We shall now take the liberty to hazard a conjecture with respect to the syntactical coincidence of that language with the Greek; for we acknowledge that we are not so profoundly versed in the Russian dialect of the Slavonian as to pretend to pronounce a definitive sentence.

As the Russians were a generation of savages, there is no probability that they were acquainted with the use of letters and alphabetical writing till they acquired that art by intercourse with their neighbours. It is certain, beyond all contradiction, that few nations had made less proficiency in the fine arts than that under consideration: and we think there is little appearance of their having learned this art prior to their conversion to Christianity. Certain it is, that the Slavi, who settled in Dalmatia, Illyria, and Liburnia, had no alphabetical characters till they were furnished with them by St Jerome. The Servian character, which very nearly resembles the Greek, was invented by St Cyril; on which account the language written in that character is denominated *Chirilizza*. These Slavonic tribes knew nothing of alphabetic writing prior to the era of their conversion. The Mœsian Goths were in the same condition till their bishop Ulphilas fabricated them a set of letters.

If the Slavi and Goths, who resided in the neighbourhood of the Greeks and Romans, had not learned alphabetical writing prior to the era of their conversion to Christianity, it must hold, *à fortiori*, that the Russians, who lived at a very great distance from those nations, knew nothing of this useful art antecedent to the period of their embracing the Christian faith.

The Russians pretend that they were converted by St Andrew; but this is known to be a fable. Christianity was first introduced among them in the reign of the grand duke Wolodimar, who marrying the daughter of the Grecian emperor Basilus, became her convert about the year 989. About this period, we imagine, they were taught the knowledge of letters by the Grecian missionaries, who were employed in teaching them the elements of the Christian doctrines. Their alphabet consists of 31 letters, with a few obsolete additional ones; and these characters resemble those of the Greeks so exactly, that there can be no doubt of their being copied from them. It is true, the shape of some has been somewhat altered, and a few barbarian ones have been intermingled. The Russian liturgy, every body knows, was copied from that of the Greeks; and the best specimen of the old Russian is the church offices for Easter, in the very words of Chryostom, who is called by his name *Zlato uslii*, "golden-mouthed." The power of the clergy in Russia was excessive; and no doubt their influence was proportioned to their

power. The first race of clergy in that country were undoubtedly Greeks. We know how active and industrious those people were in propagating their language as well as their religion. The offices of religion might be at first written and pronounced in the Greek tongue, but it would soon be found expedient to have them translated into Russian. The persons employed in this work must have been Greeks, who understood both languages.

As it is confessedly impossible that a people so dull and uninventive as the Russians originally were, could ever have fabricated a language so artificially constructed as their present dialect; and as it is obvious, that, till Christianity was introduced among them by the Greeks, they could have no correspondence with that people—it must appear surprising by what means their language came to be fashioned so exactly according to the Greek model. We have observed above, that the Russian letters must have been invented and introduced into that country by the Greek missionaries. We think it probable, that those apostles, at the same time that they taught them a new religion, likewise introduced a change into the idiom of their language. The influence of those ghostly teachers over a nation of savages must have been almost boundless; the force of their precepts and example almost uncontrollable. If the savage converts accepted a new religion from the hands of those Grecian apostles, they might with equal submission adopt improvements in their language. Such of the natives as were admitted to the sacerdotal function must have learned the Greek language, in order to qualify them for performing the offices of their religion. A predilection for that language would be the immediate consequence. Hence the natives, who had been admitted into holy orders, would co-operate with their Grecian masters in improving the dialect of the country; which, prior to the period above mentioned, must have greatly deviated from the original standard of the Sarmatian tongue.

Upon this occasion, we imagine the Greek apostles, in conjunction with their Russian disciples, reduced the language of the country to a resemblance with the Greek idiom. They retained the radical vocables as they found them; but by a variety of flexions, conjugations, derivations, compositions, and other modifications, transformed them into the Grecian air and apparel. They must have begun with the offices of the church; and among a nation of savages newly converted, the language of the new religion would quickly obtain a very extensive circulation. When the Grecian garniture was introduced into the church, the laity would in process of time assume a similar dress. The fabric of the Grecian declensions, conjugations, &c. might be grafted upon Russian stocks without affecting the radical parts of the language. If the dialect in question, like most others of a very ancient date, laboured under a penury of vocables, this manœuvre would contribute exceedingly to supply that defect. By this expedient the Greek language itself had been enlarged from about 300 radical terms to the prodigious number of words of which it now consists.

The Latin tongue we have seen above in its original constitution differed widely from the Greek; and notwithstanding this incongruity, the improvers of the former have pressed it into a very strict agreement with the

Slavonian
Language.

latter. This, we think, was still a more difficult task; as, in our opinion, the genius of the Latin differs in a much greater degree than that of the Russian does from the Greek. We know, that the genius of the Gothic tongue and those of all its descendants are much more in unison with the Greek than with that of the Latin. The Spanish, Italian, and French, have cudgelled many of their Gothic, Teutonic, and Celtic verbs, into a kind of conjugations, imitating or rather aping those of the Latin. The Persians have formed most elegant and energetic declensions and conjugations, upon inflexible roots, borrowed from the Pahlavi and Deri, and even from Tartar originals.

Upon the grounds above-mentioned we have taken the liberty to hazard the following conjectures, which we cheerfully submit to the cognizance of our more enlightened readers.

1. That the Sarmatian was a dialect of the original language of mankind.
2. That the Slavonian was a dialect of the Sarmatian.
3. That the Russe is the most genuine unsophisticated relick of the Slavonian and Sarmatian.
4. That the Russians had no alphabetic characters prior to the era of the introduction of Christianity, that is, towards the end of the tenth century.
5. That they were converted by Grecian missionaries.
6. That those missionaries copied their present letters from those of Greece; and in conjunction with the more enlightened natives, reduced the original unimproved Russe to its present resemblance to the Greek standard.

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Russian
nouns.

The Russian language, like most others, contains eight parts of speech, noun, pronoun, &c. Its nouns have three genders, masculine, feminine, and neuter; it has also a common gender for nouns, intimating both sexes. It has only two numbers, singular and plural. Its cases are seven, nominative, genitive, dative, accusative, vocative, instrumental, and prepositive. These cases are not formed by varying the termination, as in Greek and Latin; but generally by placing a vowel after the word, as, we imagine, was the original practice of the Greeks (See Greek Section). Thus in Russe, *рука, ruk*, "the hand;" nominative, *рука-а*, "the hand;" genitive, *рука-Н* "of the hand," &c. See *Les Elem. de la Langue Russe par Charpentier*. Nouns substantive are reduced to four declensions, and adjectives make a fifth. These agree with their substantives in case, gender, and number. They have three degrees of comparison, as is common in other languages; the positive, comparative, and superlative. The comparative is formed from the feminine of the nominative singular of the positive, by changing *a* into *te*, that is, *aie* in English; the superlative is made by prefixing *пре*, *pre*, before the positive. These rules are general; for the exceptions, recourse must be had to the Russian grammar above-mentioned.

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Adjectives.

The numeral adjectives in Russe have three genders like the rest, and are declined accordingly. Their pronouns have nothing peculiar, and are divided and arranged in the same manner as in other languages. Verbs in the Russian language are comprehended under two conjugations. The moods are only three; the indicative, the imperative, and the infinitive: the subjunctive is formed by placing a particle before the indicative. Its tenses are eight in number; the present, the imper-

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Verbs.

fect, the preterite simple, the preterite compound, the pluperfect, the future indeterminate, the future simple, the future compound. The verbs have their numbers and persons as in other languages. To enter into a detail of their manner of conjugating their verbs would neither be consistent with our plan, nor, we are persuaded, of much consequence to our readers. Their other parts of speech differ nothing from those of other languages. Their syntax nearly resembles that of the Greek and Latin. All these articles must be learned from a grammar of the language. Whether there is any grammar of the Russian language composed in English we know not. That of Mons. Charpentier in French, printed at Petersburg in 1768, is the only one we have seen, and which appears to us a very excellent one. We could wish to be able to gratify our readers with a more authentic account of the origin of the Slavonian language; but this we find impossible, in consequence of the want of memorials relating to the state of the ancient Sarmatæ. Towards the era of the subversion of the western empire, the nations who inhabited the countries in question were so blended and confounded with each other, and with Huns and other Scythian or Tartar emigrants, that we believe the most acute antiquarian would find it impossible to investigate their respective tongues, or even their original residence or extraction. We have selected the Russe as the most genuine branch of the old Slavonian, and to this predilection we were determined by the reasons above mentioned. We are sorry that we are not so well acquainted with the idiom of the Russian language as to be able to compare it with those of the east; but upon such a comparison, we are persuaded that the radical materials of which it is composed would be found to have originated in the oriental regions. The word *Tsar*, for example, is probably the Phœnician and Chaldean *Sar*, or *Zar*, "a prince, a grandee." Diodorus Siculus calls the queen of the Massagetæ, who, according to Ctesias, cut off Cyrus's head, *Zarina*; which was not many years ago the general title of the empress of all the Russias. Herodotus calls the same princess *Tomyris*, which is the very name of the famous Timor or Tamur, the conqueror of Asia. The former seems to have been the title, and the latter the proper name, of the queen of the Massagetæ. In the old Persian or Pahlavi, the word *Gard* signifies "a city;" in Russian, *Gorad* or *Grad* intimates the very same idea: hence *Constantinople* in old Russe is called *Tsargrad* or *Tsargorad*. These are adduced as a specimen only; and able etymologists might, we believe, discover a great number.

231
Phœnician
and Chal-
dean words
in Russe.

The Slavonian language is spoken in Epirus, the western part of Macedonia, in Bosnia, Servia, Bulgaria, in part of Thrace, in Dalmatia, Croatia, in Poland, Bohemia, Russia, and Mingrelia in Asia, whence it is frequently used in the seraglio at Constantinople. Many of the great men of Turkey understand it, and frequently use it; and most of the janizaries having been stationed in garrisons on the Turkish frontiers in Europe, use it as their vulgar tongue. The Hungarians, however, and the natives of Wallachia, speak a different language: and this language bears evident signatures of the Tartarian dialect, which was the tongue of the original Huns. Upon the whole, the Slavonian is by much the most extensive language in Europe, and extends far into Asia.

SECT.

Modern
Languages.

SECT. X. *Modern Languages.*

²³² Parent dia-
lects of Eu-
rope, with
their re-
spective off-
spring.

If we call all the different dialects of the various nations that now inhabit the known earth, languages, the number is truly great; and vain would be his ambition who should attempt to learn them, though but imperfectly. We will begin with naming the principal of them: There are four, which may be called original or mother-languages; and which seem to have given birth to all that are now spoken in Europe. These are the *Latin, Celtic, Gothic, and Sclavonian*. It will not, however, be imagined, from the term *original* given to these languages, that we believe them to have come down to us, without any alteration, from the confusion of tongues at the building of the tower of Babel. We have repeatedly declared our opinion, that there is but one truly original language, from which all others are derivatives variously modified. The four languages just mentioned are original only as being the immediate parents of those which are now spoken in Europe.

I. From the *Latin* came,

1. The Portuguese.
2. Spanish.
3. French.
4. Italian.

From the *Celtic*,

5. The Erse, or Gaelic of the Highlands of Scotland.
6. The Welsh.
7. The Irish.
8. Basse-Bretagne.

From the *Gothic*,

9. The German.
10. The Low Saxon or Low German.
11. The Dutch.
12. The English; in which almost all the noun-substantives are German, and many of the verbs French, Latin, &c. and which is enriched with the spoils of all other languages.
13. The Danish.
14. The Norwegian.
15. Swedish.
16. Icelandic.

From the *Sclavonian*,

17. The Polonese.
18. The Lithuanian.
19. Bohemian.
20. Transylvanian.
21. Moravian.
22. The modern Vandalian, as it is still spoken in Lusatia, Prussian Vandalia, &c.
23. The Croatian.
24. The Russian or Muscovite; which, as we have seen, is the purest dialect of this language.
25. The language of the Calmucs and Cossacs.
26. Thirty-two different dialects of nations who inhabit the north-eastern parts of Europe and Asia, and who are descended from the Tartars and Huno-Scythians. There are polyglott tables which contain not only the alphabets, but also the principal distinct characters of all these languages.

II. The languages at present generally spoken in Asia are,

Modern
Languages

27. The Turkish and Tartarian, with their different dialects.
28. The Persian.
29. The Georgian or Iberian.
30. The Albanian or Circassian.
31. The Armenian.
32. The modern Indian.
33. The Formosan.
34. The Indostanic.
35. The Malabarian.
36. The Warugian.
37. The Talmulic or Damulic.
38. The modern Arabic.
39. The Tangusan.
40. The Mungalic.
41. The language of the Nigarian or Akar Nigarian.
42. The Grufinic or Grufinian.
43. The Chinese.
44. The Japonese.

²³³ Asiatic
languages,
These languages are
spoken by the Greek
Christians in Asia under
the patriarch of Constan-
tinople.

²³³ The Danish missionaries
who go to Tranquebar,
print books at Hall in
these languages.

We have enumerated here those Asiatic languages only of which we have some knowledge in Europe, and even alphabets, grammars, or other books that can give us information concerning them. There are doubtless other tongues and dialects in those vast regions and adjacent islands; but of these we are not able to give any account.

III. The principal languages of Africa are,

²³⁴ African
languages.

45. The modern Egyptian.
46. The Fetutic, or the language of the kingdom of Fetu.
47. The Moroccan; and,
48. The jargons of those savage nations who inhabit the desert and burning regions. The people on the coast of Barbary speak a corrupt dialect of the Arabic. To these may be added the Chillic language, otherwise called *Tamazecht*; the Negrilian, and that of Guinea; the Abyssinian; and the language of the Hottentots.

IV. The languages of the American nations are but little known in Europe. Every one of these, though distant but a few days journey from each other, have their particular language or rather jargon. The languages of the Mexicans and Peruvians seem to be the most regular and polished. There is also one called *Poconchi* or *Pocomana*, that is used in the bay of Honduras and towards Guatimal. the words and rules of which are most known to us. The languages of North America are in general the Algonhic, Apalachian, Mohogic, Savanahamic, Virginic, and Mexican: and in South America, the Peruvian, Caribic, the language of Chili, the Cairic, the Tucumanian, and the languages used in Paraguay, Brasil, and Guiana.

²³⁵ American
languages.

V. We have already said, that it would be a vain and senseless undertaking for a man of letters to attempt the study of all these languages, and to make his head a universal dictionary; but it would be still more absurd in us to attempt the analysis of them in this place: some general reflections therefore must here suffice. Among the modern languages of Europe, the French seems to merit great attention; as it is elegant and pleasing in itself; as it is become so general, that with it we may travel from one end of Europe to the other without

²³⁶ General re-
flections on
modern
languages.

Modern
Languages.

without scarce having any occasion for an interpreter; and as in it are to be found excellent works of every kind, both in verse and prose, useful and agreeable. There are, besides, grammars and dictionaries of this language which give us every information concerning it, and very able masters who teach it; especially such as come from those parts of France where it is spoken correctly; for with all its advantages, the French language has this inconvenience, that it is pronounced scarce anywhere purely but at Paris and on the banks of the Loire. The language of the court, of the great world, and of men of letters, is moreover very different from that of the common people; and the French tongue, in general, is subject to great alteration and novelty. What pity it is, that the style of the great Corneille, and that of Moliere, should already begin to be obsolete, and that it will be but a little time before the inimitable *chefs d'œuvres* of those men of sublime genius will be no longer seen on the stage: The most modern style of the French, moreover, does not seem to be the best. We are inclined to think, that too much conciseness, the epigrammatic point, the antithesis, the paradox, the sententious expression, &c. diminish its force; and that, by becoming more polished and refined, it loses much of its energy.

VI. The German and Italian languages merit likewise a particular application; as does the English, perhaps above all, for its many and great excellencies (See LANGUAGE). Authors of great ability daily labour in improving them; and what language would not become excellent, were men of exalted talents to make constant use of it in their works! If we had in Iroquois books like those which we have in English, Italian, French, and German, should we not be tempted to learn that

language? How glad should we be to understand the Spanish tongue, though it were only to read the Araucana of Don Alonzo D'Ercilia, Don Quixote, some dramatic pieces, and a small number of other Spanish works, in the original; or the poem of Camoens in Portuguese.

Modern
Languages.

VII. The other languages of Europe have each their beauties and excellencies. But the greatest difficulty in all living languages constantly consists in the pronunciation, which it is scarce possible for any one to attain unless he be born or educated in the country where it is spoken: and this is the only article for which a master is necessary, as it cannot be learned but by teaching or by conversation: all the rest may be acquired by a good grammar and other books. In all languages whatever, the poetic style is more difficult than the prosaic: in every language we should endeavour to enrich our memories with great store of words (*copia verborum*), and to have them ready to produce on all occasions: in all languages it is difficult to extend our knowledge so far as to be able to form a critical judgement of them. All living languages are pronounced rapidly, and without dwelling on the long syllables (which the grammarians call *moram*): almost all of them have articles which distinguish the genders.

VIII. Those languages that are derived from the Latin have this further advantage, that they adopt without restraint, and without offending the ear, Latin and Greek words and expressions, and which by the aid of a new termination appear to be natives of the language. This privilege is forbidden the Germans, who in their best translations dare not use any foreign word, unless it be some technical terms in case of great necessity.

P H I

Philomathes,
Philomela.

PHILOMATHES, a lover of learning or science.
PHILOMELA, in fabulous history, was a daughter of Pandion king of Athens, and sister to Procne, who had married Tereus king of Thrace. Procne separated from Philomela, to whom she was much attached, spent her time in great melancholy till she prevailed upon her husband to go to Athens and bring her sister to Thrace. Tereus obeyed; but he had no sooner obtained Pandion's permission to conduct Philomela to Thrace, than he fell in love with her, and resolved to gratify his passion. He dismissed the guards whom the suspicions of Pandion had appointed to watch him; offered violence to Philomela; and afterwards cut out her tongue, that she might not discover his barbarity, and the indignities she had suffered. He confined her in a lonely castle; and having taken every precaution to prevent a discovery, he returned to Thrace, and told Procne that Philomela had died by the way, and that he had paid the last offices to her remains. At this sad intelligence Procne put on mourning for the loss of Philomela; but a year had scarcely elapsed before she was secretly informed that her sister was not dead. Philomela, in her captivity, described on a piece of tapestry her misfortunes and the brutality of Tereus, and privately conveyed it to Procne. She was going to celebrate the or-

P H I

gies of Bacchus when she received it, but she disguised her resentment; and as during those festivals she was permitted to rove about the country, she hastened to deliver her sister Philomela from her confinement, and concerted with her on the best measures of punishing the cruelty of Tereus. She murdered her son Itylus, then in the sixth year of his age, and served him up as food before her husband during the festival. Tereus, in the midst of his repast, called for Itylus; but Procne immediately informed him that he was then feasting on his flesh, when Philomela, by throwing on the table the head of Itylus, convinced the monarch of the cruelty of the scene. He drew his sword to punish Procne and Philomela; but as he was going to stab them to the heart, he was changed into a hoopoe, Philomela into a nightingale, Procne into a swallow, and Itylus into a pheasant. This tragedy happened at Daulis in Phocis; but Pausanias and Strabo, who mention the whole of the story, are silent about the transformation; and the former observes, that Tereus, after this bloody repast, fled to Megara, where he laid violent hands on himself. The inhabitants of the place raised a monument to his memory, where they offered yearly sacrifices, and placed small pebbles instead of barley. It was on this monument that the birds called hoopoes were first seen; hence the

Philomela.

Philopœmen.

the fable of his metamorphosis. Procne and Philomela died through excessive grief and melancholy; and as the nightingale's and the swallow's voice is peculiarly plaintive and mournful, the poets have embellished the fable by supposing that the two unfortunate sisters were changed into birds.

PHILONIUM, in *Pharmacy*, a kind of anodyne opiate, taking its name from Philo the inventor.

Ancient Universal History, vol. vi.

PHILOPOEMEN, a celebrated general of the Achæan league, was born in Megalopolis, a city of Arcadia, in Peloponnesus; and from his very infancy discovered a strong inclination to the profession of arms. He was nobly educated by Cassander of Mantinea; a man of great probity, and uncommon abilities. He was no sooner able to bear arms than he entered among the troops which the city of Megalopolis sent to make incursions into Laconia, and in these inroads never failed to give some remarkable instance of his prudence and valour. When there were no troops in the field, he used to employ his leisure time in hunting and such other manly exercises. When Cleomenes king of Sparta attacked Megalopolis, Philopœmen displayed much courage and greatness of soul. He signalized himself no less some time after, in the battle of Sellasia, where Antigonus gained a complete victory over Cleomenes. Antigonus, who had been an eye-witness of his prudent and intrepid behaviour, made very advantageous offers to gain him over to his interest; but he rejected them, having an utter aversion to a court life, which he compared to that of a slave, saying, that a courtier was but a slave of a better condition. As he could not live idle and inactive, he went to the isle of Crete, which was then engaged in war, and served there as a volunteer till he acquired a complete knowledge of the military art; for the inhabitants of that island were in those days accounted excellent warriors, being scarce ever at peace among themselves. Philopœmen, having served some years among the troops of that island, returned home, and was upon his arrival appointed general of the horse; in which command he behaved so well, that the Achæan horse, heretofore of no reputation, became in a short time famous all over Greece. He was soon after appointed general of all the Achæan forces, when he applied himself to the re-establishing of military discipline among the troops of the republic, which he found in a very low condition, and universally despised by their neighbours. Aratus, indeed, was the first that raised the Achæan state to that pitch of power and glory to which it arrived; but the success of his enterprises was not so much owing to his courage and intrepidity as to his prudence and politics. As he depended on the friendship of foreign princes, and their powerful succours, he neglected the military discipline at home; but the instant Philopœmen was created prætor, or commander in chief, he roused the courage of his countrymen, in order to put them into a condition to defend themselves without the assistance of foreign allies. With this view he made great improvements in the Achæan discipline; changing the manner of their exercise and their arms, which were both very defective. He had thus, for the space of eight months, exercised his troops every day, making them perform all the motions and evolutions, and accustoming them to manage with dexterity their arms, when news was brought him that Machanidas was advancing, at the head of a numerous army, to invade Achaia. He

Philopœmen.

was glad of this opportunity to try how the troops had profited by his discipline; and accordingly, taking the field, met the enemy in the territories of Mantinea, where a battle was fought. Philopœmen, having killed Machanidas with his own hand, struck off his head, and carried it from rank to rank, to encourage his victorious Achæans, who continued the pursuit, with great slaughter, and incredible ardour, to the city of Tegea, which they entered together with the fugitives. The Lacedæmonians lost on this occasion above 8000 men, of which 4000 were killed on the spot, and as many taken prisoners. The loss of the Achæans was very inconsiderable, and those that fell were mostly mercenaries. This happened about the year before Christ 204.

But what most of all raised the fame and reputation of Philopœmen was his joining the powerful city of Lacedæmon to the Achæan commonwealth; by which means the Achæans came to eclipse all the other states of Greece. This memorable event happened in the year 191. In this transaction we cannot help taking notice of one circumstance, which, in our opinion, reflects greater lustre on Philopœmen than all his warlike exploits. The Lacedæmonians, overjoyed to see themselves delivered from the oppressions they had long groaned under, ordered the palace and furniture of Nabis to be sold; and the sum accruing from thence, to the amount of 120 talents, to be presented to Philopœmen, as a token of their gratitude. Deputies therefore were to be appointed, who should carry the money, and desire Philopœmen, in the name of the senate, to accept of the present. On this occasion it was that the virtue of the generous Achæan appeared in its greatest lustre; for so great was the opinion which the Spartans had of his probity and disinterestedness, that no one could be found who would take upon him to offer the present: struck with veneration, and fear of displeasing him, they all begged to be excused. At last they obliged, by a public decree, one Timolaus, who had formerly been his guest, to go to Megalopolis, where Philopœmen lived, and offer him this testimony of their regard. Timolaus, with great reluctance, set out for Megalopolis, where he was kindly received and entertained by Philopœmen. Here he had an opportunity of observing the strictness of his whole conduct, the greatness of his mind, the frugality of his life, and the regularity of his manners; which struck him with such awe, that he did not dare once to mention the present he was come to offer; inasmuch that, giving some other pretence to his journey, he returned home with the money. The Lacedæmonians sent him again; but he could no more prevail upon himself now than the first time to mention the true cause of his journey. At last, going a third time, he ventured, with the utmost reluctance, to acquaint Philopœmen with the offer he had to make in the name of the Lacedæmonians. Philopœmen heard him with great calmness; but the instant he had done speaking, he set out with him for Sparta, where, after having acknowledged his obligation to the Spartans, he advised them to lay out their money in reforming or purchasing those miscreants who divided the citizens, and set them at variance by means of their seditious discourses; to the end that, being paid for their silence, they might not occasion so many distractions in the government: "for it is much more advisable (said he) to stop an enemy's mouth than a friend's; as for me, I shall always be your friend, and you

Philopœ-
men
||
Philoso-
pher's
Stone.

you shall reap the benefit of my friendship without expence." Such was the disinterestedness of this noble Achæan!

