more than one is found in the ſhops, coſtus dulcis officinarum: this root is the ſize of a finger, conſiſts of a yellowiſh woody part incloſed within a whitiſh bark . . . . . the cortical part is brittle, warm, bitteriſh, and aromatic, of an agreeable ſmell, reſembling violets or Florentine orris. New Diſpenſatory.—It always contracts a bitterneſs, and grows black by keeping, which probably accounts for the white being more valuable (as Pliny ſays), becauſe it is freſh. M. Geoffroi, a French academician, mentioned under this article in Chambers's Dictionary, conſiders it as the European elacampane root, which, he aſſerts, when well fed and prepared, has the properties of the Indian aromatic.

Coſtus corticoſus, bark coſtus, has a ſcent of cinnamon.

45. Κυπερος. P. *Cyperus.*

An aromatic ruſh. (Plin. xxi. 18. Matthioli in Dioſcor. p. 26.) It is of uſe in medicine. The beſt from the Oaſis of Ammon, the ſecond from Rhodes, the third from Thrace, and the fourth from Egypt. It is a different plant from the Cypirus, which comes from India. See Hoffman. Chambers.

Λ

46. Λάδανον[44]. D. P.

A gum or reſin, from a plant called leda, lada, or ledum, a ſpecies of ciſtus. It is of a black colour, from Arabia; the Eaſt India ſort is very heavy, and like a grit-ſtone in appearance. Dr. Burgeſs

[44] Herod. lib. iii. p. 253. where he ſays, it is collected from goats' beards, a moſt fragrant, odoriſic gum. See Larcher, Herod. tom. iii. p. 350.

informs me that it is adulterated with pitch from Pegu. It is collected in Crete from the beards of goats. Plin. xxvi. 8. And Tournefort saw it obtained from the thongs of whips lashed over the plants in the same island. It is likewise obtained by a bow-string bound with wool, to which the lanugo adheres. F.

47. Λάκκος χρωμάτινος. *Laccus. Coloured Lack.* D. P.

Is a gum adhering to the small branches of trees, supposed to be deposited by an insect. When taken off and melted it is reddish, formed into granulated seed, in which form it is used as lack for japanning; or into shell-lack for sealing-wax. Pomet. b. viii. p. 200.

A dye of the red purple (according to Ramusio, pref. to the Periplûs, *lacco de tingere*); but Salmasius, Plin. Exercit. p. 1160, says it is a cloth of this colour.

48. *Laser. Benzoin.* D.

"This appears to be the silphium found in Syria, Armenia, and "Africa. Dioscor. iii. 79. Laser est liquor seu lacryma, Græcis "λασερος, Latinis laser nominatur. Matthioli, Dios. in voce. That "is the inspissated juice. The stalk was called silphium; the root, "magugdaris; the leaves, maspeton. Theophrast. vi. 3. The Σιλ-"φιν καυλος ϗ οπος are mentioned by Hippocrates even as articles "of food, and said to be taken largely by some, but with caution, "because it was apt to remain long in the body of those unac-"customed to it. Theophrastus mentions the stalk as food; Apicius "states it among the condiments of the table: Porcus lasaratus, "hœdus lasaratus. Perfumes were formerly used in England with "meat; the nobility were made sick with the perfumed viands of "Cardinal Wolsey." F. F.—The country most famous for producing

it was Cyrênè in Africa, where it was ſo much a ſtaple commodity, that the Cyrenian coins were marked with the ſilphium. It is now brought from Siam and Sumatra; is uſed in medicine and coſmetics. See Chambers in voce, and Gothofred, who cites Columella, vi. 17. Iſid. xvii. 9. It is vulgarly called Gum Benjamin. Pliny mentions it inter eximia naturæ dona, xxii. 23.

49. Λέντια. *Linen, from the Latin lintea.* See Ιματισμός. P.

50. Λίβανος. *Frankincenſe*[45]. D. P.

51. Λίβανος ὁ περατικὸς. *From beyond the Straits of Bab-el-Mand-eb.* P.