About two years after this, the city of Messene withdrew itself from the Achæan league. Philopœmen attacked them; but was wounded, taken prisoner, and poisoned by the magistrates. Thus died one of the greatest heroes that Greece or any other country ever produced. He was no way inferior in valour, military knowledge, and virtue, to any of the boasted heroes of Rome. Had Achaia been nearer to an equality with Rome, he would have preserved his country from the yoke which the Roman republic forced it to bear. Both the Greek and Roman writers put him upon the level with Hannibal and Scipio, who were his contemporaries, and happened to die the same year. They allow him to have been not only one of the greatest commanders, but also one of the greatest statesmen of his age. To his valour and prudence Achaia owed her glory, which upon his death began to decline, there being none after him in that republic able to oppose her enemies with the like steadiness and prudence: whence Philopœmen was called the last of the Greeks, as Brutus was afterwards styled the last of the Romans.

PHILOSOPHER, a person versed in philosophy; or one who makes profession of, or applies himself to, the study of nature.

PHILOSOPHER'S Stone, the greatest object of alchemy, is a long sought for preparation, which, when found, is to convert all the true mercurial part of metal into pure gold, better than any that is dug out of mines or perfected by the refiner's art.

Some Greek writers in the fourth and fifth centuries speak of this art as being then known; and towards the end of the 13th century, when the learning of the East had been brought hither by the Arabians, the same pretensions began to spread through Europe. It is supposed that this art, called *alchemy*, was of Egyptian origin; and that, when the ancient Greek philosophers travelled into Egypt, they brought back some of the allegoric language of this Egyptian art, ill understood, which afterwards passed into their mythology. Alchemy was the earliest branch of chemistry, considered as a philosophical science: in the other parts of chemical knowledge, facts preceded reasoning or speculation; but alchemy was originally speculative.

The alchemists supposed the general principles of metals to be chiefly two substances, which they called mercury and sulphur; they apprehended also, that the pure mercurial, sulphureous, or other principles of which they imagined gold to be composed, were contained separately in other bodies: and these principles, therefore, they endeavoured to collect, and to concoct and incorporate by long digestions; and by thus conjoining the principles of gold, if they could be so produced and conjoined, it might be expected that gold would be produced. But the alchemists pretend to a product of a higher order, called *the elixir, the medicine for metals, the uncture, the philosopher's stone*; which by being projected on a large quantity of any of the inferior metals in fusion, should change them into fine gold; which being laid on a plate of silver, copper, or iron, and moderately heated, should sink into the metal, and change into gold all the parts to which it was applied; which, on being properly heated with pure

gold, should change the gold into a substance of the same nature and virtue with itself, so as thus to be susceptible of perpetual multiplication; and which, by continued coction, should have its power more and more exalted, so as to be able to transmute greater and greater quantities of the inferior metals, according to its different degrees of perfection.

Alchemists have attempted to arrive at the making of gold by three methods: the first by separation; for every metal yet known, it is affirmed, contains some quantity of gold; only, in most, the quantity is so little as not to defray the expence of getting it out.

The second is by maturation; for the alchemists think mercury is the basis and matter of all metals; that quicksilver purged from all heterogeneous bodies would be much heavier, denser, and simpler, than the native quicksilver; and that by subtilizing, purifying, and digesting it with much labour, and long operations, it is possible to convert it into pure gold.

This method is only for mercury. With respect to the other metals, it is ineffectual, 1. Because their matter is not pure mercury, but has other heterogeneous bodies adhering to it; and, 2. Because the digestion, whereby mercury is turned into gold, would not succeed in other metals, because they had not been long enough in the mines.

Weight is the inimitable character of gold, &c. Now mercury, they say, has always some impurities in it, and these are lighter than mercury. Could they be purged away, which they think is not impossible, mercury would be as heavy as gold, and what is as heavy as gold is gold, or at least might very easily be made gold.

The third method is by transmutation, or by turning all metals readily into pure gold, by melting them in the fire, and casting a little quantity of a certain preparation into the fused matter; upon which the fæces retire, are volatilized and burnt, and carried off, and the rest of the mass is turned into pure gold. That which works this change in the metals is called *the philosopher's stone*.

Whether this third method be possible or not, it is difficult to say. We have so many testimonies of it from persons who on all other occasions speak truth, that it is hard to say they are guilty of direct falsehood, even when they say that they have been masters of the secret. We are told, that it is only doing that by art which nature does in many years and ages. For as lead and gold differ but little in weight, therefore there is not much in lead beside mercury and gold. Now, if we had any body which would so agitate all the parts of lead as to burn all that is not mercury therein, and had also some sulphur to fix the mercury, would not the mass remaining be converted into gold? There is nothing in nature so heavy as lead except gold, mercury, and platina, which was not known to these reasoners; it is evident, therefore, there is something in lead that comes very near to gold. But in lead there is likewise some heterogenous matter different both from mercury and gold. If therefore 19 ounces of lead be dissolved by the fire, and 8 ounces be destroyed by these means, it is argued that we shall have the rest good gold; the ratio of lead to gold being as 11 to 19. If then the philosopher's stone can purify the mercurial matter in lead, so as that nothing shall remain but the pure mercurial body, and you can

Philoso-
pher's
Stone.

Philosopher's Stone.

fix and coagulate this by means of sulphur, out of 19 ounces of lead you will have 11 of gold: or, if you reduce the lead from 18 to 14, you will then have converted it into mercury; and if you farther purify this mercury to the proper standard, you will have gold; provided you have but a sulphur with which to fix and coagulate it. Such is the foundation of the opinion of the philosopher's stone; which the alchemists contend to be a most subtile, fixed, concentrated fire, which, as soon as it melts with any metal, does, by a magnetic virtue, immediately unite itself to the mercurial body of the metal, volatilize and cleanse off all that is impure therein, and leave nothing but a mass of pure gold. Many frauds and artifices have unquestionably been practised in this operation, and there might be political reasons why princes and others should encourage those who pretended to a power of furnishing this inexhaustible source of wealth; but it would be wrong to censure as impostors all those who have declared themselves convinced, from their own experiments, of the transmutability of base metals into gold. There are strong reasons, however, to believe that the authors have been deceived themselves by fallacious appearances. Mr Boyle gives an account of a process by which he imagines part of the substance of gold to have been transmuted into silver. He also relates a very extraordinary experiment, under the title of the degradation of gold by an anti-elixir, which was published in his own life-time, and since reprinted in 1739. Hence many have been led to conclude in favour of the alchemical doctrine of the transmutability of metals. See an account of this experiment, with remarks upon it by Dr Lewis, in his *Commerce of Arts*, sect. 12. p. 297, &c.

Characters of the Kings and Queens of England.

"The opinion (says Holt) that one metallic or other foreign substance might be changed into another, was, it seems, at this time (reign of Henry VI. of England) propagated by certain chemists, whose observations on the surprising effects and alterations pro-

duced in certain substances by the force of heat carried their imaginations beyond what sound judgement might warrant. The first instance of which on record is in vol. xi. p. 68. of the *Fœdera*; wherein Henry VI. grants a licence to John Cobbe, freely to work in metals; he having, by philosophical art, found out a method of transferring imperfect metals into perfect gold and silver.

Philosophic, Philosophizing.

"This pretended secret, known afterwards by the name of the *Philosopher's stone*, or *powder*, was encouraged by four licences, granted to different projectors during this reign, and at sundry times after, during this century particularly, and in succeeding times, all over Europe. The frenzy has not entirely ceased, even to this day, although it meets with neither public encouragement nor countenance from men of sober reason; the projectors having yet found nothing from their airy schemes in this mode of search but certain ruin to their property." See CHEMISTRY.

The same author, when speaking of the commerce of the kingdom, and the wonderful increase and riches of commercial cities, speaks thus: "This is the true philosopher's stone, so much sought after in former ages, the discovery of which has been reserved to genius, when studying to improve the mechanic arts. Hence a pound of raw materials is converted into stuffs of fifty times its original value. And the metals too are not, indeed, transmuted into gold—they are more: for the labour of man has been able to work the baser metal, by the ingenuity of art, so as to become worth more than many times its weight in gold."

PHILOSOPHIC, or PHILOSOPHICAL, something belonging to PHILOSOPHY.

PHILOSOPHICAL EGG, among chemists, a thin glass body or bubble, of the shape of an egg, with a long neck or stem, used in digestions.

PHILOSOPHIZING, rules of. See NEWTONIAN *Philosophy*, n^o 16. and the following article.

P H I L O S O P H Y

Definitions of philosophy.

IS a word derived from the Greek, and literally signifies the *love of wisdom* (A). In its usual acceptation, however, it denotes a science, or collection of sciences, of which the universe is the object; and of the term thus employed many definitions have been given, differing from one another according to the different views of their several authors. By Pythagoras, philosophy is defined *επιστημη των οντων*, "the knowledge of things existing;" by Cicero, after Plato, *scientia rerum divinarum et humanarum cum CAUSIS*; and by the illustrious Bacon, *interpretatio naturæ*. Whether any of these definitions be sufficiently pre-

cise, and at the same time sufficiently comprehensive, may be questioned; but if philosophy in its utmost extent be capable of being adequately defined, it is not here that the definition should be given. "Explanation (says an acute writer *), is the first office of a teacher; definition, if it be good, is the last of the inquirer after truth; but explanation is one thing, and definition quite another." It may be proper, however, to observe, that the definition given by Cicero is better than that of Pythagoras, because the chief object of the philosopher is to ascertain the *causes* of things; and in this consists the difference between

History of Philosophy.

* Tatham's Chart and Scale of Truth, v. i. p. 8.

(A) The origin usually attributed to the term *philosophy* has been already assigned in the article PHILOLOGY. M. Chauvin gives it a turn somewhat different. According to him, the term is derived from *φιλια*, *desire* or *study*, and *σοφια*, *wisdom*; and therefore he understands the word to mean *the desire or study of wisdom*; for (says he) Pythagoras, conceiving that the application of the human mind ought rather to be called *study* than *science*, set aside the appellation of *wise* as too assuming, and took that of *philosopher*.

History of
Philosophy.
2
Its objects.

his studies and those of the natural historian, who merely enumerates phenomena, and arranges them into separate classes.

The principal objects of philosophy are, God, nature, and man. That part of it which treats of God is called *theology*; that which treats of nature, *physics* and *metaphysics*; and that which treats of man, *logic* and *ethics*. That these are not separate and independent sciences, but, as Bacon expresses it (B), branches from the same trunk, we shall endeavour to show, after we have given, agreeably to our usual plan, a short history of philosophy from the earliest ages to the present day.

To attempt to assign an *origin* to philosophy, would be ridiculous; for every man endeavours to ascertain the causes of those changes which he observes in nature; and even children themselves are inquisitive after that which produces the sound of their drums and their rattles. Children, therefore, and the most illiterate vulgar, have in all ages been philosophers. But the first people among whom philosophy was cultivated as a profession, was probably the Chaldeans. We certainly read of none earlier; for though we have more authentic accounts of the Hebrews than of any other nation of remote antiquity, and have reason to believe that no people was civilized before them, yet the peculiar circumstances in which they were placed, rendered all philosophical investigation to them useless, and even tended to suppress the very spirit of inquiry. The Egyptians indeed pretended to be the first of nations, and to have spread the blessings of religion and the light of science among every other people; but, from the earliest records now extant, there is reason to believe that the Chaldeans were a civilized and powerful nation before the Egyptian monarchy was founded.

3
Philosophy
of the Chal-
deans.

Of the Chaldean philosophy much has been said, but very little is known. Astronomy seems to have been their favourite study; and at the era of Alexander's conquest of their country, they boasted that their ancestors had continued their astronomical observations through a period of 470,000 years. Extravagant claims to antiquity have been common in all nations (C). Calisthenes, who attended the Macedonian conqueror, was requested by Aristotle to inform himself concerning the origin of science in Chaldea; and upon examining into the grounds of this report, he found that their observations reached no farther backwards than 1903 years, or 2234 years before the Christian era. Even this is a remoter antiquity than Ptolemy allows to their science; for he mentions no Chaldean observations prior to the era of Nabonassar, or 747 years before Christ. That they cultivated something which they called philosophy at a much earlier period than this, cannot be questioned; for Aristotle †, on the credit of the most ancient records,

† Apud
Laert
lib. i. § 8.

speaks of the Chaldean magi as prior to the Egyptian priests, who were certainly men of learning before the time of Moses. For any other science than that of the stars, we do not read that the Chaldeans were famous; and this seems to have been cultivated by them merely as the foundation of judicial astrology. Persuading the multitude that all human affairs are influenced by the stars, and professing to be acquainted with the nature and laws of this influence, their *wise men* pretended to calculate nativities, and to predict good and bad fortune †. This was the source of idolatry and various superstitions; and whilst the Chaldeans were given up to such dotages, true science could not be much indebted to their labours. If any credit be due to Plutarch and Vitruvius, who quote Berosus, (see BEROSUS), it was the opinion of the Chaldean *wise men* that an eclipse of the moon happens when that part of its body which is destitute of fire is turned towards the earth. "Their cosmogony, as given by Berosus, and preserved by Syncellus, seems to be this, that all things in the beginning consisted of darkness and water; that a divine power dividing this humid mass, formed the world; and that the human mind is an emanation from the Divine nature ||.

† *Sext. Emp. ad Math. lib. 4. § 2.*
Strabo, lib. 100. Cic de Div. lib. 1. § 1.

|| *Enfield's Hist. Phil. vol. i.*

The large tract of country which comprehended the empires of Assyria and Chaldea, was the first peopled region on earth. From that country, therefore, the rudiments of science must have been propagated in every direction through the rest of the world; but what particular people made the earliest figure, after the Chaldeans, in the history of philosophy, cannot be certainly known. The claim of the Egyptians is probably best founded; but as their science was the immediate source of that of the Greeks, we shall defer what we have to say of it on account of the connection between the parent and the offspring, and turn our attention from Chaldean to Indian philosophy, as it has been cultivated from a very early period by the Brachmans and Gymnosophists. We pass over Persia, because we know not of any science peculiar to that kingdom, except the doctrines of the magi, which were religious rather than philosophical; and of them the reader will find some account under the words MAGI, POLYTHEISM, and ZOROASTER.

From whatever quarter India received its wisdom, we are certain that its philosophers were held in high repute at a period of very remote antiquity, since they were visited by Pythagoras and other sages of ancient Greece, who travelled in pursuit of knowledge. Yet they seem to have been in that early age, as well as at present, more distinguished for the severity of their manners than for the acquisition of science; and, as Dr Enfield observes, to have more resembled modern monks than ancient

4
Indian phi-
losophy.

(B) Convenit igitur partiri philosophiam in doctrinas tres; doctrinam de numine, doctrinam de natura, doctrinam de homine. Quoniam autem partitiones scientiarum non sunt lineis diversis similes, quæ coeunt ad unum angulum; sed potius ramis arborum, qui conjunguntur in uno trunco, qui etiam truncus ad spatium nonnullum integer est et continuus, antequam se partiat in ramos. *De aug. Scient. lib. iii. cap. 1.*

(C) This claim of the Babylonians is thus rejected with contempt by Cicero; "Contemnamus Babylonios, et eos, qui è Caucaſo cœli signa ſervantes, numeris, et motibus, ſtellarum curſus perfequuntur; Condemnemus, inquam, hos aut ſtultitiæ, aut vanitatis, aut imprudentiæ, qui 470 millia annorum, ut ipſi dicunt, monumentis comprehenſa continent, et mentiri judicemus, nec ſeculorum reliquorum judicium, quod de ipſis futurum ſit, pertimeſcere. *De Divinatione, lib. i. § 19.*

History of
Philosophy

History of
philosophy.

cient philosophers. The brachmans or bramins, it is well known, are all of one tribe; and the most learned of them are in their own language called *Pundits* or *Pandits*. The Greek writers, however, mention a society called *Samanæans*, who, voluntarily devoting themselves to the study of divine wisdom, gave up all private property, committed their children to the care of the state, and their wives to the protection of their relations. This society was supported at the public expence; and its members spent their time in contemplation, in conversation on divine subjects, or in acts of religion.

5
Ingrafted
on religion.

The philosophy of the Indians has indeed from the beginning been engrafted on their religious dogmas, and seems to be a compound of fanatic metaphysics and extravagant superstition, without the smallest seasoning of rational physics. Very unlike the philosophers of modern Europe, of whom a great part labour to exclude the agency of mind from the universe, the Pandits of Hindostan allow no powers whatever to matter, but introduce the Supreme Being as the immediate cause of every effect, however trivial. "Brehm, *the Spirit of God*, (says one of their most revered Bramins), is absorbed in self-contemplation. The same is the mighty Lord, who is present in every part of space, whose omnipresence, as expressed in the *Reig Beid* or *Rigveda*, I shall now explain. Brehm is one, and to him there is no second; such is truly Brehm. His omniscience is self-inspired or self-intelligent, and its comprehension includes every possible species. To illustrate this as far as I am able; the most comprehensive of all comprehensive faculties is omniscience; and being self-inspired, it is subject to none of the accidents of mortality, *conception, birth, growth, decay, or death*; neither is it subject to passion or vice. To it the three distinctions of time, *past, present, and future*, are not. To it the three modes of being (D) are not. It is separated from the universe, and independent of all. This omniscience is named *Brehm*. By this omniscient Spirit the operations of God are enlivened. By this Spirit also the 24 powers (E) of nature are animated. How is this? As the eye by the sun, as the pot by the fire, as iron by the magnet (F), as variety of imitations by the mimic, as fire by the fuel, as the shadow by the man, as dust by the wind, as the arrow by the spring of the bow, and as the shade by the tree; so by this Spirit the world is endued with the powers of intellect, the powers of the will, and the powers of action: so that if it emanates from the heart by the channel of the ear, it causes the perception of sounds; if it emanates from the heart by the channel of the skin, it causes the perception of touch; if it emanates from the heart by the channel of the eye, it causes the perception of

visible objects; if it emanates from the heart by the channel of the tongue, it causes the perception of taste; if it emanates from the heart by the channel of the nose, it causes the perception of smell. This also invigorating the five members of action, and invigorating the five members of perception, and invigorating the five elements, and invigorating the five senses, and invigorating the three dispositions of the mind, &c. causes the creation or the annihilation of the universe, while itself beholds every thing as an indifferent spectator*."

From this passage it is plain that all the motions in the universe, and all the perceptions of man, are, according to the Bramins, caused by the immediate agency of the Spirit of God, which seems to be here considered as the soul of the world. But it appears from some papers in the Asiatic Researches, that the most profound of these oriental philosophers, and even the authors of their sacred books, believe not in the existence of matter as a separate substance, but hold an opinion respecting it very similar to that of the celebrated Berkeley. The Védantis (says Sir William Jones), unable to form a distinct idea of brute matter independent of mind, or to conceive that the work of Supreme Goodness was left a moment to itself, imagine that the Deity is ever present to his work, and constantly supports a series of perceptions, which in one sense they call *illusory*, though they cannot but admit the reality of all created forms, as far as the happiness of creatures can be affected by them.

* Preliminary Disc.
to Halhed's
Gentoo
Laws.
6

admits not
the separate
existence of
matter, and

This is the very immaterialism of Berkeley; and in proof that it is the genuine doctrine of the Bramins, the learned president quotes the *Bhâgavat*, which is believed to have been pronounced by the Supreme Being, and in which is the following sentence.

"Except the *first cause*, whatever may appear, and may not appear, in the mind, know that to be the mind's *Mâyâ*, or 'delusion,' as light, as darkness."

We have shown elsewhere (see METAPHYSICS, N^o 269.) that the metaphysical doctrines of the Bramins, respecting the human soul, differ not from those of Pythagoras and Plato; and that they believe it to be an emanation from the great soul of the world, which, after many transmigrations, will be finally absorbed in its parent substance. In proof of their believing in the metempsychosis, Mr Halhed gives us the following translation of what (he says) is a beautiful stanza in the *Gēētā*: "As throwing aside his old clothes, a man puts on others that are new; so our lives, quitting the old, go to other newer animals."

7
Teaches the
metempsychosis.

From the Bramins believing in the soul of the world not only as the *sole agent*, but as the immediate cause of every motion in nature, we can hardly suppose them

8
Physics of
the Bra-
mins.

3 A 2

to

(D) To be awake, to sleep, and to be absorbed in a state of unconsciousness—a kind of trance.

(E) The 24 powers of nature, according to the Bramins, are the five elements, *fire, air, earth, water, and akâsh* (a kind of subtle æther); the five members of action, the *hand, foot, tongue, anus, and male organ of generation*; the five organs of perception, the *ear, eye, nose, mouth, and skin*; the five senses, which they distinguish from the organs of sensation; the three dispositions of the mind, *desire, passion, and tranquillity*; and the power of *consciousness*.

(F) If the work from which this extract is quoted be of as great antiquity as Mr Halhed supposes, the Bramins must have been acquainted with the phenomena of magnetism at a much earlier period than any other philosophers of whom history makes mention.

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to have made any great progress in that science which in Europe is cultivated under the name of *physics*. They have no inducement to investigate the laws of nature; because, according to the first principles of their philosophy, which, together with their religion, they believe to have been revealed from heaven, every phenomenon, however regular, or however anomalous, is produced by the voluntary act of an intelligent mind. Yet if they were acquainted with the use of fire-arms 4000 years ago, as Mr Halhed seems to believe, he who made that discovery must have had a very considerable knowledge of the powers of nature; for though gunpowder may have been discovered by accident in the East, as it certainly was in the West many ages afterwards, it is difficult to conceive how mere accident could have led any man to the invention of a gun. In astronomy, geometry, and chronology too, they appear to have made some proficiency at a very early period. (See ASTRONOMY, N° 4.). Their chronology and astronomy are indeed full of those extravagant fictions which seem to be essential to all their systems; but their calculation of eclipses, and their computations of time, are conducted upon scientific principles.

9
Their astro-
nomy.Asiatic
Researches,
vol. ii.

"It is sufficiently known (says Mr Davis *) that the Hindoo division of the ecliptic into signs, degrees, &c. is the same as ours; that their astronomical year is sidereal, or containing that space of time in which the sun, departing from a star, returns to the same; that it commences on the instant of his entering the sign Aries, or rather the Hindoo constellation Mésha; that each astronomical month contains as many even days and fractional parts as he stays in each sign; and that the civil differs from the astronomical account of time only in rejecting those fractions, and beginning the year and month at sunrise, instead of the intermediate instant of the artificial day or night. Hence arises the unequal portion of time assigned to each month dependent on the situation of the sun's apsis, and the distance of the vernal equinoctial colure from the beginning of Mésha in the Hindoo sphere; and by these means they avoid those errors which Europeans, from a different method of adjusting their calendar by intercalary days, have been subject to."

Mr Davis observes, that an explanation of these matters would have led him beyond his purpose, which was only to give a general account of the method by which the Hindoos compute eclipses, and to show that the science of astronomy is as well known among them now as ever it was among their ancestors. This he does very completely; but in the present short historical sketch, we can neither copy nor abridge his memoir. Suffice it to say, that he has shown the practical part of the Hindoo astronomy to be founded on mathematical principles; and that the learned Pandits appear to have truer notions of the form of the earth, and the economy of the universe, than those which are ascribed to their countrymen in general.

The same writer shows likewise, that the prodigious duration which the Hindoos attribute to the world, is the result of a scientific calculation, founded indeed on very whimsical principles. "It has been common with astronomers to fix on some epoch, from which, as from a radix, to compute the planetary motions; and the an-

cient Hindoos chose that point of time counted back, when, according to their motions as they had determined them, they must have been in conjunction in the beginning of Mésha or Aries, and coeval with which circumstance they supposed the *creation*. This, as it concerned the planets only, would have produced a moderate term of years compared with the enormous antiquity that will be hereafter stated: but having discovered a slow motion of the nodes and apses also, and taken it into the computation, they found it would require a length of time corresponding with 1955884890 years now expired, when they were so situated, and 2364115110 years more before they would return to the same situation again, forming together the grand anomalistical period denominated a *Calpa*, and fancifully assigned as the day of Brahmá."