A gum or reſin ſufficiently common in Europe ſtill; originally introduced from Arabia only, and uſed by the nations on the Mediterranean under the denomination of thus and libanus which are ſynonymous. Its name is derived from לבן, laban, white, Heb. and לובן, loban, Arabic, becauſe the pureſt ſort is white[46] without mixture. See Bochart, tom. i. p. 106. Hence libanus and the corrupt olibanum. M. Polo calls it *encens blanc.* Bergeron's Col. p. 153. It was chiefly brought from Hadramaut or Sagar, a tract of Arabia on the ocean. The beſt ſort is likewiſe in ſmall round grains called χόνδρος, from the Arabic כנדר, chonder. Bochart, ibid. But Niebuhr ſays, that the libanus of Arabia at preſent is greatly inferior to that brought from India, as being foul, mixed with ſand and ſtones; he adds alſo, that the plant which produces it, though cultivated at Keſchin and Schahr (Sagar) is not native, but originally from Abyſſinia. See Niebuhr. Arabia, tom. i. p. 202. ii. p. 131.

[45] Olibanus, oleum Libani.

[46] It grows yellow by keeping. Dr. Burgeſs has many ſpecimens of Arabian libanus.

p. 131, in which opinion he is ſupported by Bruce. The Arabians paid a thouſand talents of frankincenſe by way of tribute to Perſia. Plin. xii. 17. Herodot. When Niebuhr was in Arabia, the Engliſh traders called the Arabian ſort incenſe of frankincenſe, and the Indian or better ſort, benzoin, and the worſt benzoin was eſteemed more than the beſt incenſe. The Arabs themſelves preferred the Indian to their own, and called it bachor Java, either becauſe it grew in that iſland, or was imported from Batavia. See alſo d'Anville, Georg. Anc. tom. ii. p. 223.

52. Λιθίας Ὑαλῆς πλείονα γένη καὶ ἄλλης Μυρρίνης τῆς γενομένης ἐν Διοσπόλει. *Glaſs and Porcelane made at Dioſpolis.* P.

1ſt. Lithia Hyala. Several ſorts of glaſs, paſte, or chryſtal. See article Λιθία διαφανής.

2d. Λιθία Μυρρίνη. P.

Which Salmaſius ſays, ought always to be written morrina, not myrrhina, myrrina, murrhina, or murrina. And he maintains that it is certainly the Oriental porcelane. It is here evidently joined as the adjective to Λιθία, as it is afterwards (p. 28. Peripl.) mentioned with Λιθία ὀνυχίνη, and connected in a ſimilar manner, Λιθία ὀνυχίνη καὶ Μυρρίνη, where it is ſpecified as brought down from the capital of Guzerat, Ozênè, (Ougein,) to the port of Barygáza or Baroach. All this ſeems to confirm the opinion that it was porcelane procurable in India at that time, as it now is; and that it was brought into Egypt by the ſhips that went to India. But what is more extraordinary is, that it was imitated in the manufactories of Dioſpolis in Egypt, juſt as our European porcelane is now formed upon the pattern of the Chineſe.

But

But in oppoſition to this opinion, Mr. Dutens, under the article Sardonyx, ſuppoſes that ſtone employed and cut, to form the Murrhina, on account of its beauty, and the great number of ſtrata in a ſmall compaſs, that the Sardonyx was formed into ſmall vaſes, as well as various ſorts of agates, there can be little doubt; but why after cutting, it ſhould loſe the name of ſardonyx, and take that of murrhina, is ſtill to be explained; and how they ſhould be baked in Parthian furnaces, or imitated at Dioſpolis, muſt likewiſe be inquired. The beſt argument in favour of Mr. Dutens' opinion, is, the connecting it with ὀνυχίνη in the invoice of the Periplûs, Λιθία ὀνυχίνη καὶ Μυρρίνη, and Lampridius likewiſe ſays of Heliogabalus, as cited by Geſner, myrrhinis et onychinis minxit. Theſe inſtances are ſo ſtrong, that if the other qualities attributed to this precious commodity could be accounted for, and rendered conſiſtent, the ſuffrage of a writer ſo intelligent and well informed, ought to prevail. Geſner produces a variety of authorities from Jo. Frid. Chriſtius, which confirm this opinion of Mr. Dutens, or at leaſt prove it a foſſil. The principal one is from Pliny, xxxvii. 2, and xxxiii. proem. Chryſtallina et myrrhina ex eadem terra fodimus, ſo that it is poſitively aſſerted to be a foſſil from Karmania; while the colours aſſigned to it, of purple, blue and white, with the variegated reflexion from the mixture, ſuit much better with porcelane. Martial ſtyles it myrrhina picta, xiii. p. 110, and notices it as capable of containing hot liquors, a property in which it ſeems oppoſed to glaſs or chryſtal.

Si calidum potes ardenti murra Falerno
Convenit, et melior ſit ſapor inde mero.

The *ſapor* here, and the *odor* mentioned by others, ſuit the ſardonyx no better than porcelane; but the teſtimony of Propertius is

as

as direct to prove it factitious, as that of Pliny to prove it a foſſil.

Murreaque in Parthis pocula cocta focis, iv. 5. 26.

And to reſiſt this evidence, Chriſtius contends, that the Murrea are not the ſame as Myrrhina; but an imitation like the Dioſpolite manufactory. I am by no means qualified to decide in this diſpute, where the difficulties on either ſide ſeem unſurmountable; but as my own opinion inclines rather in favour of porcelane, I will ſtate my reaſon plainly, and leave the determination to thoſe who are better informed.

Porcelane, though it is factitious, and not a foſſil, is compoſed of two materials which are foſſil, the petuntze and the clay. The former, the Chineſe call the bones, and the latter the fleſh. The place of petuntze is ſupplied, in our European imitations, by flints reduced to an impalpable powder; and the vitrifaction of the petuntze or the flints in the furnace, gives to porcelane that degree of tranſlucency it poſſeſſes. The petuntze is ſuppoſed to be found of late in England. Now it is a well known fact, that the ancient compoſition of porcelane in China, was ſaid to be prepared for the ſon by the father, and to lie buried for ſeveral years before it was prepared for the furnace, and the inferiority of the modern porcelane, is thought, by the Chineſe connoiſſeurs, to ariſe from the neglect of this practice. May not this have given riſe to the opinion that the murrhina were a foſſil production?

Another conſideration ariſes from the words employed by Pliny to expreſs the murrhine veſſels, which are *capis* and *abacus*, ſignifying, if Hardouin be correct, literally, the cup and ſaucer, and the capis which was a veſſel uſed in ſacrifices, was regularly a vas fictile.

But

But the laſt circumſtance I ſhall mention is, the ſize of that murrhine veſſel mentioned by Pliny, which contained three pints (ſextarios). Can it be ſuppoſed that a ſardonyx was ever ſeen of this ſize? he adds indeed afterwards, amplitudine nuſquam parvos excedunt abacos, which, to make it conſiſtent, muſt be qualified with the exception of the former veſſel that contained three pints. He has other particulars which lead us again to porcelane, craſſitudine raro quanta dictum eſt vaſi potorio, and in another paſſage, humorem putant ſub terra calore denſari, which he certainly applies to the concoction of a foſſil, but which bears no little reſemblance to the maturing of the materials before mentioned.

After all, if it was a gem, it is aſtoniſhing that the ſardonyx ſhould be mentioned by no ancient author, as appropriated to this purpoſe. If it was factitious, it is equally ſtrange, that nothing ſtronger ſhould appear on that ſide of the queſtion, than the capis of Pliny. The diſtinction could not have been miſtaken. The country he aſſigns to the production, is Karmania, in the kingdom of Parthia, and that it came from Parthia [47] into Egypt, to the countries on the Mediterranean, and to Rome, ſeems evident from a variety of authorities; and that it might well do, if we conſider that Parthia communicated with India by means of the Perſian Gulph, and poſſibly on the north with China [48] itſelf, by means of the caravans. The mention of Karmania by Pliny, as the country where the murrhina were obtained, favours the ſuppoſition of procuring theſe veſſels from India;

[47] The kingdom, not the province, as we may ſee from a former citation noticing Karmania.

[48] That there was an intercourſe with the Seres on the north of the Himmalu mountains, and that exchange of commodities took place at ſome frontier, like that between the Ruſſians and Chineſe at Kiatcha, is evident from Ptolemy, Pliny, and the Periplus. Whether the Seres were Chineſe, or an intermediate tribe between India and China, is not material in the preſent inſtance.

for

for the communication of Karmania with Scindi and Guzerat is almoſt immediate, and certainly prior to the navigation from Egypt to that coaſt. But in Guzerat they were obtained, when the author of the Periplûs was employed in that trade; and their arrival at the market of Baroach, from the interior of India, may induce us to ſuppoſe, that they came into India from the north.