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But though the mathematical part of the astronomy of the Pandits is undoubtedly respectable, their physical notions of the universe are in the highest degree ridiculous and extravagant. In the Vedas and Puranas, writings of which no devout Hindoo can dispute the divine authority, eclipses are said to be occasioned by the intervention of the monster *Rahu*; and the earth to be supported by a series of animals. "They suppose (says Mr Halhed) that there are 14 spheres, seven below and seven above the earth. The seven inferior worlds are said to be altogether inhabited by an infinite variety of serpents, described in every monstrous figure that the imagination can suggest. The first sphere above the earth is the immediate vault of the visible heavens, in which the sun, moon, and stars, are placed. The second is the first paradise, and general receptacle of those who merit a removal from the lower earth. The third and fourth are inhabited by the souls of those men who, by the practice of virtue and dint of prayer, have acquired an extraordinary degree of sanctity. The fifth is the reward of those who have all their lives performed some wonderful act of penance and mortification, or who have died martyrs for their religion. The highest sphere is the residence of Brahma and his particular favourites, such as those men who have never uttered a falsehood during their whole lives, and those women who have voluntarily burned themselves with their husbands. All these are absorbed in the divine essence."

10
Strange mo-
tions of the
universe.

On ethics, the Hindoos have nothing that can be called philosophy. Their duties, moral, civil, and religious, are all laid down in their *Vedas* and *Shasters*; and enjoined by what they believe to be divine authority, which supercedes all reasoning concerning their fitness or utility. The business of their Pandits is to interpret those books, which are extremely ancient, and written in a language that has long been unintelligible to every other order of men; but no Pandit will alter the text, however impossible to be reconciled to principles established in his own practice of astronomy. On such occasions, the usual apology for their sacred books is, that "such things may have been so formerly, and may be so still; but that for astronomical purposes, astronomical rules must be followed*." The great duties of morality have been prescribed in every religious code; and they are not overlooked in that of the Hindoos, though the highest merit that a Bramin can have consists in voluntary acts of abstinence and mortification, and in contempt of death.

11
Ethics of
the Hin-
doos.* Davis's
Memoir,
Asiatic Re-
searches,
vol. ii.

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Philosophy.
12
Philosophy
of the Ara-
bians and
Chinese.

Of the ancient philosophy of the Arabians and Chinese nothing certain can be said; and the narrow limits of such an abstract as this, do not admit of our mentioning the conjectures of the learned, which contradict each other, and are all equally groundless.

There is indeed sufficient evidence that both nations were at a very early period observers of the stars; and that the Chinese had even a theory by which they foretold eclipses (see ASTRONOMY, N^o 2, 3.); but there is reason to believe that the Arabians, like other people in their circumstances, were nothing more than judicial astrologers, who possessed not the smallest portion of astronomical science.

Pliny makes mention of their magi, whilst later writers tell us, that they were famous for their ingenuity in solving enigmatical questions, and for their skill in the arts of divination: but the authors of Greece are silent concerning their philosophy; and there is not an Arabian book of greater antiquity than the Koran extant. (See PHILOLOGY, Section II.).

13
Early sci-
ence of the
Phœnicians.

Leaving therefore regions so barren of information, let us pass to the Phœnicians, whose commercial celebrity has induced many learned men to allow them great credit for early science. If it be true, as seems highly probable, that the ships of this nation had doubled the Cape and almost encompassed the peninsula of Africa long before the era of Solomon (See OPHIR, N^o 10.), we cannot doubt that the Phœnicians had made great proficiency in the art of navigation, and in the science of astronomy, at a period of very remote antiquity. Nor were these the only sciences cultivated by that ancient people: the learned Cudworth has, in our opinion, sufficiently proved that *Mochus* or *Mochus* a Phœnician, who, according to Strabo, flourished before the Trojan war, was the author of the atomic philosophy afterwards adopted by Leucippus, Democritus, and others among the Greeks; and that it was with some of the successors of this sage that Pythagoras, as Jamblichus tells us, conversed at Sidon, and from them received his doctrine of *Monads* (See PYTHAGORAS). Another proof of the early progress of the Phœnicians in philosophy may be found in the fragments of their historian Sanchoniatho which have been

* *Præp. Ev.*

preserved by Eusebius*. We are indeed aware that men of great celebrity have called in question the authenticity of those fragments, and even the very existence of such a writer as Sanchoniatho; but for this scepticism we can discover no foundation (See SANCHONIATHO). His history may have been interpolated in some places by the translator Philo-Byblius; but Porphyry, Eusebius, and Theodoret, speak of it as a work of undoubted credit, and affirm that its author flourished before the Trojan war. Now this ancient writer teaches that, according to the *wise men* of his country, all things arose at first from the necessary agency of an active principle upon a passive chaotic mass which he calls *mot*. This chaos Cudworth thinks was the same with the elementary *water* of Thales, who was also of Phœnician extraction; but Mosheim justly observes that it was rather *dark air*, since Philo translates it *αἴρα σκοτεινή*. Be this as it may, nothing can be more evident than that the Phœnicians must have made some progress in what must surely be considered as philosophy, however false, so early as the era of Sanchoniatho; for speculations about the origin of the world never occur to untaught

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barbarians. Besides Mochus and Sanchoniatho, Cadmus, who introduced letters into Greece, may undoubtedly be reckoned among the Phœnician philosophers; for though it is not pretended that the alphabet was of his invention, and though it is by no means certain that the Greeks, at the time of his arrival among them, were wholly destitute of alphabetic characters (See PHILOLOGY, N^o 130.); yet the man who could prevail with illiterate savages to adopt the use of strange characters, must have been a great master of the science of human nature. Several other Phœnician philosophers are mentioned by Strabo; but as they flourished at a later period, and philosophized after the systematic mode of the Greeks, they fall not properly under our notice. We pass on therefore to the philosophy of Egypt.

14
Egyptian
Philosophy.

It has been already observed that the Egyptians boasted of being the first of nations, and the authors of all the science which in separate rays illuminated the rest of the world. But though this claim was undoubtedly ill-founded, their high antiquity and early progress in the arts of civil life cannot be controverted. The Greeks with one voice confess that all their learning and wisdom came from Egypt, either imported immediately by their own philosophers, or brought through Phœnicia by the sages of the east; and we know from higher authority than the histories of Greece, that at a period so remote as the birth of Moses, the wisdom of the Egyptians was proverbially famous. Yet the history of Egyptian learning and philosophy, though men of the first eminence both ancient and modern have bestowed much pains in attempts to elucidate it, still remains involved in clouds of uncertainty. That they had some knowledge of physiology, arithmetic, geometry, and astronomy, are facts which cannot be questioned; but there is reason to believe that even these sciences were in Egypt pushed no farther than to the uses of life. That they believed in the existence of incorporeal substances is certain; because Herodotus assures us that they were the first assertors of the immortality, pre-existence, and transmigration of human souls, which they could not have been without holding those souls to be at least *incorporeal*, if not *immaterial*.

The author of Egyptian learning is generally acknowledged to have been *Thoth*, *Theut*, or *Taaui*, called by the Greeks *Hermes*, and by the Romans *Mercurius*; but of this personage very little is known. Diodorus Siculus says that he was chief minister to Osiris, and that he improved language, invented letters, instituted religious rites, and taught astronomy, music, and other arts. The same thing is affirmed by *Sanchoniatho*, whose antiquity has been already mentioned; by *Manetho* an Egyptian priest, who flourished during the reign of Ptolemy Philadelphus; and by Plato, whose authority, as he resided long in Egypt, and was himself an eminent philosopher, is perhaps more to be depended upon than that of the other two. In the Philebus we are told that Thoth was the inventor of letters; and lest we should suppose that by those letters nothing more is meant than picture writing or symbolical hieroglyphics, it is added, that he distinguished between *vowels* and *consonants*, determining the number of each. The same philosopher, in his Phædrus, attributes to Thoth the invention of *arithmetic*, *geometry*, *astronomy*, and *hieroglyphic learning*; and subjoins a

disputa-

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Philosophy.

disputation said to have been held between him and *Thamus* then king of Egypt, concerning the advantage and disadvantage of his newly invented letters. *Thoth* boasted that the invention, by aiding memory, would greatly contribute to the progress of science; whilst the monarch contended, that it would enervate men's natural faculties by making them trust to written characters without exerting the powers of their own minds.

All this, if real, must have happened before the era of *Moses*; and since it is almost certain that alphabetical characters were in use prior to the *exod* of the Israelites from Egypt (See PHILOLOGY, N^o 24, 25.) we may as well allow the invention to *Thoth*, as give it to an earlier author of unknown name. That arithmetic, geometry, and astronomy, were cultivated in Egypt from the most remote antiquity, is affirmed by all the ancients, and made in the highest degree probable by the situation of the country. The first elements of astronomy have certainly been discovered by various nations, whose habits of life led them to the frequent observation of the heavens; and it is observed by *Cicero*, that the Egyptians and Babylonians, dwelling in open plains where nothing intercepted the view of the heavenly bodies, naturally devoted themselves to the study of that science. The annual overflowing of the Nile, which broke up the boundaries of their lands, would lay the Egyptians under the necessity of adopting some method of settling those boundaries anew; and necessity we know to be the parent of invention. Hence their early acquaintance with practical geometry cannot well be doubted. Their custom of embalming their dead, and the perfection to which they carried that art (G), shows infallibly their knowledge of the properties of natural substances, and gives some reason to believe that they were not altogether strangers to anatomy: but if we allow them to have been at this early period anatomists acquainted with the power of drugs, we can hardly refuse them some skill in the art of physic, which they themselves traced up to their gods and demigods, to *Serapis*, *Isis*, and her son *Horus* or *Apollo*.

The art of alchemy has been said to have been known by the ancient Egyptians; and from the author of the Egyptian philosophy it has been called the *Hermetic art*. But though this is unquestionably a fiction, there is evi-

dence that they were possessed of one art which is even yet a desideratum in the practice of chemistry. "*Moses* (we are told*) took the golden calf, which his brother had made for idolatrous purposes, and burnt it in the fire, and ground it to powder, and strowed it on the water, and made the children of Israel drink of it." Had this fact been related by *Herodotus* or *Diodorus Siculus*, it would have been deemed sufficient evidence that the Egyptians were even at that early period no strangers to the art of chemistry: and surely the evidence should not be the worse for coming from the pen of the Hebrew lawgiver, who was himself educated in the court of Egypt.

But though it is thus evident that the rudiments of almost every useful science were known in Egypt from the remotest antiquity, it does not appear that any of them was carried to a great degree of perfection, unless perhaps chemistry alone must be excepted. One would think that no science could have been more indispensably requisite to them than geometry. And yet though *Pythagoras* is said to have spent 22 years in Egypt studying that science and astronomy, he himself discovered (H) the famous 47th Prop. of *Euclid's* first book after his return to *Samos*. This, though a very useful, is yet a simple theorem; and since it was not reached by the Egyptian geometry, we cannot suppose that those people had then advanced far in such speculations. The same conclusion must be drawn with respect to astronomy; for *Thales* is said to have been the first that calculated an eclipse of the sun; and we nowhere read that the Egyptians pretended to dispute that honour with him. To this it may be replied, that *Pythagoras* was in Egypt undoubtedly taught the true constitution of the solar system, and what is more extraordinary, the doctrine of comets in particular, and of their revolutions, like the other planets, round the sun (I). We grant that he was taught all this; but it was not scientifically, but dogmatically, as facts which the priests had received by tradition from their early ancestors, and of which they had never questioned the truth nor enquired into the reasons. Of this we need no better proof than that the Pythagorean system of the sun was totally neglected by the Greeks as soon as they began to frame hypotheses and to speculate in philosophy (K).

But

(G) It is true that the dissection of some mummies has lessened the high opinion long entertained of the skill of the ancient Egyptians in the art of embalming; yet it must be granted that their knowledge of antiseptic drugs was great, since it is now certainly known, even from these dissections, that by means of such drugs they contrived to preserve rags of cloth from corruption for upwards of 3000 years.

(H) This discovery he claimed; and his claim was admitted by the Greek writers without having been directly controverted since. An excellent mathematician, however, has shown that the equality between the square of the hypotenuse of a right-angled triangle, and the sum of the squares on the other two sides, was known to the astronomers of India at a period long prior to that of *Pythagoras*. Notwithstanding this, it is certainly possible that the sage of *Samos* may have made the discovery himself, though we think the contrary much more probable; for we agree with the able writer already mentioned, that *Pythagoras*, who is generally believed to have conversed with Indian brachmans as well as Egyptian priests, may have derived from them "some of the solid as well as the visionary speculations with which he delighted to instruct or amuse his disciples." See *Transactions of the Royal Society of Edinburgh*, vol. ii. Memoir xiii. Physic Class.

(I) This is recorded by *Aristotle* and *Plutarch*; and thus expressed by *Ammianus Marcellinus*.—"Stellas quasdam, ceteris similes, quarum ortus orbisusque, quibus sint temporibus præstituti humanis mentibus ignorari. Lib. xxv. cap. 10.

(K) *Fixas* in supremis mundi partibus immotas persistere, et planetas his inferiores circa solem revolvi, terram pariter moveri cursu annuo, diurno vero circa axem propriam, et solem ceu focum univervi in omnium centro quiescere,

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But it may seem strange, and certainly is so, that the Egyptian priests, in the days of Pythagoras, should have preserved so great a discovery of their ancestors, and at the same time have totally forgotten the principles and reasoning which led to a conclusion apparently contrary to the evidence of sense. This is a difficulty which we pretend not to remove, though the fact which involves it seems to be beyond the reach of controversy. Perhaps the following observations may throw upon it a feeble light. According to Manetho, the written monuments of the first Thoth were lost or neglected in certain civil revolutions or natural calamities which befel the kingdom of Egypt. After many ages great part of them were recovered by an ingenious interpretation of the symbols which he had inscribed upon ancient columns; and the man who made this interpretation was called the second *Thoth* or *Hermes Trismegistus*. But *thrice illustrious* as this personage was, it is at least possible that he may have been much inferior to the former *Hermes*, and have read his writings and transcribed his conclusions without being able to comprehend the principles or reasoning which led to those conclusions. Any man who understands Latin might translate into his own tongue the conclusions of Newton; but much more would be requisite to make him comprehend the demonstrations of his sublime geometry. By what mode of reasoning the first *Hermes* (L) was led to the true idea of the solar system, or whether it was by reasoning at all, cannot now be known; but it seems very evident, that when the intercourse between the Egyptians and Greeks first commenced, the wisdom of the former people consisted chiefly in the science of legislation and civil policy, and that the philosopher, the divine, the legislator, and the poet, were all united in the same person. Their cosmogony (for all the ancients who pretended to science framed cosmogonies) differed little from that of the Phœnicians already mentioned. They held that the world was produced from chaos by the energy of an intelligent principle; and they likewise conceived that there is in nature a continual tendency towards dissolution. In Plato's *Timæus*, an Egyptian priest is introduced describing the destruction of the world, and asserting that it will be effected by means of water and

fire. They conceived that the universe undergoes a periodical conflagration; after which all things are restored to their original form, to pass again through a similar succession of changes.

“Of preceptive doctrine the Egyptians had two kinds, the one sacred, the other vulgar. The former, which respected the ceremonies of religion and the duties of the priests, was doubtless written in the sacred books of *Hermes*, but was too carefully concealed to pass down to posterity. The latter consisted of maxims and rules of virtue, prudence, or policy. *Diodorus Siculus* relates many particulars concerning the laws, customs, and manners of the Egyptians; whence it appears that superstition mingled with and corrupted their notions of morals. It is in vain to look for accurate principles of ethics among an ignorant and superstitious people. And that the ancient Egyptians merited this character is sufficiently evident from this single circumstance, that they suffered themselves to be deceived by impostors, particularly by the professors of the fanciful art of astrology; concerning whom *Sextus Empiricus* justly remarks, that they have done much mischief in the world, by enslaving men to superstition, which will not suffer them to follow the dictates of right reason.” See EGYPT, MYSTERIES, MYTHOLOGY, &c.

From Egypt and Phœnicia philosophy passed into Greece; where it was long taught without system, as in the countries from which it was derived. *Phoroneus*, *Cecrops*, *Cadmus*, and *Orpheus*, were among the earliest instructors of the Greeks; and they inculcated Egyptian and Phœnician doctrines in detached maxims, and enforced them, not by strength of argument, but by the authority of tradition. Their cosmogonies were wholly Phœnician or Egyptian, disguised under Grecian names; and they taught a future state of rewards and punishments. The planets and the moon *Orpheus* conceived to be habitable worlds, and the stars to be fiery bodies like the sun: but he taught that they are all animated by divinities; an opinion which prevailed both in Egypt and the east: and it does not appear that he gave any other proof of his doctrines than a confident assertion that they were derived from some god. See ORPHEUS.

Hitherto

cere, antiquissima fuit philosophantium sententia. Ab Ægyptiis autem astrorum antiquissimis observationibus propagatam esse hanc sententiam verisimile est. Et etiam ab illis et à gentibus conterminis ad Græcos, gentem magis philologicam quam philosophicam, philosophia omnis antiquior juxta et senior manasse videtur. Subinde docuerunt *Anaxagoras*, *Democritus*, et alii nonnulli, terram in centro mundi immotam stare, et astra omnia in occasum, aliqua celerius, alia tardius moveri, idque in spatiis liberrimis. Namque orbis solidi postea ab *Eudoxo*, *Calippo*, *Aristotele*, introducti sunt; declinante indies philosophia primitus introducta, et novis Græcorum commentis paulatim prævalentibus. Quibus *vinculis* ANTIQVI planetas in spatiis liberis retineri, deque cursu rectilineo perpetuo retractas in orbem regulariter agi docuere, non constat. *Newton de Mundi Systemate*.

(L) Some authors, deeply skilled in the Hebrew language, have thought that the true system of the sun and planets may be perceived in the Scriptures of the Old Testament, and that it is only from the ignorance or carelessness of the translators that it does not appear in the English bible and other versions. The writer of this article confesses that his knowledge of the Hebrew is very limited, which is probably the reason that to him the arguments of these men appear weak and their criticisms fanciful. No man, however, has a higher veneration than he for the sacred volume, which he believes to have been given for nobler purposes than to teach its readers the science of astronomy; but could the principles of that science be found in it, he should be strongly inclined to think that the first *Thoth* was *Joseph*, and that the monarch to whom he was minister was the far-famed *Osiris*. Were there any solid foundation for this supposition, it would be easy to conceive how *Thoth* acquired his science, and how the Egyptian priests might retain just notions of the solar system in general, long after they had forgotten the evidence upon which he communicated those notions to their ancestors.

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Philosophy.17
Their moral
science.
Enfield's
History of
Philosophy.18
Grecian
philosophy.

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Philosophy.

Hitherto we have seen philosophy in its state of infancy and childhood, consisting only of a collection of sententious maxims and traditionary opinions; but among the Greeks, an ingenious and penetrating people, it soon assumed the form of profound speculation and systematic reasoning. Two eminent philosophers arose nearly at the same period, who may be considered as the parents not only of Grecian science, but of almost all the science which was cultivated in Europe prior to the era of the great Lord Bacon: These were Thales and Pythagoras; of whom the former founded the Ionic school and the latter the Italic; from which two sprung the various sects into which the Greek philosophers were afterwards divided. A bare enumeration of these sects is all that our limits will admit of; and we shall give it in the perspicuous language and just arrangement of Dr Enfield, referring our readers for a fuller account than we can give of their respective merits to his abridged translation of Brucker's history.

19
The Ionic
school.

Of the IONIC SCHOOL were, 1. The Ionic sect proper, whose founder Thales had as his successors Anaximenes, Anaxagoras, Diogenes Apolloniates, and Archelaus. 2. The Socratic school, founded by Socrates, the principal of whose disciples were Xenophon, Æschines, Simon, Cebes, Aristippus, Phædo, Euclid, Plato, Antisthenes, Critias, and Alcibiades. 3. The Cyrenaic sect, of which Aristippus was the author: his followers were, his daughter Arete, Hegisias, Aniceris, Theodorus, and Bion. 4. The Megaric or Eristic sect, formed by Euclid of Megara; to whom succeeded Eubulides, Diodorus, and Stilpo, famous for their logical subtlety. 5. The Eliac or Eretriac school, raised by Phædo of Elis, who, though he closely adhered to the doctrine of Socrates, gave name to his school. His successors were Plistanus and Menedemus; the latter of whom, being a native of Eretria, transferred the school and name to his own country. 6. The Academic sect, of which Plato was the founder. After his death, many of his disciples deviating from his doctrine, the school was divided into the old, new, and middle academies. 7. The Peripatetic sect, founded by Aristotle, whose successors in the Lyceum were Theophrastus, Strato, Lycon, Aristo, Critolaus, and Diodorus. Among the Peripatetics, besides those who occupied the chair, were also Dicaearchus, Eudemus, and Demetrius Phalereus. 8. The Cynic sect, of which the author was Antisthenes, whom Diogenes, Onesicritus, Crates, Metrocles, Menippus, and Menedemus, succeeded. In the list of Cynic philosophers must also be reckoned Hipparchia, the wife of Crates. 9. The Stoic sect, of which Zeno was the founder. His successors in the porch were Persæus, Aristo of Chios, Herillus, Sphærus, Cleanthes, Chrysippus, Zeno of Tarsus, Diogenes the Babylonian, Antipater, Panætius, and Posidonius.

20
The Italic
school.

Of the ITALIC SCHOOL were, 1. The Italic sect proper: it was founded by Pythagoras, a disciple of Pherecydes. The followers of Pythagoras were Aristæus, Mnesarchus, Alcmaeon, Ephantus, Hippo, Empedocles, Epicharmus, Ocellus, Timæus, Archytas, Hippasus, Philolaus, and Eudoxus. 2. The Eleatic sect, of which Xenophanes was the author: his successors, Parmenides, Melissus, Zeno, belonged to the metaphysical class of this sect; Leucippus, Democritus, Protagoras, Diogoras, and Anaxarchus, to the physical. 3. The Heraclitean sect, which was founded by

Heraclitus, and soon afterwards expired: Zeno and Hippocrates philosophised after the manner of Heraclitus, and other philosophers borrowed freely from his system. 4. The Epicurean sect, a branch of the Eleatic, had Epicurus for its author; among whose followers were Metrodorus, Polyænus, Hermachus, Polystratus, Bassilides, and Protarchus. 5. The Pyrrhonic or Sceptic sect, the parent of which was Pyrrho: his doctrine was taught by Timon the Phliasian; and after some interval was continued by Ptolemy a Cyrenean, and at Alexandria by Ænesidemus.

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Philosophy.

Of the peculiar doctrines of these sects, the reader will in this work find a short account either in the lives of their respective founders, or under the names of the sects themselves. We shall only observe at present, that though many of them were undoubtedly absurd, and many wicked, it would yet perhaps be going too far to say with some, that the philosophy of Greece became impious under Diagoras, vicious under Epicurus, HYPOCRITICAL UNDER ZENO, impudent under Diogenes, covetous under Demochares, voluptuous under Metrodorus, fantastical under Crates, scurrilous under Menippus, licentious under Pyrrho, and quarrelsome under Cleanthes. Of the truth of this heavy charge every reader must judge for himself. We are strongly inclined to think, that there were virtues and vices peculiar to each sect; "and that the sects themselves had an affinity more or less direct with the different temperaments of man; whence the choice of sectators often depended on physical influence, or a peculiar disposition of their organs. Nothing appears more natural than that those men who were born with great force of mind and strong nerves should discover a predilection for stoicism; while mortals, endowed by nature with more delicacy of fibres and keener sensibility, fled for refuge to the myrtles of Epicurus. People whose temperaments partook of no extremes, were always inclined either for the Lyceum or the Academy. Such as possessed solidity of understanding ranged themselves with Aristotle; and those who had only genius, or even pretensions to that endowment, went to augment the crowd of Platonists."

Pauw's
Philosophical
Dissertation,
&c.

All the systematical philosophers, however, pursued their inquiries into nature by nearly the same method. Of their philosophy as well as of ours, the universe with all that it contains, was the vast object; but the individual things which compose the universe are infinite in number and ever changing; and therefore, according to an established maxim of theirs, incapable of being the subjects of human science*. To reduce this infinitude, and to fix those fleeting beings, they established certain definite arrangements or classes, some of which every thing past, present, or to come, might be referred; and having ascertained, as they thought, all that could be affirmed or denied of these classes, they proved, by a very short process of syllogistic reasoning, that what is true of the class must be true of every individual comprehended under it. The most celebrated of these arrangements is that which is known by the name of *categories*; which Mr Harris thinks at least as old as the era of Pythagoras, and to the forming of which mankind would, in his opinion, be necessarily led by the following considerations: Every subject of human thought is either *substance* or *attribute*; but *substance* and *attribute* may each of them

21
Grecian
mode of
philosophizing.* Boeth. in
Prædic. et
Arist. Phys.
sic. lib. i.

22

be

History of Philosophy. be modified under the different characters of *universal* or *particular*. Hence there arises a quadruple arrangement of things into *substance universal* and *substance particular*; into *attribute universal* and *attribute particular*; to some one of which four not only our words and ideas, but every individual of that immense multitude of things which compose the universe, may be deduced. This arrangement, however, the learned author thinks too limited; and he is of opinion, that, by attending to the substances with which they were surrounded, the Grecian schools must soon have distinguished between the attributes *essential* to all substances and those which are only *circumstantial*; between the attributes proper to *natural* substances or bodies, and those which are peculiar to *intelligible* substances or minds. He likewise thinks, that the *time* and *place* of the existence of substances not present, must soon have attracted their attention; and that in considering the place of this or that substance, they could hardly avoid thinking of its *position* or *situation*. He is of opinion, that the superinduction of one substance upon another would inevitably suggest the idea of *cloathing* or *habit*, and that the variety of *co-existing substances* and *attributes* would discover to them another attribute, viz. that of *relation*. Instead therefore of confining themselves to the simple division of *substance* and *attribute*, they divided *attribute* itself into nine distinct sorts, some *essential* and others *circumstantial*; and thus by setting substance at their head, made ten *comprehensive universal genera*, called, with reference to their Greek name, *categories*, and with reference to their Latin name *predicaments*. These categories are, SUBSTANCE, QUALITY, QUANTITY, RELATION, ACTION, PASSION, WHEN, WHERE, POSITION, and HABIT; which according to the systematic philosophy of the Greeks, comprehend every human science and every subject of human thought. *History*, natural and civil, springs, says Mr Harris, out of SUBSTANCE; *mathematics* out of QUANTITY; *optics* out of QUALITY and QUANTITY; *medicine* out of the same; *astronomy* out of QUANTITY and MOTION; *music* and *mechanics* out of the same; *painting* out of QUALITY and SITE; *ethics* out of RELATION; *chronology* out of WHEN; *geography* out of WHERE; *electricity*, *magnetism*, and *attraction*, out of ACTION and PASSION; and so in other instances.

23
and predi-
cables

To these categories, considered as a mere arrangement of science, we are not inclined to make many objections. The arrangement is certainly not complete: but this is a matter of comparatively small importance; for a complete arrangement of science cannot, we believe, be formed. The greatest objection to the categories arises from the use that was made of them by almost every philosopher of the Grecian schools; for those sages having reduced the objects of all human science to ten general heads or general terms, instead of setting themselves to inquire by a painful induction into the nature and properties of the real objects before them, employed their time in conceiving what could be predicated of *substance* in general, of this or that

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quality, quantity, relation, &c. in the abstract: and they soon found, that of such general conceptions as the *categories* there are but five *predicables* or classes of *predicates* in nature. The first class is that in which the *predicate* is the *genus* of the *subject*; the second, that in which it is the *species* of the *subject*; the third, is when the *predicate* is the *specific difference* of the *subject*; the fourth, when it is a *property* of the *subject*; and the fifth, when it is something *accidental* to the *subject* (see LOGIC, Part II. chap. ii. and iii.). Having proceeded thus far in their system, they had nothing to do with individuals but to arrange them under their proper categories, which was commonly done in a very arbitrary manner; and then, with the formality of a syllogism, to predicate of each the predicable of the genus or species to which it belonged. But by this method of proceeding, it is obvious that no progress whatever could be made in physical, metaphysical, or ethical science; for if the individual truly belongs to the category under which it is arranged, we add nothing to our stock of knowledge by affirming or denying of it what we had before affirmed or denied of the whole genus: and if it belong not to the category under which we arrange it, our syllogising will only give the appearance of proof to what must, from the nature of things, be an absolute falsehood. It is only by experiments made on various substances apparently of the same kind that they can be certainly known to belong to the same category; and, when this is done, all syllogistic reasoning from the genus to the species, and from the species to the individual, is but solemn trifling, as every proposition in this retrograde course takes for granted the thing to be proved.

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Philosophy.

24
are no in-
struments
of science.

Yet this mode of philosophizing spread from Greece almost over the whole world. It was carried by Alexander into Asia, by his successors into Egypt; and it found its way to Rome after Greece became a province of the empire. It was adopted by the Jews, by the fathers of the Christian church, by the Mahomedan Arabs during the caliphate, and continued to be cultivated by the schoolmen through all Europe, till its futility was exposed by Lord Bacon (M). The professors of this philosophy often displayed great acuteness; but their systems were built on mere hypotheses, and supported by syllogistic wrangling. Now and then indeed a superior genius, such as Alhazen and our countryman Roger Bacon, broke through the trammels of the schools, and, regardless of the authority of the Stagyrice and his *categories*, made real discoveries in physical science by experiments judiciously conducted on individual substances (see BACON, Roger; and OPTICS, n° 6.); but the science in repute still continued to be that of *Generals*.

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This phi-
losophy dif-
feminated
through
the whole
world;

It was indeed a combination of absurd metaphysics with more absurd theology; and that which is properly called *physics*, had in Europe no place in a liberal education from the end of the eighth century to the end of the fourteenth. Towards the beginning of this period of darkness, the whole circle of instruction, or

3 B the

(M) Scientiæ, quas habemus, fere à Græcis fluxerunt. Quæ enim scriptores Romani, aut Arabes, aut recentiores addiderunt, non multa, aut magni momenti sunt: et qualiacunque sunt, fundata sunt super basin eorum quæ inventa sunt à Græcis. Bacon.

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Philosophy

the liberal arts as they were called, consisted of two branches, the *trivium* and the *quadrivium*; of which the former comprehended *grammar, rhetoric, and dialectics*; the latter *music, arithmetic, geometry, and astronomy*, to which was added about the end of the eleventh century the study of a number of *metaphysical subtleties* equally useless and unintelligible.

Hitherto the works of the ancient Greek philosophers had been read only in imperfect Latin translations; and before the scholastic system was completely established, Plato and Aristotle had been alternately looked up to as the oracle in science. The rigid schoolmen, however, universally gave the preference to the Stagyrice; because his analysis of body into matter and form is peculiarly calculated to keep in countenance the most incredible doctrine of the Romish church (see TRANSUBSTANTIATION): and upon the revival of Greek learning, this preference was continued after the school philosophy had begun to fall into contempt, on account of much useful information contained in some of his writings on subjects of natural history, and his supposed merit as a natural philosopher. At last the intrepid spirit of Luther and his associates set the minds of men free from the tyranny of ancient names, as well in human science as in theology; and many philosophers sprung up in different countries of Europe, who professed either to be *eclectics*, or to study nature, regardless of every authority but that of reason. Of these the most eminent beyond all comparison was Francis Bacon Lord Verulam.

26
exposed as
futile by
Lord Ba-
con;

This illustrious man having read with attention the writings of the most celebrated ancients, and made himself master of the sciences which were then cultivated, soon discovered the absurdity of pretending to account for the phenomena of nature by syllogistic reasoning from hypothetical principles; and with a boldness becoming a genius of the first order, undertook to give a new chart of human knowledge. This he did in his two admirable works, intitled, 1. *De dignitate et augmentis scientiarum*; and, 2. *Novum organum scientiarum, sive Judicia vera de interpretatione Naturæ*. In the former of these works, he takes a very minute survey of the whole circle of human science, which he divides into three great branches, *history, poetry, and philosophy*, corresponding to the three faculties of the mind, *memory, imagination, and reason*. Each of these general heads is subdivided into minuter branches, and reflections are made upon the whole, which, though we can neither copy nor abridge them, will amply reward the perusal of the attentive reader. The purpose of the *Novum Organum* is to point out the proper method of interpreting nature; which the author shows can never be done by the logic which was then in fashion, but only by a painful and fair induction. "Homo naturæ minister (says he) et interpret tantum facit et intelligit, quantum de naturæ ordine re, vel mente observaverit; nec amplius scit aut potest. Syllogismus ad principia scientiarum non adhibetur, ad media axiomata frustra adhibetur, cum sit subtilitati naturæ longe impar. Assensum itaque constringit, non res. Syllogismus ex propositionibus constat, propositiones ex verbis, verba notionum tenentur sunt. Itaque si notiones ipsæ (id quod basis rei est) confusæ sint et temere à rebus abstractæ, nihil in iis quæ superstruuntur,

27
who esta-
blishes a
better me-
thod of
inquiry.

est firmitudinis. Itaque spes est una in *inductione vera*." View of
Bacon's
Philosophy.

To hypotheses and preconceived opinions, which he calls *idola theatri*, this great man was not less inimical than to syllogisms; and since his days almost every philosopher of eminence, except Descartes and his followers (see DESCARTES and CARTESIANS), has professed to study nature according to the method of induction so accurately laid down in the *Novum Organum*. On this method a few improvements have perhaps been made; but notwithstanding these, Lord Bacon must undoubtedly be considered as the author of that philosophy which is now cultivated in Europe, and which will continue to be cultivated as long as men shall have more regard for matters of fact than for hypothetical opinions. Of this mode of philosophising we shall now give a short, though we hope not inaccurate, view; by stating its objects, comparing it with that which it superseded, explaining its rules, and pointing out its uses; and from this view it will appear, that its author shares with Aristotle the empire of science.

28
THE universe, that unbounded object of the contem- View of his
plation, the curiosity and the researches of man, may be philosophy.
considered in two different points of view.

In the first place, it may be considered merely as a collection of existences, related to each other by means of resemblances and distinction, situation, succession, and derivation, as making parts of a whole. In this view it is the subject of pure description.

To acquire an acquaintance with, or a knowledge of, the universe in this point of view, we must enumerate all the beings in it, mention all their sensible qualities, and mark all these relations for each. But this would be labour immense; and when done, an undistinguishable chaos. A book containing every word of a language would only give us the materials, so to speak, of this language. To make it comprehensible, it must be put into some form, which will comprehend the whole in a small compass, and enable the mind to pass easily from one word to another related to it. Of all relations among words, the most obvious are those of resemblance and derivation. An etymological dictionary, therefore, in which words are classed in consequence of their resemblances, and arranged by means of their derivative distinctions, will greatly facilitate the acquisition of the language.

Just so in nature: The objects around us may be grouped by means of their resemblance, and then arranged in those groups by means of their distinctions and other relations. In this classification we are enabled to proceed by means of our faculty of abstracting our attention from the circumstances in which things differ, and turning it to those only in which they agree. By the judicious employment of this faculty we are able not only to distribute the individuals into classes, but also to distribute those classes into others still more comprehensive, by discovering circumstances of resemblance among them: for the fewer the circumstances are which concur to form that resemblance which has engaged our attention, the greater is the number of dissimilar circumstances which are neglected; and the more extensive will be the class of individuals in which the resemblance is observed. Thus Natural 29
a number of individuals resembling each other in the history
single

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Bacon's
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single circumstance of life, composes the most extensive KINGDOM of ANIMALS. If it be required, that they shall further resemble in the circumstance of having feathers, a prodigious number of animals are excluded, and we form the inferior *class* of BIRDS. We exclude a great number of birds, by requiring a further similarity of web feet, and have the *order* of ANSERES. If we add *lingua ciliata*, we confine the attention to the *genus* of ANATES. In this manner may the whole objects of the universe be grouped, and arranged into kingdoms, classes, orders, genera, and species.

Such a classification and arrangement is called NATURAL HISTORY; and must be considered as the only foundation of any extensive knowledge of nature. To the natural historian, therefore, the world is a collection of existences, the subject of descriptive arrangement. His aim is threefold.

1. To observe with care, and describe with accuracy, the various objects of the universe.

2. To determine and enumerate all the great classes of objects; to distribute and arrange them into all their subordinate classes, through all degrees of subordination, till he arrive at what are only accidental varieties, which are susceptible of no farther distribution; and to mark with precision the principles of this distribution and arrangement, and the characteristics of the various assemblages.

3. To determine with certainty the particular group to which any proposed INDIVIDUAL belongs.

DESCRIPTION therefore, ARRANGEMENT, and REFERENCE, constitute the whole of his employment; and in this consists all his science.

30
distinguish-
ed from
philosophy.

Did the universe continue unchanged, this would constitute the whole of our knowledge of nature: but we are witnesses of an uninterrupted succession of changes, and our attention is continually called to the EVENTS which are incessantly happening around us. These form a set of objects vastly more interesting to us than the former; being the sources of almost all the pleasures or pains we receive from external objects.

We are therefore much interested in the study of the events which happen around us, and strongly incited to prosecute it: but they are so numerous and so multifarious, that the study would be immense, without some contrivance for abbreviating and facilitating the task. The same help offers itself here as in the study of what may be called *quiescent nature*. Events, like existences, are susceptible of classification, in consequence of resemblances and distinction; and by attention to these, we can acquire a very extensive acquaintance with active nature. Our attention must be chiefly directed to those circumstances in which many events resemble each other, while they differ perhaps in a thousand others. Then we must attend to their most general distinctions; then to distinctions of smaller extent, and so on.

It is in this way accordingly that we have advanced in our knowledge of active nature, and are gradually, and by no means slowly, forming assemblages of events more and more extensive, and distributing these with greater and greater precision into their different classes.

In the zealous and attentive prosecution of this task a very remarkable and interesting observation occurs: In describing those circumstances of similarity among events, and particularly in distributing them according to those similarities, it is impossible for us to overlook

that constancy which is observed in the changes of nature in the events which are the objects of our contemplation. Events which have once been observed to accompany each other are observed always to do so.

The rising of the sun is always accompanied by the light of day, and his setting by the darkness of night. Sound argument is accompanied by conviction, impulse by motion, kindness by a feeling of gratitude, and the perception of good by desire. The unexcepted experience of mankind informs us, that the events of nature go on in certain regular trains; and if sometimes exceptions seem to contradict this general affirmation, more attentive observation never fails to remove the exception. Most of the spontaneous events of nature are very complicated; and it frequently requires great attention and penetration to discover the simple event amidst a crowd of unessential circumstances which are at once exhibited to our view. But when we succeed in this discovery, we never fail to acknowledge the perfect uniformity of the event to what has been formerly observed.

But this is not all: We firmly *believe* that this uniformity will *still continue*; that fire will melt wax, will burn paper, will harden clay, as we have formerly observed it to do; and whenever we have undoubted proofs that the circumstances of situation are precisely the same as in some former case, though but once observed, we expect with irresistible and unshaken confidence that the event will also be the same.

It is not surely necessary to adduce many proofs of the universality of this law of human thought. The whole language and actions of men are instances of the fact. In all languages there is a mode of construction which is used to express this relation as distinct from all others, and the conversation of the most illiterate never confounds them, except when the conceptions themselves are confounded. The general employment of the active and passive verb is regulated by it. *Turris eversa est à militibus; turris eversa est terre motu*, express two relations, and no schoolboy will confound them. The distinction therefore is perceived or felt by all who can speak grammatically. Nor is any language without general terms to express this relation, cause—effect—to occasion. Nay, it is a fact in the mind of brutes, who hourly show that they expect the same uses of every subject which they formerly made of it; and without this, animals would be incapable of subsistence, and man incapable of all improvement. From this alone memory derives all its value; and even the constancy of natural operation would be useless if not matched or adapted to our purposes by this expectation of any confidence in that constancy.

After all the labours of ingenious men to discover the foundation of this irresistible expectation, we must be contented with saying that such is the constitution of the human mind. It is an *universal fact* in human thought; and for any thing that has been yet discovered, it is an *ultimate fact*, not included in any other still more general. We shall soon see that this is sufficient for making it the foundation of true human knowledge; all of which must in like manner be reduced to ultimate facts in human thought.

We must consider this undoubted feeling, this persuasion of the constancy of nature, as an *instinctive* anticipation of events similar to those which we have

View of
Bacon's
Philosophy.31
Constancy
in the
changes of
nature32
universally
expected.

View of
Bacon's
Philosophy.

already experienced. The general analogy of nature should have disposed philosophers to acquiesce in this, however unwelcome to their vanity. In no instance of essential consequence to our safety or well-being are we left to the guidance of our boasted reason; God has given us the surer conduct of natural instincts. No case is so important as this: In none do we so much stand in need of a guide which shall be powerful, infallible, and rapid in its decisions. Without it we must remain incapable of all instruction from experience, and therefore of all improvement.

Our sensations are undoubtedly feelings of our mind. But all those feelings are accompanied by an instinctive reference of them to something distinct from the feelings themselves. Hence arises our perception of external objects, and our very notions of this externity (pardon the term). In like manner, this anticipation of events, this irresistible connection of the idea of fire with the idea of burning, is also a feeling of the mind: and this feeling is by a law of human nature referred, without reasoning, to something external as its cause; and, like our sensation, it is considered as a *sign* of that external something. It is like the conviction of the truth of a mathematical proposition. This is referred by us to something existing in nature, to a necessary and eternal relation subsisting between the ideas which are the subjects of the proposition. The conviction is the sign or indication of this relation by which it is brought to our view. In precisely the same manner, the irresistible connection of ideas is interpreted as the sensation or sign of a *necessary connection* of external things or events. These are supposed to include something in their nature which renders them inseparable companions. To this bond of connection between external things we give the name of CAUSATION. All our knowledge of this relation of cause and effect, is the knowledge or consciousness of what passes in our own minds during the contemplation of the phenomena of nature. If we adhere to this view of it, and put this branch of knowledge on the same footing with those called the *abstract sciences*, considering only the *relations* of ideas, we shall acquire *demonstrative science*. If we take any other view of the matter, we shall be led into inextricable mazes of uncertainty and error.

We see then that the natural procedure of our faculty of abstraction and arrangement, in order to acquire a more speedy and comprehensive knowledge of natural events, presents them to our view in another form. We not only see them as *similar* events, but as events naturally and necessarily *conjoined*. And the expression of *resemblance* among events is also an expression of *concomitancy*; and this arrangement of events in consequence of their resemblance is in fact the *discovery* of those accompaniments. The trains of natural appearance being considered as the appointments of the Author of Nature, has occasioned them to be considered also as consequences of *laws* imposed on his works by their great author, and every thing is said to be regulated by fixed laws. But this is the language of analogy. When a sovereign determines on certain trains of conduct for his subjects, he issues his orders. These orders are laws. He enforces the observance of them by his authority; and thus a certain regularity and constancy of conduct is produced. But should a stranger, ignorant of the promulgation

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Laws of
nature ex-
plained.

of these laws, and of the exerted authority of the magistrate, observe this uniformity of conduct, he would ascribe it to the genius and disposition of the people; and his observation would be as useful to him for directing the tenor of his own conduct, as the knowledge of the subject himself of the real source of this constancy is for directing his.

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Philosophy.

Just so in nature, while the theologian pretends, from his discoveries concerning the existence and superintendance of God, to know that the constant accompaniment of events is the consequence of laws which the great Author and Governor of the universe has imposed on his works, the ordinary philosopher, a stranger to this scene, and to the unsearchable operations of the SUPREME MIND, must ascribe this constancy to the nature of the things. There is a great resemblance between the expression *natural law* and *grammatical rule*. Rule in strict language implies command; but in grammar it expresses merely a generality of *fact*, whether of flexion or construction. In like manner, a LAW OF NATURE is to the philosopher nothing but the expression of a generality of fact. A natural or physical law is a generally observed fact; and whenever we treat any subject as a generally observed fact, we treat it physically. It is a physical law of the understanding that argument is accompanied by conviction; it is a physical law of the affection that distress is accompanied by pity; it is a physical law of the material world that impulse is accompanied by motion.

And thus we see that the arrangement of events, or the discovery of those general points of resemblance, is in fact the discovery of the laws of nature; and one of the greatest and most important is, that the laws of nature are constant.

There is no question that this view of the universe is incomparably more interesting and important than that which is taken by the natural historian; contemplating every thing that is of value to us, and, in short, the whole life and movement of the universe. This study, therefore, has been dignified with the name of PHILOSOPHY and of SCIENCE; and natural history has been considered as of importance only in so far as it was conducive to the successful prosecution of philosophy.

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Object of
philosophy.

But the philosopher claims a superiority on another account: he considers himself as employed in the discovery of causes, saying that philosophy is the study of the objects of the universe as related by causation, and that it is by the discovery of these relations that he communicates to the world such important knowledge. Philosophy, he says, is the science of causes. The vulgar are contented to consider the prior of two inseparably conjoined events as the cause of the other; the stroke on a bell, for instance, as the cause of sound. But it has been clearly shown by the philosopher, that between the blow on the bell and the sensation of sound there are interposed a long train of events. The blow sets the bell a trembling; this agitates the air in contact with the bell; this agitates the air immediately beyond it; and thus between the bell and the ear may be interposed a numberless series of events, and as many more between the first impression on the ear and that last impression on the nerve by which the mind is affected. He can no longer therefore follow the nomenclature of the vulgar. Which of the events of this train therefore is the cause of the sensation? None of them:

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Causes

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Philosophy.

them: It is that *something* which inseparably connects any two of them, and constitutes their bond of union. These bonds of union or causes he considers as residing in one or both of the connected objects: diversities in this respect must therefore constitute the most important distinctions between them. They are therefore with great propriety called the *qualities*, the *properties* of these respective subjects.

As the events from which we infer the existence of these qualities of things resemble in many respects such events as are the consequences of the exertion of our own powers, these qualities are frequently denominated *POWERS*, forces, energies. Thus, in the instance just now given of the sound of a bell, we infer the powers of impulse, elasticity, nervous irritability, and animal sensibility.

In consequence of this inference of a necessary connection between the objects around us, we not only infer the posterior event from the prior, or, in common language, the effect from the cause, but we also infer the prior from the posterior, the cause from the effect. We not only expect that the presence of a magnet will be followed by certain motions in iron-filings, but when we observe such motions, we infer the presence and agency of a magnet. Joy is inferred from merriment, poison from death, fire from smoke, and impulse from motion. And thus the appearances of the universe are the indications of the powers of the objects in it. Appearances are the language of nature, informing us of their causes. And as all our knowledge of the sentiments of others is derived from our confidence in their veracity; so all our knowledge of nature is derived from our confidence in the constancy of natural operations. A veracity and credulity necessarily resulting from that law of our mental constitution by which we are capable of speech, conduct us in the one case; and the constancy of nature, and the principle of induction, by which we infer general laws from particular facts, conduct us in the other. As human sentiment is inferred from language, and the existence of external things from sensation; so are the laws of nature, and the powers of natural objects inferred from the phenomena. It is by the successful study of this language of nature that we derive useful knowledge. The knowledge of the influence of motives on the mind of man enables the statesman to govern kingdoms, and the knowledge of the powers of magnetism enables the mariner to pilot a ship through the pathless ocean.

Such are the lofty pretensions of philosophy. It is to be wished that they be well founded; for we may be persuaded that a mistake in this particular will be fatal to the advancement of knowledge. An author of great reputation † gives us an opportunity of deciding this question in the way of experiment. He says that the ancients were philosophers, employed in the discovery of causes, and that the moderns are only natural historians, contenting themselves with observing the laws of nature, but paying no attention to the causes of things. If he speak of their *professed* aim, we apprehend that the assertion is pretty just in general. With very few exceptions indeed it may be affirmed of his favourite Aristotle, the philosopher *κατ' ἐξοχήν*, and of Sir Isaac Newton. We select these two instances, both because they are set in continual opposition by this author, and because it will be allowed that they were the most eminent students of nature (for we must not yet call

them philosophers) in ancient and modern times. Aristotle's professed aim, in his most celebrated writings, is the investigation of causes; and in the opinion of this author, he has been so successful, that he has hardly left any employment for his successors beside that of commenting upon his works. We must on the other hand acknowledge that Newton makes no such pretensions, at least in that work which has immortalized his name, and that his professed aim is merely to investigate the *general* laws of the planetary motions, and to apply these to the explanation of particular phenomena. Nor will we say that he has left no employment for succeeding inquirers; but, on the contrary, confess that he has only begun the study, has discovered but one law, and has enabled us to explain only the phenomena comprehended in it alone. But he has not been unsuccessful; his investigation has been complete; and he has discovered, beyond all possibility of contradiction, a *fact* which is observed through the whole extent of the solar system; namely, that every body, nay, that every particle in it, is continually DEFLECTED toward every other body; and that this deflection is, in every instance, proportional to the quantity of matter in that body toward which the deflection is directed, and to the reciprocal of the square of the distance from it. He has therefore discovered a physical law of immense extent. Nor has he been less successful in the explanation of particular phenomena. Of this there cannot be given a better instance than the explanation of the lunar motions from the theory of gravity begun by Newton "Matheſi ſua facem præferente;" and now brought to such a degree of perfection, that if the moon's place be computed from it for any moment within the period of two thousand years back, it will not be found to differ from the place on which she was actually observed by one hundredth part of her own breadth.