The immenſe value of theſe veſſels at Rome might well ariſe from their ſcarcity. They were firſt ſeen there in the triumphal proceſſion of Pompey; and it muſt be obſerved that Pompey returned from the ſhores of the Caſpian Sea. They were afterwards introduced into uſe at the tables of the great, but of a ſmall ſize and capacity, as cups for drinking. Afterwards one which held three ſextarii or pints, was ſold for ſeventy talents[49]; and at length Nero gave three[50] hundred for a ſingle veſſel. The extravagance of the purchaſer might, in this inſtance, enhance the price, but the value of the article may be better eſtimated by the opinion of Auguſtus, who, upon the conqueſt of Egypt, ſelected out of all the ſpoils of Alexandria a ſingle murrhine cup for his own uſe. Now, therefore, if the murrhine was porcelane, it may be a piece of information acceptable to our fair countrywomen, to know that Cleopatra did not indeed ſip her tea, but drink her Mareotick wine out of china.

I have not been able to conſult the work of Chriſtius, but take the account of his argument from Geſner, and I refer the reader for further information to Geſner in voce, to Chambers's Dictionary, to Salmaſius, Plin. Exercit. and to an expreſs diſſertation in the Volumes of the Academy of Belles Lettres, which I have formerly ſeen, but have not now an opportunity of conſulting. I recollect that

[49] £.13,562.
[50] £.58,125. The ſums ſeem as immoderate for a cup of ſardonyx as for porcelane.

it

it is in favour of the opinion, that murrina and porcelane are the ſame.

53. Λιθία διαφανὴς. P.

A tranſparent ſubſtance of ſtone or pebble, but it is probably here the glaſs made of ſtone as clear and bright as chryſtal, and the ſame as Υαλὴ, Hyalè mentioned before. Salmaſius (p. 1096.) has a very curious quotation from the Scholiaſt on Ariſtophanes ad Nubes, Act ii. ſcene 1. "We call Hyalos (he ſays) a material made of a cer-" tain plant burnt, and waſted by fire ſo as to enter into the compo-" ſition of certain [glaſs] veſſels. But the ancients appropriated the " term hyalos to a tranſparent ſtone called kruon, or chryſtal."— This perfectly accords with the manufacture of glaſs, compoſed of ſand, or flints, and the aſhes of a plant called kali or vitraria in Narbonne. Salm. ibid. and Chambers in voce. But glaſs has its name from glaſtum [a] or woad, *the blue dye*, becauſe common glaſs was of that colour, but the tranſparent ſtoney glaſs [flint glaſs] here mentioned ſeems to take its name [διαφανὴς] tranſparent, and [Υαλὴ] chryſtalline, from its ſuperior purity and imitation of the chryſtal. The whole paſſage in the Scholiaſt is intereſting, and worth conſulting. Nub. act ii. ſcene 1. l. 766. Τὴν Ὕαλον λέγεις.

" The hyalos or chryſtal is formed circular and thick for this pur-" poſe [the purpoſe of a burning glaſs], which being rubbed with " oil and warmed, they bring near the wick of a lamp and light " it:" [it was rubbed with oil probably to clean it, but why warmed

[a] See Voſſius ad Melam, Varior. ed. 1722, who cites Pliny, lib. xxii. c. 1. Simile plantagin glaſtum in Gallia, quo Britannorum conjuges nuruſque toto corpore oblitæ. Voſſius adds, apud Cambro-Britannos iſatidis proventus glas appellatur, et cæruleum colorem. Herba iſatis is woad.

does not appear.] " Homer knew nothing of the chryſtal, but " mentions amber:" [true, for with Homer κρύσταλλος is always ice.]

Hence it appears that chryſtal was known to Ariſtophanes, and the application of it to the purpoſes of a burning glaſs; that glaſs was known in the time of the Scholiaſt, and that Homer knew nothing of either. The uſe of a pebble or chryſtal, however, to kindle fire, is known at leaſt as early as the writings of Orpheus περὶ λίθων. And if the writings attributed to Orpheus be really the work of Pythagoras, or a Pythagorean, as Cicero ſuppoſes, De Nat. Deorum, the knowledge of this property is ſtill very old. But Tyrwhitt has overſet all the antiquity of this Orpheus, and brings the poem Περὶ λίθων down to the lower empire—to Conſtantius, or even lower. See Præf. p. 10. et ſeq.