*Discimus hinc tandem qua causa argentea Phœbe
Passibus haud æquis eat, et cur, subdita nulli
Hæc lenus astronomo, numerorum frena recusat.
Quæ toties animos veterum torſere ſophorum,
Quæque ſcholas hodie rauco certamine vexant,
Obvia conſpicimus, nube pellente matheſi;
Qua ſuperos penetrare domos, et ardua cæli
Newtoni auſpicis jam dat contingere templa.*

We may now desire the champions of the science of causes to name any one cause which has really been discovered by their great master, whether in the operations of mind or of body. But they must not on this occasion adduce the investigation of any natural law in which he has sometimes succeeded. With still greater confidence may we challenge them to produce any remarkable instance of the explanation of natural phenomena either of mind or body. By explanation, we mean an account of the production, and an appreciation of all the circumstances, susceptible of a scrupulous comparison with fact, and perfectly consistent with it. It is here that the weakness of this philosopher's pretensions is most conspicuous; and his followers candidly acknowledge, that in the inquiries which proceed by experiment, we have not derived great assistance from Aristotle's philosophy. But this, say they, does not derogate from the pre-eminence of his philosophy, because he has shown that the *particular* fields of observation are to be cultivated only by means of experiment. But surely every field of *observation* is particular. There is no

abstract

37
inferred
from effects.† Ancient
Metaphysics.38
Discoveries
of Aristotle
and Newton
compared.

View of
Bacon's
Philosophy.

abstract object of philosophical research, the study of which shall terminate in the philosophy of universals. In every kind of inquiry, that cause alone must be supposed to act which we understand so far as to be able to appreciate its effects in particular circumstances, and compare them with fact, and see their perfect coincidence: If we have discovered causes, they are *known* as far as they are discovered. Their genuine effects are known, and therefore the phenomena which result from their agency are understood. When therefore it is acknowledged, as it must be acknowledged, that mankind have made but little advances in the knowledge of nature, notwithstanding the pretended discovery of causes by Aristotle, and the conducting clue of his philosophy, till of late years; and when it is also allowed that *now*, while we are every day making great additions to this subordinate knowledge, the causes which Aristotle has discovered are forgotten, and his philosophy is neglected; there is great room for suspecting (to say the least), that either the causes which philosophy pretends to have discovered are not real, or that Aristotle and his followers have not aimed at the discovery of causes, but only at the discovery of natural laws, and have failed in the attempt.

39
Philosophical
causes
discovered
only

There seems here to be a previous question: *Is it possible to discover a philosophical cause*, that something which is neither the prior nor the posterior of the two immediately adjoining events, but their bond of union, and this distinct from the union itself? It is evident that this is an inquiry purely experimental. It is of *human knowledge* we speak. This must depend on the nature of the human mind. This is a matter of contingency, known to us only by experiment and observation. By observing all the feelings and operations of the mind, and classing and arranging them like any other object of science, we discover the general laws of human thought and human reasoning; and this is all the knowledge we can ever acquire of it, or of any thing else.

Much has been written on this subject. The most acute observation and sound judgment have been employed in the study; and we may venture to say, that considerable progress has been made in pneumatology. Many laws of human thought have been observed, and very distinctly marked; and philosophers are busily employed, some of them with considerable success, in the distribution of them into subordinate classes, so as to know their comparative extent, and to mark their distinguishing characters with a precision similar to what has been attained in botany and other parts of natural history; so that we may hope that this study will advance like others. But in all these researches, no phenomena have occurred which look like the perception or contemplation of these separate objects of thought, these philosophical causes, this *POWER* in abstracto. No philosopher has ever pretended to state such an object of the mind's observation, or attempted to group them into classes.

40
in the c-
vents.

We may say at once, without entering into any detail, that those causes, those bonds of necessary union between the naturally conjoined events or objects, are not only perceived *by means* of the events alone, but are perceived solely *in* the events, and cannot be distinguished from the conjunctions themselves. They are neither the objects of separate observation, nor the productions of memory, nor inferences drawn from reflection

on the laws by which the operation of our own minds are regulated; nor can they be derived from other perceptions in the way of argumentative inference. We cannot infer the paroxysm of terror from the appearance of impending destruction, or the fall of a stone when not supported, as we infer the incommensurability of the diagonal and side of a square. This last is *implied* in the very conception or notion of a square; not as a consequence of its other properties, but as one of its essential attributes: and the contrary proposition is not only false, but incapable of being distinctly conceived. This is not the case with the other phenomenon, or any matter of fact. The proofs which are brought of a mathematical proposition, are not the reason of its being true, but the steps by which this truth is brought into our view; and frequently, as in the instance now given, this truth is perceived, not directly, but consequentially, by the inconceivableness of the contrary proposition.

View of
Bacon's
Philosophy.

Mr Hume derives this irresistible expectation of events from the known effect of custom, the association of ideas. The correlated event is brought into the mind by this well known power of custom, with that vivacity of conception which constitutes belief or expectation. But without insisting on the futility of his theory of belief, it is sufficient to observe, that this explanation begs the very thing to be proved, when it ascribes to custom a *power* of any kind. It is the origin of this very power which is the subject in dispute. Besides, on the genuine principles of scepticism, this custom involves an acknowledgement of past events, of a something different from present impressions, which, in this doctrine (if doctrine it can be called), are the only certain existences in nature: and, lastly, it is known that *one* clear experience is a sufficient foundation for this unshaken confidence and anticipation. General custom can never, on Mr Hume's principles, give superior vivacity to any particular idea.

41
Mr Hume's
theory a
petitio
principii.

This certain nonentity of it as a separate object of observation, and this impossibility to derive this notion of necessary and causal connection between the events of the universe from any source, have induced two of the most acute philosophers of Europe, Mr Leibnitz and Father Malebranche, to deny that there is any such connection, and to assert that the events of the universe go on in corresponding trains, but without any causal connection, just as a well-regulated clock will keep time with the motions of the heavens without any kind of dependence on them. This harmony of events was pre-established by the Author of the Universe, in subserviency to the purposes he had in view in its formation.

42
Another
hypothesis
respecting
causal con-
nection.

All those purposes which are cognisable by us, may certainly be accomplished by this perfect adjustment. But without insisting on the fantastic wildness of this ingenious whim, it is quite enough to observe, that it also is a begging of the question, because it supposes causation when it ascribes all to the agency of the Deity.

Thus have we searched every quarter, without being able to find a source from which to derive this perception of a necessary connection among the events of the universe, or of this confident expectation of the continuance of physical laws; and yet we are certain of the feeling, and of the persuasion, be its origin what it may: for we speak intelligibly on this subject; we speak familiarly of cause, effect, power, energy, necessary connection, motives and their influence, argument and conviction,

View of Bacon's Philosophy

View of Bacon's Philosophy.

vision reasons and persuasion, allurements and emotions, of gravity, magnetism, irritability, &c.; and we carry on conversations on these subjects with much entertainment and seeming instruction. Language is the expression of thought, and every word expresses some notion or conception of the mind; therefore it must be allowed, that we have such notions as are expressed by cause, power, energy. But it is here, as in many cases, we perceive a distinction without being able to express it by a definition; and that we do perceive the relation of causation as distinct from all others, and in particular as distinct from the relation of contiguity in time and place; or the relation of agent, action, and patient, must be concluded from the uniformity of language, which never confounds them except on purpose, and when it is perceived. But even here we shall find, that none of the terms used for expressing those powers of substance which are conceived as the causes of their characteristic phenomena, really express any thing different from the phenomena themselves. Let any person try to define the terms gravity, elasticity, sensibility, and the like, and he will find that the definition is nothing but a description of the phenomenon itself. The words are all derivatives, most of them verbal derivatives, implying action, gravitation, &c. As the general resemblances in shape, colour, &c. are expressed by the natural historian by generic terms, so the general resemblances in event are expressed by the philosopher in generic propositions, which, in the progress of cultivation, are all abbreviated into generic terms.

This abundantly explains the consistency of our language on this subject, both with itself and with the operations of nature, without however affording any argument for the truth of the assumption, that causes are the objects of philosophic research as separate existences; or that this supposed necessary connection is a *necessary truth*, whether supreme or subordinate. But since the perception of it has its foundation in the constitution of the human mind, it seems intitled to the name of a *first principle*. We are hardly allowed to doubt of this, when we consider the importance of it, and the care of nature to secure us in all things essential to our safety and well-being, from all danger, from inattention, ignorance, or indolence, by an instinct infallible in its information, and instantaneous in its decisions. "It would not be like her usual care (says Hume), if this operation of the mind, by which we infer like effects from like causes, and *vice versa*, were entrusted to the fallacious deduction of our reason, which is slow in its operations, appears not in any degree during the first years of infancy, and in every age and period of human life is extremely liable to error. It is more conformable to her *ordinary caution* (mark the acknowledgment) to secure so necessary an act of the mind by some instinct, or blind tendency, which may be infallible and rapid in all its operations, may discover itself at the first appearance of life, and may be independent of all the labour'd deductions of reason. As she has taught us the use of our limbs, without giving us any knowledge of the nerves and muscles by which they are actuated; so she has implanted in us an instinct, which carries forward the thought in a course conformable to that established among external objects, though we be ignorant of the powers and forces on which this regularity depends."

Such a knowledge is quite unnecessary, and therefore causes are no more cognoscible by our intellectual powers than colours by a man born blind: nay, whoever will be at the pains to consider this matter agreeably to the received rules and maxims of logic, will find that necessary connection, or the bond of causation, can no more be the subject of philosophical discussion by man, than the ultimate nature of truth. It is precisely the same absurdity or incongruity, as to propose to examine light with a microscope. Other rational creatures may perceive them as easily as we hear sounds. All that we can say is, that their existence is probable, but by no means certain. Nay, it may be (and we may never know it) that we are not the efficient causes of our own actions, which may be effected by the Deity or by ministering spirits; and this may even be true in the material world. But all this is indifferent to the real occupation of the philosopher, and does not affect either the certainty, the extent, or the utility of the knowledge which he may acquire.

We are now able to appreciate the high pretensions of the philosopher, and his claim to scientific superiority. We now see that this can neither be founded on any scientific superiority of his object, nor of his employment. His object is not causes; and his discoveries are nothing but the discovery of general facts, the discovery of physical laws: and his employment is the same with that of the descriptive historian. He observes and describes with care and accuracy the events of nature; and then he groups them into classes, in consequence of resembling circumstances, detected in the midst of many others which are dissimilar and occasional. By gradually throwing out more circumstances of resemblance, he renders his classes more extensive; and, by carefully marking those circumstances in which the resemblance is observed, he characterises all the different classes; and, by a comparison of these with each other, in respect to the number of resembling circumstances, he distributes his classes according to their generality and subordination; thus exhausting the whole assemblage, and leaving nothing unarranged but accidental varieties. In this procedure it is to be remarked, that every grouping of similar events is, *ipso facto*, discovering a general fact, a physical law; and the expression of this assemblage is the expression of the physical law. And as every observation of this constancy of fact affords an opportunity for exerting the instinctive inference of natural connection between the related subjects, every such observation is the discovery of a power, property, or quality, of natural substance. And from what has been said, this observation of event is all we know of the connection, all we know of the natural power. And when the philosopher proceeds farther to the arrangement of events, according to their various degrees of complication, he is, *ipso facto*, making an arrangement of all natural powers according to their various degrees of subordinate influence. And thus his occupation is perfectly similar to that of the descriptive historian, classification and arrangement; and this constitutes all the science attainable by both.

PHILOSOPHY may therefore be defined, the study of the phenomena of the universe, with a view to discover the general laws which indicate the powers of natural substances, to explain subordinate phenomena, and to improve

43
The perception of this connection a first principle.44.
The object of the philosopher the discovery of laws.

45

View of
Bacon's
Philosophy.

improve art: Or, in compliance with that natural instinct so much spoken of, Philosophy is the study of the phenomena of the universe, with a view to discover their causes, to explain subordinate phenomena, and to improve art.

The task is undoubtedly difficult, and will exercise our noblest powers. The employment is manly in itself, and the result of it important. It therefore justly merits the appellation of *philosophy*, although its objects are nowise different from what occupy the attention of other men.

46
The employment
of the philosopher.

The employment of the philosopher, like that of the natural historian, is threefold; DESCRIPTION, ARRANGEMENT, and REFERENCE; while the objects are not *things* but *events*.

The description, when employed about events, may be more properly termed *history*. A philosophical history of nature consists in a complete or copious enumeration and narration of facts, properly selected, cleared of all unnecessary or extraneous circumstances, and accurately narrated. This constitutes the materials of philosophy. We cannot give a better example of this branch of philosophical occupation than astronomy.

From the beginning of the Alexandrian school to this day, astronomers have been at immense pains in observing the heavenly bodies, in order to detect their true motions. This has been a work of prodigious difficulty: for the appearances are such as might have been exhibited although the real motions had been extremely different. Not that our senses give us false information; but we form hasty, and frequently false judgements, from these informations; and call those things deceptions of sense, which are in fact errors of judgement. But the true motions have at last been discovered, and have been described with such accuracy, that the history may be considered as nearly complete. This is to be found in the usual systems of astronomy, where the tables contain a most accurate and synoptical account of the motion; so that we can tell with precision in what point of the heavens a planet *has been* seen at any instant that can be named.

47
Phenomenology.

Sir Isaac Newton's Optics is such another perfect model of philosophical history, as far as it goes. This part of philosophy may be called PHENOMENOLOGY.

Having in this manner obtained the materials of philosophical description, we must put them into a compendious and perspicuous form, so that a general knowledge of the universe may be easily acquired and firmly retained. This is to be done by classification and arrangement, and this classification must proceed on resemblances *observed* in the events; and the subsequent arrangement must be regulated by the distinctions of which those resemblances are still susceptible. This assemblage of events into groups must be expressed. They are facts; therefore the expression must be propositions. These propositions must be what the logicians call *general* or *abstract propositions*; for they express, not any individual fact of the assemblage, but that circumstance in which they all resemble. Such propositions are the following: Proof is accompanied by belief; kindness is accompanied by gratitude; impulse is accompanied by motion. These are usually called *general facts*; but there are none such; every fact is individual. This language, however inaccurate, is very safe from misconstruction, and we may use it without scruple. These proposi-

48
Investigation.

tions are NATURAL or PHYSICAL LAWS; and then the detecting and marking those resemblances in event, is the investigation of physical laws; and we may denominate this employment of the philosopher INVESTIGATION.

View of
Bacon's
Philosophy.

In the prosecution of this task, it will be found that the similarities of fact are of various extent: and thus we shall form physical laws of various extent; and we shall also find that some are subordinate to others; for the resemblance of a number of facts in one circumstance does not hinder a part of them from also resembling in another circumstance: and thus we shall find subordinations of fact in the same way as of quiescent qualities. And it is found here, as in natural history, that our assemblage of resembling events will be the more extensive as the number of resembling circumstances is smaller; and thus we shall have kingdoms, classes, orders, genera, and species of phenomena, which are expressed by physical laws of all those different ranks.

It has been already observed, that this observation of physical laws is always accompanied by a reference of that uniformity of event to a natural bond of union between the concomitant facts which is conceived by us as the *cause* of this concomitancy; and therefore this procedure of the philosopher is considered as the discovery of those causes, that is, the discovery of those powers of natural substances which constitute their physical relations, and may justly be called their distinguishing *qualities* or *properties*. This view of the matter gives rise to a new nomenclature and language. We give to those powers generic names, such as *sensibility*, *intelligence*, *irritability*, *gravity*, *elasticity*, *fluidity*, *magnetism*, &c. These terms, without exception, mark resembling circumstances of event; and no other definition can be given of them but a description of these circumstances. In a few cases which have been the subjects of more painful or refined discussion, we have proceeded farther in this abbreviation of language.

We have framed the verb "to gravitate," and the verbal noun "gravitation," which purely expresses the fact, the phenomenon; but is conceived to express the *operation* or energy of the cause or natural power. It is of importance to keep in mind this metaphysical remark on these terms; for a want of attention to the pure meaning of the words has frequently occasioned very great mistakes in philosophical science.

49
Aitiology.

We may with propriety call this part of the philosopher's employment AITIOLOGY.

We shall give an instance of its most successful application to the class of events already adduced as an example of philosophic history or phenomenology.

Kepler, a celebrated Prussian astronomer, having maturely considered the phenomena recorded in the tables and observations of his predecessors, discovered, amidst all the varieties of the planetary motions, three circumstances of resemblance, which are now known by the name of *Kepler's laws*.

50
Kepler's
laws an
instance.

1. All the planets describe ellipses, having the sun in one focus.

2. The elliptic areas described by a planet in the different parts of its orbit, are proportional to the times of description.

3. The squares of the periodic times are proportional to the cubes of the mean distances from the sun.

By

View of
Bacon's
Philosophy.

By this observation or discovery, the study of the planetary motions was greatly promoted, and the calculation of their appearances was now made with a facility and an accuracy which surpassed all hopes: for the calculation of the place of a planet at any proposed instant was reduced to the geometrical problem of cutting off an area from an ellipse of known dimensions, which should bear the same proportion to the whole area, as the time for whose duration the motion is required, has to the known time of a complete revolution.

51
Compre-
hended un-
der one
more gene-
ral law,

Long after this discovery of Kepler, Sir Isaac Newton found that these laws of Kepler were only particular cases of a fact or law still more general. He found that the deflections of the planets from uniform rectilinear motion were all directed to the sun; and that the simultaneous deflections were inversely proportional to the squares of the distances from that body.

Thus was established a physical law of vast extent: but further observation showed him, that the motion of every body of the solar system was compounded of an original motion of projection, combined with a deflection towards every other body; and that the simultaneous deflections were proportional to the quantity of matter in the body towards which they were directed, and to the reciprocal of the square of the distance from it. Thus was the law made still more general. He did not stop here. He compared the deflection of the moon in her orbit with the simultaneous deflection of a stone thrown from the hand, and describing a parabola; and he found that they followed the same law, that is, that the deflection of the moon in a second, was to that of the stone in the same time, as the square of the stone's distance from the centre of the earth, to the square of the moon's distance from it. Hence he concluded, that the deflection of a stone from a straight line was just a particular instance of the deflections which took place through the whole solar system.

52
called gra-
vitation.

The deflection of a stone is one of the indications it gives of its being *gravis* or heavy; whence he calls it *gravitation*. He therefore expresses the physical law which obtains through the whole solar system, by saying that "every body *gravitates* to every other body; and the gravitations are proportional to the quantity of matter in that other body, and inversely proportional to the square of the distance from it."

Thus we see how the arrangement of the celestial phenomena terminated in the discovery of physical laws; and that the expression of this arrangement is the law itself.

Since the fall of a heavy body is one instance of the physical law, and since this fall is considered by all as the effect of its *weight*, and this weight is considered as the cause of the fall, the same cause is assigned for all the deflections observed in the solar system; and all the matter in it is found to be under the influence of this cause, or to be heavy; and thus his doctrine has been denominated the *system of universal gravitation*.

Philosophers have gone farther, and have supposed that gravity is a power, property, or quality, residing in all the bodies of the solar system. Sir Isaac Newton does not expressly say so, at least in that work where he gives an account of these discoveries. He contents himself with the immediate consequence of the first axiom in natural philosophy, viz. that every body remains in a state of rest, or of uniform rectilinear motion, unless af-

fectured by some moving force. Since the bodies of the solar system are neither in a state of rest, nor of uniform rectilinear motion, they must be considered as so affected; that is, that there operates on every one of them a moving force, directed towards all the others, and having the proportions observed in the deflection.

View of
Bacon's
Philosophy.

Other philosophers have endeavoured to show, that this general fact, detected by Sir Isaac Newton, is included in another still more general, viz. that every body moves which is impelled by another body in motion. They assert, that all the bodies of the solar system are continually impelled by a fluid which they call *ether*, which is moving in all places, and in all directions, or in circular vortices, and hurries along with it the planets and all heavy bodies. It would seem that the familiarity of motion produced by impulse, at least in those instances in which our own exertions are most employed, has induced philosophers to adopt such notions; perhaps, too, they are influenced by an obscure and indistinct notion affixed to the term *action*, as applied to changes in the material world, and which has given rise to an axiom, "that a body cannot act at a distance, or where it is not;" and thus have thought themselves obliged to look out for an immediate and contiguous agent in all those phenomena.

53
Attempts
to include
this law
under im-
pulse,

But the philosophers who profess to be most scrupulous in their adherence to the rules of philosophic discussion, deny the legitimacy of this pretended investigation of causes, saying that this doctrine is in direct opposition to the procedure of the mind in acquiring the knowledge of causes. Since the *fact* of impulse is not really observed in the celestial deflections, nor in the motions of heavy bodies, the law cannot be *inferred*. They say that it is not even necessary to show that the phenomena of the celestial motions are unlike the phenomena of impulse, although this can be done in the completest manner. It is enough that neither the fluid nor the impulse are observed; and therefore they are in the right when they assert, that there is inherent in, or accompanies all the bodies of the system, a power by which they deflect to one another. See OPTICS.

54
whilst im-
pulse itself
is never ob-
served.

The debate is foreign to our present purpose, which is only to show how the observation and arrangement of phenomena terminates in the discovery of their causes, or the discovery of the powers or properties of natural substances.

This is a task of great difficulty, as it is of great importance. There are two chief causes of this difficulty.

1. In most of the spontaneous phenomena of nature there is a complication of many events, and some of them escape our observation. Attending only to the most obvious or remarkable, we conjoin these only in our imagination, and are apt to think these the concomitant events in nature, the proper indication of the cause, and the subjects of this philosophical relation, and to suppose that they are always conjoined by nature. Thus it was thought that there resided in a vibrating chord a power by which the sensation of sound was excited, or that a chord had a sounding quality. But it appears clearly from observation that there is an inconceivable number of events interposed between the vibration of the chord and the sensitive affection of our ear; and therefore, that sound is not the effect of the vibration of the chord, but of the very last event of this series: and this is com-

55
Causes of
the difficul-
ty of philo-
sophical in-
vestigation.

View of
Bacon's
Philosophy.

pletely demonstrated by showing that the vibration and the sound are *not necessarily* connected, because they are not *always* connected, but require the interposition of air or of some other elastic body.

These observations show the necessity of the most accurate and minute observation of the phenomena, that none of those intermediate events may escape us, and we be thus exposed to the chance of imaginary connections between events which are really far asunder in the procedure of nature. As the study has improved, mistakes of this kind have been corrected; and philosophers are careful to make their trains of events under one name as short as possible. Thus, in medicine, a drug is no longer considered as a *specific* remedy for the disease which is sometimes cured when it has been used, but is denominated by its most immediate operation on the animal frame: it is no longer called a *febrifuge*, but a *sudorific*.

56
Means of
insuring
success.

2. When many natural powers combine their influence in a spontaneous phenomenon of nature, it is frequently very difficult to discover what part of the complicated effect is the effect of each; and to state those circumstances of similarity which are the foundation of a physical law, or intitle us to infer the agency of any natural power. The most likely method for insuring success in such cases is to get rid of this complication of event, by putting the subject into such a situation that the operation of all the known powers of nature shall be suspended, or so modified as we may perfectly understand *their* effects. We can thus appreciate the effects of such as we could neither modify nor suspend, or we can discover the existence of a new law, the operation of a new power.

This is called *making an experiment*; and is, of all, the most effectual way of advancing in the knowledge of nature, and has been called EXPERIMENTAL PHILOSOPHY.

It seems, however, at first sight, in direct opposition to the procedure of nature in forming general laws. These are formed by induction from multitudes of individual facts, and must be affirmed to no greater extent than the induction on which they are founded. Yet it is a matter of fact, a physical law of human thought, that one simple, clear, and unequivocal experiment, gives us the most complete confidence in the truth of a general conclusion from it to every similar case. Whence this anomaly? It is not an anomaly or contradiction of the general maxim of philosophical investigation, but the most refined application of it. There is no law more general than this, that "Nature is constant in all her operations." The judicious and simple form of our experiment insures us (we imagine) in the complete knowledge of all the circumstances of the event. Upon this supposition, and this alone, we consider the experiment as the faithful representative of every possible case of the conjunction. This will be more minutely considered afterwards.

57
A seeming
anomaly
explained.

The last branch of philosophic occupation is the explanation of subordinate phenomena. This is nothing more than the referring any particular phenomenon to that class in which it is included; or, in the language of philosophy, it is the pointing out the general law, or that general fact of which the phenomenon is a particular instance. Thus the feeling of the obligations of virtue is thought to be explained, when it is shown to be a

58
Theory or
explanation
of subordi-
nate pheno-
mena.

particular case of that regard which every person has for his dearest interests. The rise of water in pumps is explained, when we show it to be a particular case of the pressure of fluids, or of the air. The general law under which we show it to be properly arranged is called the PRINCIPLE of the explanation, and the explanation itself is called the THEORY of the phenomenon. Thus Euler's explanation of the lunar irregularities is called a theory of the lunar motions on the principle of gravitation.

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This may be done either in order to advance our own knowledge of nature, or to communicate it to others. If done with the first view, we must examine the phenomenon minutely, and endeavour to detect every circumstance in it, and thus discover all the known laws of nature which concur in its production; we then appreciate the operation of each according to the circumstances of its exertion; we then combine all these, and compare the result with the phenomenon. If they are similar, we have explained the phenomenon. We cannot give a better example than Franklin's explanation of the phenomena of thunder and lightning. See LIGHTNING, and ELECTRICITY *Index*.

If we explain a phenomenon from known principles, we proceed synthetically from the general law already established and *known* to exert its influence in the present instance. We state this influence both in kind and degree according to the circumstances of the case; and having combined them, we compare the result with the phenomenon, and show their agreement, and thus it is explained. Thus, because all the bodies of the solar system mutually gravitate, the moon gravitates to the sun as well as to the earth, and is continually, and in a certain determinate manner, deflected from that path which she would describe did she gravitate only to the earth. Her motion round the earth will be retarded during the first and third quarters of her orbit, and accelerated during the second and fourth. Her orbit and her period will be increased during our winter, and diminished during our summer. Her apogee will advance, and her nodes will recede; and the inclination of her orbit will be greatest when the nodes are in syzige, and least when they are in quadrature. And all these variations will be in certain precise degrees. Then we show that all these things actually obtain in the lunar motions, and they are considered as explained.

This summary account of the object and employment in all philosophical discussion is sufficient for pointing out its place in the circle of the sciences, and will serve to direct us to the proper methods of prosecuting it with success. Events are its object; and they are considered as connected with each other by causation, which may therefore be called the philosophical relation of things. The following may be adopted as the fundamental proposition on which all philosophical discussion proceeds, and under which every philosophical discussion or discovery may be arranged:

"Every change that we observe in the state or condition of things IS CONSIDERED BY US as an effect, indicating the agency, characterising the kind, and determining the degree of its INFERRED cause."

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As thus enounced, this proposition is evidently a physical law of human thought. It may be enounced as a necessary and independent truth, by saying, *every change in the state and condition of things IS AN EFFECT, &c.*

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* *Essays on
the intellec-
tual Powers
of Man.*

And accordingly it has been so enounced by Dr Reid *; and its title to this denomination has been abundantly supported by him. But we have no occasion to consider it as possessing this quality. We are speaking of philosophy, which is something contingent, depending on the existence and constitution of an intellectual, being such as man; and, in conformity to the view which we have endeavoured to give of human knowledge in the subjects of philosophical relation, it is quite sufficient for our purpose that we maintain its title to the rank of an universal law of human thought. This will make it a first principle, even although it may not be a necessary truth.

All the proof necessary for this purpose is universality of fact; and we believe this to be without exception. We are not to expect that all mankind have made, or will ever make, a formal declaration of their opinion; but we may venture to say that all have made it, and continually do make it, virtually. What have the philosophers of all ages been employed about but the discovery of the causes of those changes that are incessantly going on? *Nil turpius physico (says Cicero) quam ferri sine causâ quidquam dicere.* Human curiosity has been directed to nothing so powerfully and so constantly as to this. Many absurd causes have been assigned for the phenomena of the universe; but no set of men have ever said that they happened without a cause. This is so repugnant to all our propensities and instincts, that even the atheistical sect, who, of all others, would have profited most by the doctrine, have never thought of advancing it. To avoid so shocking an absurdity, they have rather allowed that chance, that the concurrence of atoms, are the causes of the beautiful arrangements of nature. The thoughtless vulgar are no less solicitous than the philosophers to discover the cause of things; and the poet expresses the natural and instinctive passion of all men, when he says,

Felix qui potuit rerum cognoscere causas.

And this anxiety is not to nourish, but to get rid of superstitious fears: for thus

— *metus omnes, et inexorabile fatum
Subiecit pedibus, strepitumque Acherontis avari.*

Had men never speculated, their conduct alone gives sufficient evidence of the universality of the opinion. The whole conduct of man is regulated by it, nay almost wholly proceeds upon it, in the most important matters, and where experience seems to leave us in doubt: and to act otherwise, as if any thing whatever happened without a cause, would be a declaration of insanity. Dr Reid has beautifully illustrated this truth, by observing, that even a child will laugh at you if you try to persuade him that the top, which he misses from the place where he left it, was taken away by nobody. You may persuade him that it was taken away by a fairy or a spirit; but he believes no more about this nobody, than the master of the house when he is told that nobody was the author of any piece of theft or mischief. What opinion would be formed, says Dr Reid, of the intellects of the jurymen, on a trial for murder by persons unknown, who should say that the fractured skull, the watch and money gone, and other like circumstances, might possibly have no cause? he would be pronounced insane or corrupted

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We believe that Mr Hume is the first author who has ventured to call the truth of this opinion in question; and even he does it only in the way of mere possibility. He acknowledges the *generality* of the opinion; and he only objects to the foundation of this generality: and he objects to it merely because it does not quadrate with his theory of belief; and therefore it *may* happen that some men may have no such opinion. But it must be observed on this occasion, that the opinion of a philosopher is of no greater weight in a case like this than that of a ploughboy. If it be a first principle, directing the opinions and actions of all, it must operate on the minds of all. The philosopher is the only person who may chance to be without it: for it requires much labour, and long habits resolutely maintained, to warp our natural sentiments; and experience shows us that they may be warped if we are at sufficient pains. It is also worthy of remark, that this philosopher seems as much under the influence of this law as ordinary mortals. It is only when he is aware of its not tallying with his other doctrines that his scruples appear. Observe how he speaks when off his guard: "As to those impressions which arise from the senses, their ultimate cause is, in my opinion, perfectly inexplicable by human reason; and it will always be impossible to decide with certainty whether they arise immediately from the object, are produced by the creative power of the mind, or are derived from the Author of our being."

Among these alternatives he never thought of their not being derived from any cause.

But it is not enough to show that this is a physical law of the human mind: we have assumed it as a first principle, the foundation of a whole science; therefore not included in or derived from any thing more general. Mr Hume's endeavours to prove that it is not a necessary truth, show with sufficient evidence that most attempts to derive it in the way of argument are *petitiones principii*; a thing very commonly met with in all attempts to prove first principles. It cannot be proved by induction of facts that every event has a cause, because induction always supposes an *observed fact* or event. Now in by far the greatest number of events the causes are unknown. Perhaps in no event what-

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ever do we know the real cause, or that power or energy which, without any intervention, produces the effect. No man can say, that in the simplest event which he ever observed, he was fully apprised of every circumstance which concurred to its production. We suppose that no event in nature can be adduced more simple than the motion of a suspended glass ball when gently struck by another glass ball; and we imagine that most of our readers will say that he perfectly sees every thing which happens in this phenomenon. We believe, too, that most of our readers are of opinion that a body is never put in motion but by the impulse of another, except in the cases of animal motion; and that they are disposed to imagine that magnets put iron in motion, and that an electrified body moves another by means of an interposed though invisible fluid somehow circulating round them. Now we must inform such readers, that unless the stroke has been very smart, so smart indeed as to shatter the glass balls, the motion of the suspended ball was produced without impulse: that is, the two balls were not in contact during the stroke; and the distance between them was not less than the

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9000th part of an inch, and probably much greater. We must say farther, than it is not certain that even the most violent stroke, such as would shatter them to pieces, is enough to bring them into real contact. The proofs of this singular position are too long for this place; but the evidence will be sufficiently seen by consulting the article OPTICS.

Unless, therefore, our readers are willing to allow that the suspended ball was put in motion by a repulsive force inherent in one or both balls, they must acknowledge that they *do not* fully know all the circumstances of this so simple phenomenon, or all the train of events which happen in it; and therefore they are reduced to the necessity of *supposing*, although they do not see it, an intervening fluid or matter, by the immediate action of whose *adjoining* particles the motion is produced.

This being the case in the simplest phenomenon that we can pitch upon, what shall we say of the numberless multitudes which are incomparably more complex: Must we not acknowledge that the efficient causes, even in the vulgar sense of the word, the immediately preceding events, are unknown, because the conjunctions are not observed? and therefore it cannot be said that it is from experimental induction that this truth gains universal belief. Experience, so far from supporting it as a direct proof, seems rather the strongest argument against it; for we have no experiment of unquestionable authority but the narrow circle of our own power exerted on our thoughts and actions. And even here there are perhaps cases of change where we cannot say with certainty that we perceive the efficient cause.

Nothing seems to remain, therefore, but to allow that this physical law of human judgement is instinctive, a constituent of the human soul, a first principle; and incapable of any other proof than the appeal to the feelings of every man.

Simply to say, that every change is considered as an effect, is not giving the whole characters of this physical law. The cause is not always, perhaps never, *observed*, but is *inferred* from the phenomena. The inference is therefore in every instance dependant on the phenomenon. The phenomenon is to us the language of nature: It is therefore the sole indication of the cause and of its agency: it is therefore the indication of the very cause, and of no other. The observed change therefore characterises the cause, and marks its kind. This is confirmed by every word of philosophical language, where, as has already been observed, the names of the inferred powers of nature are nothing but either abbreviated descriptions of the phenomena, or terms which are defined solely by such descriptions. In like manner, the phenomenon determines the cause in a *particular degree*, and in no other; and we have no immediate measure of the degree of the cause but the phenomenon itself. We take many measures of the cause, it is true; but on examination they will be found not to be immediate measures of the cause, but of the effect. Assuming gravitation as the cause of the planetary deviations from uniform rectilinear motion, we say that the gravitation of the moon is but $\frac{1}{1000000}$ th part of the gravitation of a stone thrown from the hand: but we say this only from observing that the deflection of the stone is 3600 times greater than the simultaneous deflection of the moon. In short, our whole knowledge of the cause is not only *founded* on our knowledge of the phenomenon, but *it is the same*. This will be found a

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remark of immense consequence in the prosecution of philosophical researches; and a strict attention to it will not only guard us against a thousand mistakes into which the reasoning pride of man would continually lead us, but will also enable us fully to detect many egregious and fatal blunders made in consequence of this philosophical vanity. Nothing can be more evident than that whenever we are puzzled, it would be folly to continue groping among those obscure beings called *causes*, when we have their prototypes, the phenomena themselves, in our hands.

Such is the account which may be given of philosophy, the study of the works of God, as related by causation. It is of vast extent, reaching from an atom to the glorious Author of the Universe, and contemplating the whole connected chain of intelligent, sensitive, and inanimate beings. The philosopher makes use of the descriptions and arrangements of the natural historian as of mighty use to himself in the beginning of his career; confiding in the uniformity of nature, and expecting that similarity in the quiescent properties of things will be accompanied by some resemblances in those more important properties which constitute their mutual dependences, linking them together in a great and endlessly ramified chain of events.

We have endeavoured to ascertain with precision the peculiar province of philosophy, both by means of its object and its mode of procedure. After this it will not require many words to point out the methods for prosecuting the study with expedition and with success. The rules of philosophizing, which Newton premises to his account of the planetary motions, which he so scrupulously followed, and with a success which gives them great authority, are all in strict conformity to the view we have now given of the subject.

The chief rule is, that similar causes are to be assigned to similar phenomena. This is indeed the source of all our knowledge of connected nature; and without it the universe would only present to us an incomprehensible chaos. It is by no means, however, necessary to enjoin this as a maxim for our procedure: it is an instinctive propensity of the human mind. It is absolutely necessary, on the contrary, to caution us in the application of this propensity. We must be extremely confident in the certainty of the resemblance before we venture to make any inference. We are prone to reason from analogy: the very employment is agreeable; and we are ever disposed to embrace opportunities of engaging in it. For this reason we are satisfied with very slight resemblances, and eagerly run over the consequences, as if the resemblances were complete; and our researches frequently terminate in falsehood.

This propensity to analogical reasoning is aided by another equally strong, and equally useful, when properly directed; we mean the propensity to form general laws: it is in fact a propensity to discover *causes*, which is equivalent to the establishing of general laws. It appears in another form, and is called a love of or taste for simplicity; and this is encouraged or justified as agreeable to the uniformity and simplicity of nature. "Natura semper sibi similis et consona," says Newton; "Frustra fit per plura, quod fieri potest per pauciora," says another. The beautiful, the wise economy of nature, are phrases in every body's mouth; and Newton enjoins us to adopt no more causes than are sufficient to explain

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explain the phenomena. All this is very well, and is true in its own degree; but it is too frequently the subterfuge of human vanity and self-love. This inordinate admiration of the economy and simplicity of nature is generally conjoined with a manifest love of system, and with the actual production of some new system, where from one general principle some extensive theory or explanation is deduced and offered to the world. The author sees a sort of resemblance between a certain series of phenomena and the consequences of some principle, and thinks the principle adequate to their explanation. Then, on the authority of the acknowledged simplicity of nature, he roundly excludes all other principles of explanation; because, says he, this principle is sufficient "et frustra fit per plura," &c. We could point out many instances of this kind in the writings of perhaps the first mathematician and the poorest philosopher of this century; where extensive theories are thus cavalierly exhibited, which a few years examination have shown to be nothing but analogies, indistinctly observed, and, what is worse, inaccurately applied.

To regulate these hazardous propensities, and keep philosophers in the right path, Newton inculcates another rule, or rather gives a modification of this injunction of simplicity. He enjoins, that no cause shall be admitted but what is real. His words are, that *no causes shall be admitted but such as are true, and sufficient to account for the phenomena.* We apprehend that the meaning of this rule has been mistaken by many philosophers, who imagine that by *true* he means causes which really exist in nature, and are not mere creatures of the imagination. We have met with some who would boggle at the doctrines of Aristotle respecting the planetary motions, viz. that they are carried along by conducting intelligent minds, because we know of *none such* in the universe; and who would nevertheless think the doctrine of the Cartesian vortices deserving of at least an examination, because we see such vortices exist, and produce effects which have some resemblance to the planetary motions, and have justly rejected them, *solely* because this resemblance has been very imperfect. We apprehend Newton's meaning by these words is, that no cause of any event shall be admitted, or even considered, which we *do not know* to be actually concurring or exerting some influence in that *very event*. If this be his meaning, he would reject the Cartesian vortices, and the conducting spirits of Aristotle for one and the same reason; not because they were not adequate to the explanation, nor because such causes do not exist in nature, but because we did not *see them* anyhow concerned in the phenomenon under consideration. We neither see a spirit nor a vortex, and therefore need not trouble ourselves with enquiring what effects they would produce. Now we know that this was his very conduct, and what has distinguished him from all philosophers who preceded him, though many, by following his example, have also been rewarded by similar success. This has procured to Newton the character of the *modest* philosopher; and modest his procedure may, for distinction's sake, be called, because the contrary procedure of others did not originate so much from ignorance as from vanity. Newton's conductor in this was not modesty, but sagacity, prudence, caution, and to say it purely, it was sound judgement.

For the bonds of nature, the supposed philosophical

causes are not *observed*; they are *inferred* from the phenomena. When two substances are observed, and only when they are observed, to be connected in any series of events, we *infer* that they are connected by a natural power: but when one of the substances is not seen, but fancied, no law of human thought produces any inference whatever. For this reason alone Newton stopped short at the last FACT which he could discover in the solar system, that all bodies were deflected to all other bodies, according to certain regulations of distance and quantity of matter. When told that he had done nothing in philosophy, that he had discovered no cause, and that to merit any praise he must show how this deflection was produced;—he said, that he knew no more than he had told them; that he saw nothing causing this deflection; and was contented with having described it so exactly, that a good mathematician could now make tables of the planetary motions as accurate as he pleased, and with hoping in a few years to have every purpose of navigation and of philosophical curiosity completely answered; and he was not disappointed. And when philosophers on all sides were contriving hypothetical fluids and vortices which would produce these deflections, he contented himself with showing the total inconsistency of these explanations with the mechanical principles acknowledged by their authors; showing that they had transgressed both parts of his rule, their causes neither being real nor sufficient for explaining the phenomena. A cause is sufficient for explaining a phenomenon only when its legitimate consequences are perfectly agreeable to these phenomena.

Newton's discoveries remain without any diminution or change: no philosopher has yet advanced a step further.

But let not the authority, or even the success, of Newton be our guide. Is his rule founded in reason? It surely is. For if philosophy be only the interpretation of nature's language, the inference of causes from the phenomena, a fancied or hypothetical phenomenon can produce nothing but a fanciful cause, and can make no addition to our knowledge of real nature.

All hypotheses therefore must be banished from philosophical discussion as frivolous and useless, administering to vanity alone. As the explanation of any appearance is nothing but the pointing out the general fact, of which this is a particular instance, a hypothesis can give no explanation: knowing nothing of cause and effect but the conjunction of two events, we see nothing of causation where one of the events is hypothetical. Although all the legitimate consequences of a hypothetical principle should be perfectly similar to the phenomenon, it is extremely dangerous to assume this principle as the real cause. It is illogical to make use of the economy of nature as an argument for the truth of any hypothesis: for if true, it is a physical truth, a matter of fact, and true only to the extent in which it is observed, and we are not entitled to say that it is so one step farther; therefore not in *this case till it be observed*. But the proposition that nature is so economical is false; and it is astonishing that it has been so lazily acquiesced in by the readers of hypotheses: for it is not the authors who are deceived by it, they are generally led by their own vanity. Nothing is more observable than the prodigious variety of nature. That the same phenomena may be produced by different means is well known to the astro-

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nomers, who must all grant, that the appearances of motion will be precisely the same whether the earth moves round the sun like the other planets, or whether the sun with his attendant planets moves round the earth; and that the demonstration of the first opinion is had from a fact totally unconnected with all the deflections or even with their causes: for it may be asserted, that Dr Bradley's discovery of the aberration of the fixed stars, in consequence of the progressive motion of light, was the first thing which put the Copernican system beyond question; and even this is still capable of being explained in another way. The Author of Nature seems to delight in variety; and there cannot be named a single purpose on which the most inconceivable fertility in resource is not observed. It is the most delightful occupation of the curious mind and the sensible heart to contemplate the various contrivances of nature in accomplishing similar ends.

As a principle therefore on which to found any maxim of philosophical procedure, this is not only injudicious, because imprudent and apt to mislead, but as false, and almost sure to mislead. In conformity to this observation, it must be added, that nothing has done so much harm in philosophy as the introduction of hypotheses.

Authors have commonly been satisfied with very slight resemblances, and readers are easily misled by the appearances of reasoning which these resemblances have countenanced. The ancients, and above all Aristotle, were much given to this mode of explanation, and have filled philosophy with absurdities. The slightest resemblances were with them sufficient foundations of theories. It has been by very slow degrees that men have learned caution in this respect; and we are sorry to say that we are not yet cured of the disease of hypothetical systematizing, and to see attempts made by ingenious men to bring the frivolous theories of antiquity again into credit. Nay, modern philosophers even of the greatest name are by no means exempted from the reproach of hypothetical theories. Their writings abound in ethers, nervous fluids, animal spirits, vortices, vibrations, and other invisible agents. We may affirm that all these attempts may be shown to be either unintelligible, fruitless, or false. Either the hypothesis has been such that no consequence can be distinctly drawn from it, on account of its obscurity and total want of resemblance to any thing we know; or the just and legitimate consequences of the hypothesis are inconsistent with the phe-

nomena (N). This is remarkably the case in the hypotheses which have been introduced for the explanation of the mechanical phenomena of the universe. These can be examined by accurate science, and the consequences compared without any mistake; and nothing else but a perfect agreement should induce us even to listen to any hypothesis whatever.

It may here be asked, Whether, in the case of the most perfect agreement, after the most extensive comparison, the hypothesis should be admitted? We believe that this must be left to the feelings of the mind. When the belief is irresistible, we can reason no more. But as there is no impossibility of as perfect an agreement with some other hypothesis, it is evident that it does not convey an irrefragable title to our hypothesis. It is said, that such an agreement authorises the reception of the hypothetical theory in the same manner as we *must* admit that to be the *true* cypher of a letter which will make perfect sense of it. But this is not true: in decyphering a letter we know the sounds which *must* be represented by the characters, and that they are really the constituents of speech: but in hypothetical explanations the first principle is not known to exist; nay, it is possible to make two cyphers, each of which shall give a meaning to the letter. Instances of this are to be seen in treatises on the art of decyphering; and there has been lately discovered a national character (the *ogam* discovered in Ireland) which has this property.

We conclude our criticism on hypothetical explanations with this observation, that it is *impossible* that they can give any addition of knowledge. In every hypothesis we thrust in an intermediate event between the phenomenon and some general law; and this event is not seen, but supposed. Therefore, according to the true maxims of philosophical investigation, we give no explanation; for we are not by this means enabled to assign the general law in which this particular phenomenon is included: nay, the hypothesis makes no addition to our list of general laws; for our hypotheses must be *selected*, in order to tally with all the phenomena. The hypothesis therefore is understood only *by* and *in* the phenomena; and it must not be made more general than the phenomena themselves. The hypothesis gives no generalisation of facts. Its very application is founded on a great coincidence of facts; and the hypothetical fact is thrust in between two which we really observe to be united by nature. The applicability therefore of the hypothesis

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(N) It has often been matter of amusement to us to examine the hypothetical theories of ingenious men, and to observe the power of nature even when we are transgressing her commands, *Naturam expellat furca, tamen usque revertitur*. The hypothesis of an ingenious man is framed in perfect conformity to nature's dictates: for you will find that the hypothetical cause is touched and retouched, like the first sitting of a picture, till it is made to resemble the phenomena, and the cause is still inferred, nay explained, in spite of all his ingenuity, from the phenomenon; and then, instead of desiring the spectators to pay him his due praise, by saying that the picture is like the man, he insists that they shall say, what gives him no credit, that the man is like the picture. But alas! this is seldom the case: The picture is generally an anamorphosis, unlike any thing extant in nature, and having parts totally incongruous. We have seen such pictures, where a wood is standing on the sea, and an eye is on the end of an elephant's trunk; and yet when this was viewed through a proper glass, the wood became an eyebrow to the eye, and the proboscis was a very pretty ringlet of hair. We beg indulgence for this piece of levity, because it is a most apposite illustration of a hypothetical theory. The resemblance between the principle and phenomenon is true only in detached unconnected scraps, and the principle itself is an incongruous patchwork. But by a perversion of the rules of logic, all these inconsistencies are put out of view, and the explanation is something like the phenomenon.

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hypothesis is not more extensive than the similarity of facts which we observe, and the hypothetical law is not more general than the observed law. Let us then throw away entirely the hypothetical law, and insert the observed one in our list of general laws: it will be in different language from the hypothetical law, but it will express the same facts in nature.

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On what occasions they may be useful.

It is in experimental philosophy alone that hypotheses can have any just claim to admission; and here they are not admitted as explanations, but as conjectures serving to direct our line of experiments.

Effects only appear; and by their appearance, and the previous information of experience, causes are immediately ascertained by the perfect similarity of the whole train of events to other trains formerly observed: Or they are suggested by more imperfect resemblances of the phenomena; and these suggestions are made with stronger or fainter evidence, according as the resemblance is more or less perfect. These suggestions do not amount to a confidential inference, and only raise a conjecture. Wishing to verify or overturn this conjecture, we have recourse to experiment; and we put the subject under consideration in such a situation, that we can say what will be the effect of the conjectural cause if real. If this tallies with the appearance, our conjecture has more probability of truth, and we vary the situation, which will produce a new set of effects of the conjectured cause, and so on. It is evident that the probability of our conjecture will increase with the increase of the conformity of the legitimate effects of the supposed cause with the phenomena, and that it will be entirely destroyed by one disagreement. In this way conjectures have their great use, and are the ordinary means by which experimental philosophy is improved. But conjectural systems are worse than nonsense, filling the mind with false notions of nature, and generally leading us into a course of improper conduct when they become principles of action. This is acknowledged even by the abettors of hypothetical systems themselves, when employed in overturning those of their predecessors, and establishing their own: witness the successive maintainers of the many hypothetical systems in medicine, which have had their short-lived course within these two last centuries.

Let every person therefore who calls himself a philosopher resolutely determine to reject all temptations to this kind of system-making, and let him never consider any composition of this kind as any thing better than the amusement of an idle hour.

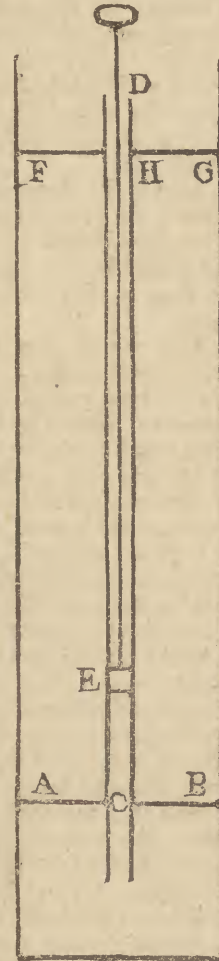
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True mode of philosophical procedure.