Why glaſs was ſo late before it was introduced to the knowledge of the Greeks and Romans, or other nations on the Mediterranean, ſeems extraordinary; but De Neri (Art. de la Verrerie, Paris, 1752) informs us, that glaſs is not mentioned in the Old Teſtament, and appears in the New only, in the epiſtles of St. Paul, St. James, and the Revelations; that of the Greeks, Ariſtotle is the firſt who makes expreſs mention of it, and aſſigns the reaſon why it is tranſparent, and why it will not bend, but in a dubious paſſage; in Rome it was but little known before the year 536, U. C. and was not applied to the uſe of windows till near the reign of Nero. Seneca, Ep. xc. This ſeems the more extraordinary as the art of making glaſs was known in Egypt in the earlieſt times. The mummies of the Catacombs near Memphis are ornamented with glaſs beads; and it has lately been diſcovered that the mummies of the Thebaid are decorated with the ſame material; which carries the invention much higher, poſſibly to

to 1600 years before our era (Ripaud's Memoir). If this be a fact, we arrive at the Dioſpolis of Upper Egypt, the Thebes of Homer for the origin of the invention, but the Dioſpolis of the Periplûs is in the Lower Egypt on the Lake Menſaleh, though the name and ſite is much diſputed, as we learn from d'Anville, (Egype, p. 92,) but at Tennis on that Lake, the French found remains of brick, porcelane, pottery, and glaſs of all colours, (Memoirs, p. 223,) and at the Lower Dioſpolis, we find the ſame ſubſtances noticed by the Periplûs with the addition of wine, dipſe, and an imitation of the murrhine veſſels. Strabo informs us, that he converſed with the manufacturers of glaſs at Alexandria, who told him that there was a hyalite earth; which of neceſſity entered into their compoſitions of a ſuperior ſort, and particularly in the coloured glaſs, but that ſtill greater improvements had been made at Rome, both in regard to colours and facility of operation (lib. xvi. p. 758.). The ſame manufacture was continued afterwards at Tyre and Berytus; and at Tyre it was found by Benjamin of Tudela, as late as the year 1173. (Bergeron, p. 17.) At Rome it was certainly known before the ſecond Punick war, becauſe Seneca mentions ruſticitatis damnant Scipionem quod non in Caldarium ſuum ſpecularibus diem admiſerit, but this was in the Bath or Sudatory; in houſes it was introduced later, vitro abſconditur Camera, Ep. 86, et quædam demum noſtra memoria prodiſſe ſcimus ut ſpecularium uſum perlucente *teſtæ* clarum tranſmittentium lumen; but *teſta* does not quite expreſs *glaſs*. Martial mentions glaſs applied to the hot-houſe or green-houſe, lib. 8; and drinking glaſſes he calls chryſtalla (lib. x. 59, Ed. Fitzger.). Pliny alſo writes, maximus tamen honos eſt in candido tranſlucentibus, quam proximâ chryſtalli ſimilitudine, uſus vero ad potandum argenti metalla et auri pepulit. Lib. xxxvi. 26.

From which we learn, that the Romans uſed drinking glaſſes as we do, in preference to gold or ſilver, and that the material was not *vitrum*, but the white flint glaſs like chryſtal, as ours is. Gibbon has obſerved, that Auguſtus knew not the comfort of clean linen or glaſs windows, but glaſs windows were within a century after his time adopted in Rome. In England we are indebted to Theodorus, archbiſhop of Canterbury, who introduced glaſs windows, muſic, geometry, and claſſical learning into England about the year 670. Beda, Ec. Hiſt. lib. iv. c. 2.

That clear or flint glaſs aſſumed its name from Ὑαλη, chryſtal, is ſtill more apparent from a paſſage of Diodor. Sic. lib. ii. p. 128. ed. Weſſel. where mention is made of both ſorts, the factitious and native Ὕελον, as he writes it. The glaſs coffin of Alexander is called Ὑαλίνη, by Strabo, lib. xvii. p. 794. See Herod. iii. p. 206. et Weſſel. not. et Diod. ii. p. 15.