After these observations, it cannot require much discussion to mark the mode of procedure which will insure progress in all philosophical investigations.

The sphere of our intuitive knowledge is very limited; and we must be indebted for the greatest part of our intellectual attainments to our rational powers, and it must be deductive. In the spontaneous phenomena of nature, whether of mind or body, it seldom happens that the energy of that natural power, which is the principle of explanation, is so immediately connected with the phenomenon that we see the connection at once. Its exertions are frequently concealed, and in all cases modified, by the joint exertions of other natural powers: the particular exertion of each must be considered apart, and their mutual connection traced out. It is only in this way that we can discover the perhaps long

train of intermediate operations, and also see in what manner and degree the real principle of explanation concurs in the ostensible process of nature.

In all such cases it is evident that our investigation (and investigation it most strictly is) must proceed by steps, conducted by the sure hand of logical method. To take an instance from the material world, let us listen to Galileo while he is teaching his friends the cause of the rise of water in a pump. He says that it is owing to the pressure of the air. This is his principle; and he announces it in all its extent. All matter, says he, is heavy, and in particular air is heavy. He then points out the connection of this general principle with the phenomenon. Air being heavy, it must be supported; it must lie and press on what supports it: it must press on the surface AB of the water in the cistern surrounding the pipe CD of the pump; and also on the water C within this pipe. He then takes notice of another general principle which exerts its subordinate influence in this process. Water is a fluid; a fluid is a body whose parts yield to the smallest impression; and, by yielding, are easily moved among themselves: and no little parcel of the fluid can remain at rest unless it be equally pressed in every direction, but will recede from that side where it sustains the greatest pressure. In consequence of this fluidity, known to be a property of water, if any part of it is pressed, the pressure is propagated through the whole; and if not resisted on every side, the water will move to that side where the propagated pressure is not resisted. All these subordinate or collateral propositions are supposed to be previously demonstrated or allowed. Water therefore must yield to the pressure of the air unless pressed by it on every side, and must move to that side where it is not withheld by some opposite pressure. He then proceeds to show, from the structure of the pump, that there is no opposing pressure on the water in the inside of the pump. "For (says he) suppose the piston thrust down till it touches the surface of the water in the pipe; suppose the piston now drawn up by a power sufficient to lift it, and all the air incumbent on it; and suppose it drawn up a foot or a fathom—there remains nothing now (says he) that I know of, to press on the surface of the water. In short (says he), gentlemen, it appears to me, that the water in the pump is in the same situation that it would be in were there no air at all, but water poured into the cistern to a height AF; such, that the column of water FABG presses on the surface AB as much as the air does. Now in this case we know that the water at C is pressed up-



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wards with a force equal to the weight of a column of water, having the section of the pipe for its base and CH for its height. The water below C therefore will be pressed up into the pipe CD, and will rise to G, so that it is on a level with the external water FG; that is, it will rise to H. This is a necessary consequence of the weight and pressure of the incumbent column FABG, and the fluidity of the water in the cistern. Consequences perfectly similar must necessarily follow from the weight and pressure of the air; and therefore on drawing up the piston from the surface C of the water, with which it was in contact, the water must follow it till it attain that height which will make its own weight a balance for the pressure of the circumambient air. Accordingly, gentlemen, the Italian plumbers inform me, that a pump will not raise water quite fifty palms; and from their information I conclude, that a pillar of water fifty palms high is somewhat heavier than a pillar of air of the same base, and reaching to the top of the atmosphere."

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The syn-
thetic me-
thod.

This is the phenomenon explained. The rise of the water in the pump is shown to be a particular case of the general fact in hydrostatics, that fluids in communicating vessels will stand at heights which are inversely as their densities, or that columns of equal weights are in equilibrio.

This way of proceeding is called arguing *à priori*, the synthetic method. It is founded on just principles; and the great progress which we have made in the mathematical sciences by this mode of reasoning shows to what length it may be carried with irresistible evidence. It has long been considered as the only inlet to true knowledge; and nothing was allowed to be known with certainty which could not be demonstrated in this way to be true. Accordingly logic, or the art of reasoning, which was also called the art of discovering truth, was nothing but a set of rules for successfully conducting this mode of argument.

Under the direction of this infallible guide, it is not surely unreasonable to expect that philosophy has made sure progress towards perfection; and as we know that the brightest geniuses of Athens and of Rome were for ages solely occupied in philosophical researches in every path of human knowledge, it is equally reasonable to suppose that the progress has not only been sure but great. We have seen that the explanation of an appearance in nature is nothing but the arrangement of it into that general class in which it is comprehended. The class has its distinguishing mark, which, when it is found in the phenomenon under consideration, fixes it in its class, there to remain for ever an addition to our stock of knowledge. Nothing can be lost any other way but by forgetting it; and the doctrines of philosophers must be stable like the laws of nature.

We have seen, however, that the very reverse of all this is the case; that philosophy has but very lately emerged from worse than total darkness and ignorance; that what passed under the name of philosophy was nothing but systems of errors (if systems they could be called), which were termed doctrines, delivered with the most imposing apparatus of logical demonstration, but belied in almost every instance by experience, and affording us no assistance in the application of the powers of nature to the purposes of life. Nor will this excite much wonder in the mind of the enlightened reader of

the present day, who reflects on the use that in this dialectic process was made of the *categories*, and the method in which those categories were formed. From first principles so vague in themselves, and so gratuitously assumed, ingenious men might deduce many different conclusions all equally erroneous: and that this was actually done, no surer evidence can be given, than that hardly a lifetime elapsed in which the whole system of doctrines which had captivated the minds of the most penetrating, have been oftener than once exploded and overturned by another system, which flourished for a while, and then was supplanted by a third which shared the same fate. Here was an infallible proof of their error, for instability is incompatible with truth.

It is allowed by all that this has been the case in those branches of study at least which contemplate the philosophical relations of the material world, in astronomy, in mechanical philosophy, in chemistry, in physiology, in medicine, in agriculture. It is also acknowledged, that in the course of less than two centuries back we have acquired much knowledge on these very subjects, call it philosophy, or by what name you will, so much more conformable to the natural course of things, that the deductions made from it by the same rules of the synthetic method are more conformable to fact, and therefore better fitted to direct our conduct and improve our powers. It is also certain that these bodies of doctrine which go by the name of philosophical systems, have much more stability than in ancient times; and though sometimes in part superseded, are seldom or never wholly exploded.

This cannot perhaps be affirmed with equal confidence with respect to those speculations which have our intellect or propensities for their object: and we have not perhaps attained such a representation of human nature as will bear comparison with the original; nor will the legitimate deductions from such doctrines be of much more service to us for directing our conduct than those of ancient times: and while we observe this difference between these two general classes of speculations, we may remark, that it is conjoined with a difference in the manner of conducting the study. We have proceeded in the old Aristotelian method when investigating the nature of mind; but we see the material philosophers running about, passing much of their time away from books in the shop of the artisan, or in the open fields engaged in observation, labouring with their hands, and busy with experiments. But the speculatist on the intellect and the active powers of the human soul seems unwilling to be indebted to any thing but his own ingenuity, and his labours are confined to the closet. In the first class, we have met with something like success, and we have improved many arts: in the other, it is to be feared that we are not much wiser, or better, or happier, for all our philosophic attainments.

Here, therefore, must surely have been some great, some fatal mistake. There has indeed been a material defect in our mode of procedure, in the employment of this method of reasoning as an inlet to truth. The fact is, that philosophers have totally mistaken the road of discovery, and have pretended to set out in their investigation from the very point where this journey should have terminated.

The Aristotelian logic, the syllogistic art, that art so much boasted of as the only inlet to true knowledge, the

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No inlet to

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Philosophy.72
But the
art of communicating
knowledge

the only means of discovery, is in direct opposition to the ordinary procedure of nature, by which we every day, and in every action of our lives, acquire knowledge and discover truth. It is not the art of discovering truth, it is the art of communicating knowledge, and of detecting error: it is nothing more than the application of this maxim, 'whatever is true of a whole class of objects, is true of each individual of that class.' This is not a just account of the art of discovering truth, nor is it a complete account of the art of reasoning. Reasoning is the producing belief; and whatever mode of argumentation invariably and irrefutably produces belief, is reasoning. The ancient logic supposes that all the first principles are already known, and that nothing is wanted but the application of them to particular facts. But were this true, the application of them, as we have already observed, can hardly be called a discovery; but it is not true; and the fact is, that the first principles are generally the chief objects of our research, and that they have come into view only now and then as it were by accident, and never by the labour of the logician. He indeed can tell us whether we have been mistaken; for if our general principle be true, it must influence every particular case. If, therefore, it be false in any one of these, it is not a true principle. And it is here that we discover the source of that fluctuation which is so much complained of in philosophy. The authors of systems give a set of consecutive propositions logically deduced from a first principle, which has been hastily adopted, and has no foundation in nature. This does not hinder the amusement of framing a system from it, nor this system from pleasing by its symmetry; and it takes a run: but when some officious follower thinks of making some use of it, which requires the comparison with experience and observation, they are found totally unlike, and the whole fabric must be abandoned as unfound: and thus the successive systems were continually pushing out their predecessors, and presently met with the same treatment.

How was this to be remedied? The ratiocination was seldom egregiously wrong; the syllogistic art had ere now attained a degree of perfection which left little room for improvement, and was so familiarly understood by the philosophical practitioners, that they seldom committed any great blunders. Must we examine the first principles? This was a task quite new in science; and there were hardly any rules in the received systems of logic to direct us to the successful performance of it. Aristotle, the sagacious inventor of those rules, had not totally omitted it; but in the fervour of philosophic speculation he had made little use of them. His fertile genius never was at a loss for first principles, which answered the purpose of verbal disquisition without much risk of being belied on account of its dissimilitude to nature; for there was frequently no prototype with which his systematic doctrine could be compared. His enthusiastic followers found abundant amusement in following his example; and philosophy, no longer in the hands of men acquainted with the world, conversant in the great book of nature, was now confined almost entirely to reclude monks, equally ignorant of men and of things. But curiosity was awakened, and the men of genius were fretted as well as disgusted with the disquisitions of the schools, which one moment raised expectations by

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the symmetry of composition, and the next moment blafed them by their inconsistency with experience.

They saw that the best way was to begin *de novo*, to throw away the first principles altogether, without exception or examination, and endeavour to find out new ones, which should stand the test of logic; that is, should in every case be agreeable to fact.

Philosophers began to reflect, that under the untaught tuition of kind nature we have acquired much useful knowledge. It is therefore highly probable, that her method is the most proper for acquiring knowledge, and that by imitating her manner we shall have the like success. We are too apt to slight the occupations of children, whom we may observe continually busy turning every thing over and over, putting them into every situation, and at every distance. We excuse it, saying that it is an innocent amusement; but we should say with an ingenious philosopher (Dr Reid), that they are most seriously and rationally employed: they are acquiring the habits of observation; and by merely indulging an undetermined curiosity, they are making themselves acquainted with surrounding objects: they are struck by similitudes, and amused with mere classification. If some new effect occurs from any of their little plays, they are eager to repeat it. When a child has for the first time tumbled a spoon from the table, and is pleased with its jingling noise on the floor, if another lie within its reach, it is fure to share the same fate. If the child be indulged in this diversion, it will repeat it with greediness that deserves our attention. The very first eager repetition shows a confidence in the constancy of natural operations, which we can hardly ascribe wholly to experience; and its keenness to repeat the experiment, shows the interest which it takes in the exercise of this most useful propensity. It is beginning the study of nature; and its occupation is the same with that of a Newton computing the motions of the moon by his sublime theory, and comparing his calculus with observation. The child and the philosopher are equally employed in the contemplation of a similarity of event, and are anxious that this similarity shall return. The child, it is true, thinks not of this abstract object of contemplation, but throws down the spoon again to have the pleasure of hearing it jingle. The philosopher suspects that the conjunction of events is the consequence of a general law of nature, and tries an experiment where this conjunction recurs. The child is happy, and eager to enjoy a pleasure which to us appears highly frivolous; but it has the same foundation with the pleasure of the philosopher, who rejoices in the success of his experiment: and the fact, formerly a trifle to both, now acquires importance. Both go on repeating the experiment, till the fact ceases to be a novelty to either: the child is satisfied, and the philosopher has now established a new law of nature.

Such (says this amiable philosopher) is the education of kind nature, who from the beginning to the end of our lives makes the play of her scholars their most instructive lessons, and has implanted in our mind the curiosity and the inductive propensity by which we are enabled and disposed to learn them. The exercise of this inductive principle, by which nature prompts us to infer general laws from the observation of particular facts, gives us a species of logic new in the schools, but old

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Bacon's
Philosophy.73
The method of induction pointed out by nature.

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Philosophy

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Is a just
logic.

as human nature. It is certainly a method of discovery; for by these means general principles, formerly unknown, have come into view.

It is a just and rational logic; for it is founded on, and indeed is only the habitual application of, this maxim, "That whatever is true with respect to every individual of a class of events, is true of the whole class." This is just the inverse of the maxim on which the Aristotelian logic wholly proceeds, and is of equal authority in the court of reason. Indeed the expression of the general law is only the abbreviated expression of every particular instance.

This new logic, therefore, or the logic of induction, must not be considered as subordinate to the old, or founded on it. See LOGIC, Part III. chap. 5. In fact, the use and legitimacy of the Aristotelian logic is founded on the inductive,

All animals are mortal;
All men are animals; therefore
All men are mortal.

This is no argument to any person who chooses to deny the mortality of man; even although he acknowledges his animal nature, he will deny the major proposition.

It is beside our purpose to show, how a point so general, so congenial to man, and so familiar, remained so long unnoticed, although the disposition is curious and satisfactory. It was not till within these two centuries that the increasing demand for practical knowledge, particularly in the arts, made inquisitive men see how useless and insufficient was the learning of the schools in any road of investigation which was connected with life and business; and observe, that society had received useful information chiefly from persons actually engaged in the arts which the speculatists were endeavouring to illustrate; and that this knowledge consisted chiefly of experiments and observations, the only contributions which their authors could make to science.

The *Novum Organum* of Bacon, which points out the true method of forming a body of real and useful knowledge, namely, the study of nature in the way of description, observation, and experiment, is undoubtedly the noblest present that science ever received. It may be considered as the grammar of nature's language, and is a counter-part to the logic of Aristotle; not exploding it, but making it effectual.

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Is chief
rule

As the logic of Aristotle had its rules, so has the Baconian or inductive; and this work, the *Novum Organum Scientiarum*, contains them all. The chief rule, and indeed the rule from which all the rest are but derivations, is, that "the induction of particulars must be carried as far as the general affirmation which is deduced from them." If this be not attended to, the mind of man, which from his earliest years shows great eagerness in searching for first principles, will frequently ascribe to the operation of a general principle events which are merely accidental. Hence the popular belief in omens, palmistry, and all kinds of fortune-telling.

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Is for disco-
vering ge-
neral prin-
ciples,

This rule must evidently give a new turn to the whole track of philosophical investigation. In order to discover first principles, we must make extensive and accurate observations, so as to have copious inductions of facts, that we may not be deceived as to the extent of the principle inferred from them. We must extend our acquaintance with the phenomena, paying a minute at-

tention to what is going on all around us; and we must study nature, not shut up in our closet drawing the picture from our own fancy, but in the world, copying our lines from her own features.

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Bacon's
Philosophy.

To delineate human nature, we must see how men act. To give the philosophy of the material world, we must notice its phenomena.

This method of studying nature has been prosecuted during these two last centuries with great eagerness and success. Philosophers have been busy in making accurate observations of facts, and copious collections of them. Men of genius have discovered points of resemblance, from which they have been able to infer many general powers both of mind and body; and resemblances among these have suggested powers still more general.

By these efforts investigation became familiar; philosophers studied the rules of the art, and became more expert; hypotheses were banished, and nothing was admitted as a principle which was not inferred from the most copious induction. Conclusions from such principles became every day more conformable to experience. Mistakes sometimes happened; but recourse being had to more accurate observation or more copious induction, the mistakes were corrected. In the present study of nature, our steps are more slow, and hesitating and painful; our conclusions are more limited and modest, but our discoveries are more certain and progressive, and the results are more applicable to the purposes of life. This pre-eminence of modern philosophy over the ancient is seen in every path of inquiry. It was first remarkable in the study of the material world; and there it still continues to be most conspicuous. But it is no less to be seen in the later performances of philosophers in metaphysics, pneumatology, and ethics, where the mode of investigation by analysis and experiment has been greatly adopted; and we may add, that it is this juster view of the employment which has restored philosophers to the world, to society. They are no longer to be found only in the academies of the sophists and the cloisters of a convent, but in the discharge of public and private duty. A philosophic genius is a genius for observation as well as reflection, and he says, *Homo sum, humani à me nihil alienum puto.*

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and recti-
fying mis-
takes.

After saying so much on the nature of the employment, and the mode of procedure, it requires no deep penetration to perceive the value of the philosophical character. If there is a propensity in the human mind which distinguishes us from the inferior orders of sentient beings, without the least circumstance of interference, a propensity which alone may be taken for the characteristic of the species, and of which no trace is to be found in any other, it is disinterested intellectual curiosity, a love of discovery for its own sake, independent of all its advantages.

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Estimate of
the philo-
sophic cha-
racter.

We think highly (and with great justice do we think so) of our rational powers; but we may carry this too far, as we do every ground of self-estimation. To every man who enjoys the cheering thought of living under the care of a wise Creator, this boasted prerogative will be viewed with more modesty and diffidence; and He has given us evident marks of the rank in which He esteems the rational powers of man. In no case that is of essential importance, of indispensable necessity, not on-

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We should
think mo-
destly of
our rational
powers.

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Importance
of our in-
dinctive
principles

ly to our wellbeing but to our very existence, has He left man to the care of his reason alone; for in the first instance, He has given us reason

To guide the helm, while passion blows the gale.

God has not trusted either the preservation of the individual or the continuance of the race to man's notions of the importance of the task, but has committed them to the surer guards of hunger and of sexual desire. In like manner, He has not left the improvement of his noblest work, the intellectual powers of the soul of man, to his own notions how important it is to his comfort that he be thoroughly acquainted with the objects around him. No: He has committed this also to the sure hand of curiosity: and He has made this so strong in a few superior souls, whom He has appointed to give light and knowledge to the whole species, as to abstract them from all other pursuits, and to engage them in intellectual research with an ardour which no attainment can ever quench, but, on the contrary, inflames it the more by every draught of knowledge.

But what need words

To paint its power? For this the daring youth
Breaks from his weeping mother's fondling arms
In foreign climes to rove. The pensive sage,
Heedless of sleep, or midnight's hurtful vapour,
Hangs o'er the sickly taper.—Hence the scorn
Of all familiar prospects, though beheld
With transport once. Hence th' attentive gaze
Of young astonishment.

Such is the bounteous providence of Heaven,
In every breast implanting the desire
Of objects new and strange, to urge us on
With unremitting labour to attain
The sacred fiores that wait the rip'ning soul
In Truth's exhaustless bosom.

Aikenside.

But human life is not a situation of continual necessity; this would ill suit the plans of its beneficent Author: and it is from induction of phenomena totally opposite to this, and from such induction alone, that we have ever thought of a wife Creator. His wisdom appears only in His beneficence. Human life is a scene filled with enjoyment; and the soul of man is stored with propensities and powers which have *pleasure, in direct terms*, for their object. Another striking distinction of our nature is a continual disposition to refinement, of which few traces are to be found in the actions of other animals. There is hardly a gift of nature so grateful in itself as to please the freakish mind of man till he has moulded it to his fancy. Not contented with food, with raiment, and with shelter, he must have nice cookery, ornamental dress, and elegant houses. He hunts when he is not hungry, and he refines sexual appetite into a most elegant passion. In like manner he has improved this anxious desire of the knowledge of the objects around him, so as to derive from them the means of subsistence and comfort, into the most elegant and pleasing of all gratifications, the accumulation of intellectual knowledge, independent of all consideration of its advantages. And as every man has a title to the enjoyment of such pleasures as he can attain without injuring his neighbour; so it is allowable to such as have got the means of intellectual improvement, without relinquishing the indispensable

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Our dispo-
sition to
refinement.

social duties, to fulfil this advantage as far as it will go: and, in all ages and countries, it has been considered as forming the greatest distinction between men of easy fortune and the poor, who must earn their subsistence by the sweat of their brow. The plebeian must learn to work, the gentleman must learn to think; and nothing can be a surer mark of a groveling soul than for a man of fortune to have an uncultivated mind.

Let us then cherish to the utmost this distinguishing propensity of the human soul: but let us do even this like philosophers. Let us cultivate it as it is: as the handmaid to the arts and duties of life; as the guide to something yet more excellent. A character is not to be estimated from what the person knows, but from what he can perform. The accumulation of intellectual knowledge is too apt to create an inordinate appetite for it: and the man habituated to speculation is, like the miser, too apt to place that pleasure in the mere *possession*, which he ought to look for only or chiefly in the *judicious use* of his favourite object. Like the miser, too, his habits of hoarding up generally unfit him for the very enjoyment which at letting out he proposed to himself. Seldom do we find the man, who has devoted his life to scientific pursuits for their own sake, possessed of that superiority of mind which the active employ to good purpose in times of perplexity; and much seldomer do we find him possessed of that promptitude of apprehension, and that decision of purpose, which are necessary for passing through the difficult labyrinths of human life.

But we may use the good things of this life without abusing them; and by moderation here, as in all other pursuits, derive those solid advantages which philosophy is able to bestow. And these advantages are great. To enumerate and describe them would be to write a great volume. We may just take notice of one, which is an obvious consequence of that strict and simple view which we have given of the subject; and this is a modest opinion of our attainments. Appearances are all that we know; causes are for ever hid from our view; the powers of our nature do not lead us so far. Let us therefore, without hesitation, relinquish all pursuits which have such things as ultimate principles for *objects of examination*. Let us attend to the subordinations of things which it is our great business to explore. Among these there is such a subordination as that of means to ends, and of instruments to an operation. All will acknowledge the absurdity of the project of viewing light with a microscope. It is equally absurd for us to examine the nature of knowledge, of truth, of infinite wisdom, by our intellectual powers. We have a wide field of accessible knowledge in the works of God; and one of the greatest advantages, and of the most sublime pleasures, which we can derive from the contemplation, is the view which a judicious philosophical research will most infallibly give us of a world, not consisting of a number of detached objects, connected only by the fleeting tie of coexistence, but an *universe, a system* of beings, all connected together by causation, with innumerable degrees of subordination and subserviency, and all co-operating in the production of one great and glorious purpose. The heart which has but a spark of sensibility must be warmed by such a prospect, must be pleased to find itself an important part of this stupendous machine; and cannot but adore the incomprehensible Ar-

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Ought to
be cher-
ished as
far as
it is sub-
servient to
the duties
of life.

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Limits of
our know-
ledge.

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difficulties
gives
just notions
of God and
of our own
soul.

tist who contrived, created, and directs the whole. Let us not listen, then, to the timid admonitions of theological ignorance, which shrinks with superstitious horror from the thoughts of accounting for every thing by the powers of nature, and considers these attempts as an approach to atheism. Philosophical diffinition will, on the contrary, exhibit these general laws of the universe, that wonderful concatenation and adjustment of every thing both material and intellectual, as the most striking instance of incomprehensible wisdom; which, by means so few and so simple, can produce effects which by their grandeur, dazzle our imagination, and by their multiplicity elude all possibility of enumeration. Of all the obstacles which the weakness, the folly, or the sinful vanity of men, has thrown in the way of the theologian, there is none so fatal, so hostile to all his endeavours, as a cold and comfortless system of materialism, which the reasoning pride of man first engendered, which made a figure among a few speculatists in the last century, but was soon forgotten by the philosophers really busy with the observation of nature and of nature's God. It has of late reared up its head, being now cherished by all who wish to get rid of the strings

of remorse, as the only opinion compatible with the peace of the licentious and the sensual: for we may say to them as Henry IV. said to the prince of Wales, "Thy wish was father, Harry, to that thought." In vain will the divine attempt to lay this devil with the metaphysical exorcisms of the schools; it is philosophy alone that can detect the cheat. Philosophy singles out the characteristic phenomena which distinguish every substance; and philosophy never will hesitate in saying that there is a set of phenomena which characterize mind and another which characterize body, and that these are *totò caelo* different. Continually appealing to fact, to the phenomena, for our knowledge of every cause, we shall have no difficulty in deciding that thought, memory, volition, joy, hope, are not compatible attributes with bulk, weight, elasticity, fluidity. *Tuta sub ægide Pallas*; philosophy will maintain the dignity of human nature, will detect the sophisms of the materialists, confute their arguments; and she alone will restore to the countenance of nature that ineffable beauty, of which those would deprive her, who would take away the supreme Mind which shines from within, and gives life and expression to every feature.

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P H I

Philosophy
||
Philostratus.

Natural PHILOSOPHY. See *NATURAL Philosophy*, PHILOSOPHY, and PHYSICS.

Experimental PHILOSOPHY. See *EXPERIMENTAL Philosophy*.

Moral PHILOSOPHY. See *MORAL Philosophy*.

PHILOSTORGIVS, an ecclesiastical historian of the 4th century, was born in Cappadocia, and wrote an abridgment of ecclesiastical history, in which he treats Athanasius with some severity. This work contains many curious and interesting particulars. The best edition is that of Henry de Valois in Greek and Latin. There is also attributed to him a book against Porphyry.

PHILOSTRATUS, FLAVIUS, was an ancient Greek author. He wrote the Life of Apollonius Tyanensis, and some other things which have come down to our time. Eusebius against Hierocles calls him an Athenian, because he taught at Athens; but Eunapius and Suidas always speak of him as a Lemnian: and he hints, in his Life of Apollonius, that he used to be at Lemnos when he was young. He frequented the schools of the sophists; and he mentions his having heard Damianus of Ephesus, Proclus Naucraticus, and Hippodromus of Larissa. This seems to prove that he lived in the reign of the emperor Severus, from 193 to 212, when those sophists flourished. He became known afterwards to Severus's wife Julia Augusta, and was one of those learned men whom this philosophic empress had continually about her. It was by her command that he wrote the Life of Apollonius Tyanensis, as he relates himself in the same place where he informs us of his connections with that learned lady. Suidas and Helychius say that he was a teacher of rhetoric, first at Athens and then at Rome, from the reign of Severus to that of Philip, who obtained the empire in 244.

Philostratus's celebrated work is his Life of Apol-

P H I

Philostratus.

lonius; which has erroneously been attributed to Lucian, because it has been printed with some of that author's pieces. Philostratus endeavours, as Cyril observes, to represent Apollonius as a wonderful and extraordinary person; rather to be admired and adored as a god than to be considered as a mere man. Hence Eunapius, in the preface to his Lives of the Sophists, says that the proper title of that work would have been, *The Coming of a God to Men*; and Hierocles, in his book against the Christians which was called *Philaletes*, and which was refuted by Eusebius in a work still extant, among other things drew a comparison between Apollonius and Jesus Christ. It has always been supposed that Philostratus composed his work with a view to discredit the miracles and doctrines of our Lord, by setting up other miracles and other doctrines against them, and this supposition may be true; but that Apollonius was really an impostor and magician may not be so certain. He may, for what we know, have been a wise and excellent person; and it is remarkable, that Eusebius, though he had the worst opinion of Philostratus's history, says nothing ill of Apollonius. He concluded that that history was written to oppose the history of Jesus; and the use which the ancient infidels made of it justifies his opinion; but he draws no information from it with regard to Apollonius. It would have been improper to have done so; since the sophistical and affected style of Philostratus, the sources from whence he owns his materials to have been drawn, and, above all, the absurdities and contradictions with which he abounds, plainly show his history to be nothing but a collection of fables, either invented or at least embellished by himself.

The works of Philostratus, however, have engaged the attention of critics of the first class. Grævius had intended to have given a correct edition of them, as appears

Philostratus,
Philois.

appears from the preface of Meric Casaubon to a dissertation upon an intended edition of Homer, printed at London in 1658, 8vo. So had Bentley, who designed to add a new Latin version of his notes; and Fabricius says that he saw the first sheet of Bentley's edition printed at Leipzig in 1691. Both these designs were dropped. A very exact and beautiful edition was published at length at Leipzig, 1709, in folio, by Olearius, professor of the Greek and Latin tongues in that university; who has proved himself perfectly qualified for the work he undertook, and shown all the judgement, learning, and industry, that are required in an excellent editor.

See Apollonius, and Blount (Charles)

At the end of Apollonius's Life there are 95 letters which go under his name. They are not, however, believed to be his; the style of them being very affected, and like that of a sophist, while they bear in other respects all the marks of a forgery. Philostratus says that he saw a collection of Apollonius's Letters in Hadrian's library at Antium, but had not inserted them all among these. They are short, and have in them little else than moral sentences. The Lives of the Sophists contain many things which are to be met with nowhere else. The Heroics of Philostratus are only a dialogue between a vintner of Thracian Chersonesus and a Phœnician, in which the former draws characters of Homer's heroes, and represents several things differently from that poet; and this upon the faith of Protefilaus's ghost, who had lately visited his farm, which was not far from the tomb of this hero. Olearius conjectures, with much probability, that Philostratus's design in this dialogue was secretly to criticise some things in Homer, which he durst not do openly on account of the great veneration then paid to him, and for fear of the odium which Zoilus and others had incurred by censuring him too freely. The images are elegant descriptions and illustrations of some ancient paintings and other particulars relating to the fine arts; to which Olearius has subjoined the description of some statues by Callistratus; for the same reason that he subjoined Eusebius's book against Hierocles to the Life and Letters of Apollonius, namely, because the subjects of these respective works are related to each other. The last piece is a collection of Philostratus's Letters; but some of these, though it is not easy to determine which, were written by a nephew to our Philostratus, of the same name, as were also the last eighteen in the book of images. This is the reason why the title runs not *Philostrati*, but *Philostratorum quæ supersunt omnia*.

There were many persons of the name of Philostratus among the ancients; and there were many other works of the Philostratus here recorded, but no others are extant besides those we have mentioned.

PHILOTTIS, a servant maid at Rome, saved her countrymen from destruction. After the siege of Rome by the Gauls, the Fidenates assembled an army, and marched against the capital, demanding all the wives and daughters in the city as the only conditions of peace. This demand astonished the senators; and when they refused to comply, Philottis advised them to send all the female slaves disguised in matrons clothes, and the offered to march herself at the head. Her advice was followed; and when the Fidenates had feasted late in the evening, and were quite intoxicated and fallen

Philotis
Philyra.

asleep, Philottis lighted a torch as a signal for her countrymen to attack the enemy. The whole was successful; the Fidenates were conquered; and the senate, to reward the fidelity of the female slaves, permitted them to appear in the dress of the Roman matrons.

PHILOXENUS, an officer of Alexander, who received Cilicia at the general division of the provinces. — A son of Ptolemy, who was given to Pelopidas as an hostage. — A dithyrambic poet of Cythera. He enjoyed the favour of Dionysius tyrant of Sicily for some time, till he offended him by seducing one of his female singers. During his confinement Philoxenus composed an allegorical poem called *Cyclops*; in which he had delineated the character of the tyrant under the name of Polyphemus, and represented his mistress under the name of Galatea, and himself under that of Ulysses. The tyrant, who was fond of writing poetry, and of being applauded, removed Philoxenus from his dungeon; but the poet refused to purchase his liberty by saying things unworthy of himself, and applauding the wretched verses of Dionysius, and therefore he was sent to the quarries. Being let at liberty, he some time after was asked his opinion at a feast about some verses which Dionysius had just repeated, and which the courtiers had received with the greatest applause. Philoxenus gave no answer, but he ordered the guards that surrounded the tyrant's table to take him back to the quarries. Dionysius was pleased with his pleasantry and with his firmness, and immediately forgave him. Philoxenus died at Ephesus about 380 years before Christ.

PHILTRE, or PHILTRE, (*Philtrum*), in *Pharmacy*, &c. a trainer.

PHILTRE, is also used for a drug or preparation, which it is pretended will excite love. — The word is formed from the Greek *φιλω*, "I love," or *φίλος*, "lover." Philtres are distinguished into *true* and *spurious*, and were given by the Greeks and Romans to excite love. The spurious are spells or charms, supposed to have an effect beyond the ordinary laws of nature by some magic virtue; such are those said to be given by old women, witches, &c. — The true philtres are those supposed to work their effect by some natural and magical power. There are many grave authors who believe the reality of these philtres, and allege matter of fact in confirmation of their sentiments: among the rest, Van Helmont, who says, that upon holding a certain herb in his hand for some time, and taking afterwards a little dog by the foot with the same hand, the dog followed him wherever he went, and quite deserted his former master; which he pretends to account for thus: The heat communicated to the herb, not coming alone, but animated by the emanations of the natural spirits, determines the herb towards the man, and identifies it to him: having then received this ferment, it attracts the spirit of the other object magnetically, and gives it an amorous motion. — But this is mere cant; and all philtres, whatever facts may be alleged, are mere chimeras.

PHILYCA. See *PHYLICA*, *BOTANY Index*.

PHILYRA, in fabulous history, was one of the Oceanides, whom Saturn met in Thrace. The god, to escape from the vigilance of Rhea, changed himself into a horse, to enjoy the company of Philyra, by whom he had a son half a man and half a horse, called *Chiron*.

Philyra

Philyra was so alarmed of giving birth to such a monster, that she entreated the gods to change her nature. She was accordingly metamorphosed into a tree, called by her name among the Greeks.

PHIMOSIS, in *Medicine*, a disorder of the penis, in which the prepuce is so strict or tense, that it cannot be drawn back over the glans. See SURGERY.

PINEHAS, or, as the Jews pronounce it PINEHAS, was the son of Eleazar, and grandson of Aaron. He was the third high priest of the Jews, and discharged this office from the year of the world 2571, till towards the year 2590. He is particularly commended in Scripture for the zeal he showed in vindicating the glory of God, when the Midianites had sent their daughters into the camp of Israel, to tempt the Hebrews to fornication and idolatry. For Zimri having publicly entered into the tent of a Midianitish woman named *Cozbi*, Pinehas arose up from among the people (Numb. xxv. 7, &c.), took a javelin in his hand, entered after Zimri into that infamous place, and stabbed both man and woman at one blow, in those parts that were chiefly concerned in this criminal commerce. Upon which the plague or distemper ceased with which the Lord had already begun to punish the Israelites. This happened in the year of the world 2553.

Then the Lord said to Moses, Pinehas the son of Eleazar the high-priest has turned away my wrath from the children of Israel, because he has been zealous in my cause, and has hindered me from destroying them: wherefore acquaint him, that I give him my covenant of peace, and the priesthood shall be given to his posterity by a perpetual covenant, because he has been zealous for his God, and has made atonement for the crime of the children of Israel. This promise that the Lord made to Pinehas, to give him the priesthood by a perpetual covenant, interpreters observe, evidently included this tacit condition, that his children should continue faithful and obedient; since we know that the priesthood passed out of the family of Eleazar and Pinehas to that of Ithamar, and that it returned not to the posterity of Eleazar till after about 150 years.

This is what we find concerning the translation of the high-priesthood from one family to the other. This dignity continued in the race of Pinehas, from Aaron down to the high-priest Eli, for about 335 years. See AARON.

The manner and causes of this change are unknown. It re-entered again into the family of Eleazar, under the reign of Saul, when this prince having put to death Abimelech, and the other priests of Nob, he gave the high-priesthood to Zadok, who was of the race of Pinehas. At the same time, David had Abiathar with him, of the race of Eli, who performed the functions of high-priest. So that after the death of Saul, David continued the priesthood to Zadok and Abiathar conjointly. But towards the end of David's reign, Abiathar having espoused the interest of Adonijah, to the prejudice of Solomon, he was in disgrace, and Zadok only was acknowledged as high-priest. The priesthood continued in his family till after the captivity of Babylon, and even to the destruction of the temple. But from the beginning of Zadok's priesthood alone, and the exclusion of Abiathar, to the ruin of the temple, is 1084 years.

We read of another memorable action of Pinehas,

in which he still showed his zeal for the Lord. This was when the Israelites that were beyond Jordan had raised upon the banks of this river a vast heap of earth (Josh. xxii. 30, 31.). Those on the other side fearing they were going to forsake the Lord, and set up another religion, deputed Pinehas and other chief men among them, to go and inform themselves of the reason of erecting this monument. But when they had found that it was in commemoration of their union and common original, Pinehas took occasion from thence to praise the Lord, saying, "We know that the Lord is with us, since you are not guilty of that prevarication we suspected you were."

We do not exactly know the time of the death of Pinehas. But as he lived after the death of Joshua, and before the first servitude under Chusban-rishathaim, during the time that there were neither kings nor judges in the land, and every one did what was right in his own eyes (Judges xvii. 6. xviii. 1. xxi. 24.); his death is put about the year of the world 2590. It was under his pontificate that the story of Micah happened, as also that of the tribe of Dan, when they made a conquest of Laish; and the enormity that was committed upon the wife of the Levite of the mountain of Ephraim (Judges xx. 28.). Pinehas's successor in the high-priesthood was Abiezer, or Abishuah.

The Rabbins allow a very long life to Pinehas. There are some who believe he lived to the time of the high-priest Eli, or even to the time of Samson. Others will have it, that he was the same as Eli, or rather as the prophet Elias, which would fill prolong his life for several ages.

PHINEUS, in fabulous history, was a son of Agenor, king of Phœnicia, or according to some of Neptune. He became king of Thrace, or, according to the greater part of mythologists, of Bithynia. He married Cleopatra the daughter of Boreas, called by some *Cleobula*, by whom he had Plexippus and Pandion. After her death, he married Idæa the daughter of Dardanus. Idæa, jealous of his former wife's children, accused them of attempts upon their father's life and crown, or, as others assert, of attempts upon her virtue; on which they were condemned by Phineus to be deprived of their eyes. This cruelty was soon after punished by the gods; for Phineus suddenly became blind, and the Harpies were sent by Jupiter to keep him in continual alarm, and to spoil the meats which were placed on his table. He was afterwards delivered from these dangerous monsters by his brothers-in-law Zetes and Calais, who pursued them as far as the Strophades. He likewise recovered his sight by means of the Argonauts, whom he had received with great hospitality, and whom he instructed in the easiest and speediest way of arriving in Colchis. The causes of the blindness of Phineus are a matter of dispute among the ancients; some supposing that this was inflicted by Boreas for his cruelty to his grandson; while others attribute it to the anger of Neptune, because he had directed the sons of Phryxus how to escape from Colchis to Greece. Many, however, imagine that it proceeded from his having rashly attempted to develope futurity; while others assert that Zetes and Calais put out his eyes on account of his cruelty to their nephews. The second wife of Phineus is called by some *Dia*, *Eurytia*, *Danae*, and *Isothea*.—He was killed by Hercules.

PHLEBOTOMY,

Phlebotomy,
Phlegon

PHLEBOTOMY, the opening of a vein with a proper sharp-edged and pointed instrument, in order to let out a certain quantity of blood either for the preservation or recovery of a person's health. See **SURGERY**.

PHLEGM, in the animal economy, one of the four humours whereof the ancients supposed the blood to be composed. The chemists make phlegm or water an elementary body; the characters of which are fluidity, insipidity, and volatility.

PHLEGMAGOGUES, in *Medicine*, a term anciently made use of for such medicines as were supposed to be endowed with the property of purging off phlegm; such as hermodactyls, agaric, turbith, jalap, &c.

PHLEGMATIC, among physicians, an appellation given to that habit or temperament of body wherein phlegm is predominant; which gives rise to catarrhs, coughs, &c.

PHLEGMON, denotes an external inflammation and tumor, attended with a burning heat.

PHLEGMON, who was surnamed *Trallianus*, was born in Trallis a city of Lydia. He was the emperor Hadrian's freed man, and lived to the 18th year of Antoninus Pius; as is evident from his mentioning the consuls of that year. He wrote several works of great erudition, of which we have nothing left but fragments. Among these was a History of the Olympiads, A Treatise of Long-lived Persons, and another of Wonderful Things; the short and broken remains of which Xylander translated into Latin, and published at Basil in 1668, with the Greek and with notes. Meurfus published a new edition of them with his notes at Leyden, in 1622. The titles of part of the rest of Phlegon's writings are preserved by Suidas. It is supposed that the History of Hadrian, published under Phlegon's name, was written by Hadrian himself, from this passage of Spartianus: "Hadrian thirsted so much after fame (says he), that he gave the books of his own life, drawn up by himself, to his freedmen, commanding them to publish those books under their own names; for we are told that Hadrian wrote Phlegon's books."

Phlegon's name has been more familiar among the moderns, and his fragments have had a greater degree of regard paid to them than perhaps they deserve, merely because he has been supposed to speak of the darkness which prevailed during our Lord's passion. The book in which the words are contained is lost; but Eusebius has preserved them in his *Chronicon*. They are these: "In the 4th year of the 202d Olympiad, there was a greater and more remarkable eclipse of the sun than any that had ever happened before: for at the sixth hour the day was so turned into the darkness of night, that the very stars in the firmament were visible; and there was an earthquake in Bithynia which threw down many houses in the city of Nicæa." Eusebius thinks that these words of Phlegon related to the prodigies which accompanied Christ's crucifixion; and many other fathers of the church have thought the same: but this opinion is liable to many difficulties; for no man had ever a stronger desire than Phlegon to compile marvellous events, and to observe the supernatural circumstances in them. How was it then possible that a man of this turn of mind should not have taken notice of

the most surprising circumstance in the eclipse which it is imagined he hints at, viz. its happening on the day when the moon was at the full? But had Phlegon done this, Eusebius would not have omitted it; and Origen would not have said that Phlegon had omitted this particular.

It was a matter of controversy some time ago, whether Phlegon really spoke of the darkness at the time of our Lord's passion; and many dissertations were written on both sides of the question. This dispute was occasioned by the above passage from Phlegon being left out in an edition of Clarke's Boyle's Lectures, published after his death, at the instance of Sykes, who had suggested to Clarke, that an undue stress had been laid upon it. Whitton, who informs us of this affair, expresses great displeasure against Sykes, and calls "the suggestion groundless." Upon this, Sykes published "A Dissertation on the Eclipse mentioned by Phlegon: or, An Inquiry whether that Eclipse had any relation to the darkness which happened at our Saviour's Passion; 1732," 8vo. Sykes concludes it to be most probable that Phlegon had in view a natural eclipse which happened November 24, in the first year of the 202d Olympiad, and not in the 4th year of the Olympiad in which Christ was crucified. Many pieces were written against him, and to some of them he replied; but perhaps it is a controversy which concerns the learned world merely, since the cause of religion is but little affected by it.

Photius blames Phlegon for expatiating too much on trifes, and for collecting too great a number of answers pronounced by the oracles. "His style (he tells us) is not altogether flat and mean, nor does it everywhere imitate the attic manner of writing. But otherwise, the over nice accuracy and care with which he computes the Olympiads, and relates the names of the contests, the transactions, and even oracles, is not only very tiresome to the reader, whereby a cloud is thrown over all other particulars in that book, but the diction is thereby rendered unpleasant and ungrateful; and indeed he is every moment bringing in the answers pronounced by all kinds of deities."

PHLOGISTON, a term used by chemists to denote a principle which was supposed to enter into the composition of various bodies.

The bodies which were thought to contain it in the largest quantity are such as are inflammable; and the property which these substances possess of being susceptible of inflammation was thought to depend on this principle; and hence it was sometimes called the *Principle of Inflammability*. Inflammation, according to this doctrine, was the separation of *this principle* or *phlogiston* from the other matter which composed the combustible body. As its separation was always attended with the emission of light and heat, some chemists concluded that it was light and heat combined with other matter in a peculiar manner, or that it was some highly elastic and very subtle matter, on certain modifications of which heat and light depended.

Another class of bodies which were supposed to contain phlogiston are the metals; and the chemists supposed that the peculiar lustre of the metals depended on this principle. Of this they thought themselves convinced by the evidence of their senses in two ways; viz. first, because

Phlegon;
Phlogiston.

Phlogiston, because by exposing a metal to the action of a long continued heat, it lost its metallic lustre, and was converted into an earthy-like substance called *calx metallicus* or *oxide*; and secondly, because by mixing this oxide with any inflammable substance whatever, and subjecting the mixture to certain operations, the inflammable matter disappeared, and the metal was restored to its former state and lustre, without suffering much diminution in quantity, especially if the processes had been conducted with care and attention.

This fact relative to the metals was thought to be a full demonstration of itself, independent of other proofs which were brought to support the doctrine. These were, that a combustible body, by the act of inflammation (i. e. by the dissipation of its phlogiston in the form of heat and light), was converted into a body that was no longer combustible, but which might have its property of combustibility restored to it again by mixing the incombustible remains with any kind of inflammable matter, and submitting the mixture to certain processes. In this way the body was restored to its former state of inflammability.

They were also at some pains to prove that the *phlogiston* or the principle of inflammability was the same in all inflammable bodies and in the metals. This identity of phlogiston they thought to be evident from the fact, that the calx of a metal might be restored to its metallic state, or that the remains after the combustion of a combustible body might be restored to its original state of combustibility by the addition of any inflammable body whatever, taken either from the animal, vegetable, or mineral kingdoms.

These and several other facts were brought to prove, not only the existence of phlogiston, but its effects in mixture with other substances; and the objections which were made against the doctrine were removed with wonderful ingenuity. The chief objection against it was, that if the inflammation of a combustible body, or the conversion of a metal into calx, depends on the dissipation or extrication of phlogiston; then it must follow, that the remains of a combustible body after inflammation, and the calx of the metal, must be less than the matter from which they were produced: but this is contrary to fact; for when we collect with care all the vapour into which the purest inflammable bodies are converted by combustion, these incombustible remains are much heavier than the inflammable body was from which they were produced, and the calx into which a metal is converted by long exposure to the action of heat is heavier than the metal from which it was produced. This consideration made several people doubt of the truth of the doctrine; but the objection was removed by saying, that phlogiston was so subtle, as not only to have no weight, but to possess an absolute levity; and that when it was taken from an absolutely heavy body, that body must, by losing so much absolute levity, become heavier, in the same manner as the algebraists say, that a positive quantity is augmented by the subtraction of a negative quantity. This sophism satisfied the minds of most of the chemists, especially those who were algebraists.

The opinion that phlogiston was heat and light somehow combined with other matter, was proved, not only by the fact, that heat and light were emitted from a combustible body during its combustion, but from the reduction of certain metallic calces to the original me-

Phlogiston tallic state again, at least in some degree, by simple exposure to heat and light. The white calx of silver for instance, when exposed in close sealed glass vessels to the light and heat of the sun, resumes a black tinge, and is in part restored to its metallic lustre without any addition whatever; but then this restoration, like the others above-mentioned, is attended with a loss of weight.

Besides constituting the principal part of inflammable bodies and metals, phlogiston was thought to be the cause of colour in all vegetable and animal substances. This was concluded from the fact of plants growing white when defended from the action of the sun's rays, and in having their green colour restored by exposure to his rays again; and so far did the chemists suffer themselves to be deceived, that they actually sought the green colouring matter, which they extracted from fresh plants by certain chemical processes, to be an inflammable substance. A very material objection was made to this argument, viz. if plants owe their colour to phlogiston imparted by the sun's rays, why do the sun's rays destroy vegetable colours that are exposed to them? for we know that the sun's rays are very effectual in diminishing the lustre of cloth dyed with vegetable colours, and in bleaching or taking out various stains from linen and other substances. All this was removed by saying, that the sun's rays possessed different powers on living and on dead vegetable matter, and that the living vegetables had the power of absorbing phlogiston from the sun's rays, which dead vegetable matter had not.

Since the existence of phlogiston, as a chemical principle in the composition of certain bodies, is now fully proved to be false, we shall not trouble our readers with any further observations on it, except adding, that although the chemists were satisfied with the proofs they gave of its reality, they were never able to exhibit it in a separate state, or show it in a pure form, unmixed with other matter.

Phlogiston seems to have been admitted as a principle in the composition of certain bodies, and to have been supposed the cause of certain modifications of matter, merely with a view to explain some of those natural phenomena which the authors of it were unable to explain on other principles. Subsequent discoveries in natural philosophy and in chemistry have represented things in a very different light from that in which the old chemists viewed them. The old chemists knew nothing but chemistry; they seldom extended their views to the observation of objects beyond their laboratories, and it was not till philosophers became chemists, and chemists philosophers, that chemistry began to wear the garb of science. The epoch in which this change began was in the time of Lord Verulam, who first removed the dimples from the chemist's eyes, and to him succeeded the honourable Mr Boyle. Sir Isaac Newton, with the little assistance which his predecessors in this branch of science afforded him, is in reality the first who established chemistry on scientific ground. It must, however, be acknowledged, that although he made a great progress, he left much undone; and subsequent chemists, who were less accurate observers of nature, admitted principles unwarrantably. From the time of Sir Isaac Newton till the middle of the 18th century, no real improvement was made in scientific chemistry; and the progress this science has made since that period is

owing