54. Λίθος καλλεανὸς. καλλαϊνὸς. P. *Callain Stone.*

The Lapis Callais or Callainus of Pliny is a gem of a pale green colour found in Caucaſus, Tartary, and the beſt ſort in Karmania; it is called an emerald by Ramuſio, and it was poſſibly one of thoſe ſubſtances which Dutens, ſays the ancients, miſtook for the emerald, and which he calls Peridot, Spath, Fluor, and primé d'Emeraude, the diſtinctions of which are attended to by few, except jewellers or collectors; others think Callais and Callainus two diſtinct ſtones; the Peridot is a pale green, inclining to yellow. Id.

Salmaſius writes it Callinus, and ſays it may be a pebble or agate, incloſed in another [52], and that it is looſe and rattles; this Pliny calls

[52] But he mentions it as a topaz, and ſays, there are topazes of two different colours; if blue, why not a turquoiſe? which is ſtill a favourite ſtone in the Eaſt.

Cytis, xxxvii. 56. Hard. Cytis circa Copton naſcitur candida, et videtur intus habere petram quæ ſentiatur etiam ſtrepitu.

55. Λίθος ὀψιανὸς. P. *Opſian Stone.*

Probably ſerpentine or hæmatite, in the opinion of Dr. Burgeſs. Salmaſius objects to Pliny for calling it opſidian, or ſaying it was diſcovered by Opſidius. In Greek it is always opſian, and is a green ſtone very dark, approaching to black. It was found in the iſlands of Ethiopia; and from taking a high poliſh was uſed by the emperor Domitian to face a portico, ſo that from the reflection he might diſcover if any one was approaching from behind.

The opſidian ſtone, mentioned by Pliny, is very dark but tranſlucent, and a factitious ſort of it which he likewiſe notices, ſeems very much to reſemble the material of which our brown or red tea-pots are compoſed. Totum rubens, atque non tranſlucens, hæmatinon appellatum. See diſcourſe in the Memoirs of the Academy of Sciences. The ſpecimens of this ſtone, which I have ſeen, are ſo dark that the green caſt can only be diſcovered by holding them in a particular poſition. The cloſeneſs of their texture ſeems to admit of any degree of poliſh that the artiſt may be diſpoſed to give them.

The ſpecimen which I ſaw was brought from Egypt by a Gentleman who had viſited the country: it was eſteemed ſuch in Egypt, and acknowledged for opſian by ſeveral of the moſt curious obſervers at Rome; and it exactly anſwers the deſcription of Iſidorus, adduced by Hardouin on this paſſage: eſt autem niger, interdum et *virens*, aliquando et tranſlucidus, craſſiore viſu. And again: obſidius lapis niger eſt, tranſlucidus et vitri habens ſimilitudinem. Iſidor. lib. 16. Orig. cap. 15. and cap. 4. That opſian and obſidian have been confounded,

founded, or applied to different ſubſtances, may be allowed; but the opſidian of Pliny came from Æthiopia, and ſo did the opſian of the Periplûs; and whatever be the name, the ſame foſſil ſeems to be intended. How it may be applied by others, concerns not the preſent queſtion; and if the etymology be Greek (from ὄπτομαι or ὄψις), it might be applied to any poliſhed ſtone which reflects images. It is uſed by Orpheus under opallius, lin. 4. in what ſenſe I pretend not to determine; but his claſſing it under the opal, which is clouded, and ſpecifying its pitchy colour (ᾧ πίτυος δάκρυσι λιθώμενον ὀψιανοῖο) and ſtone-like appearance, petrified, as he ſuppoſed, from the exudation of the pine, makes me ſuppoſe it the ſame as Pliny deſcribes, when he mentions the imitations of it and the ſtone itſelf: In genere vitri et obſidiana numerantur, ad ſimilitudinem lapidis quem in *Æthiopia* Obſidius invenit, nigerrimi coloris, aliquando et tranſlucidi craſſiore viſu, atque in ſpeculis parietum pro imagine umbras reddente. M. Dutens (p. 66.) ſays, it is a volcanic glaſs, ſuch as is found about Mount Etna and Mount Veſuvius; but inſtead of ſolving the difficulty, about which, he ſays, ſo many learned men have diſputed in vain, this only adds to it; for if it was found in Italy and Sicily, why ſhould it be ſought for in Ethiopia, almoſt at the mouth of the Red Sea, and imported from Egypt at a prodigious expence?

56. Λύγδος. *Lygdus*. P.

A beautiful white marble, or rather alabaſter, uſed to hold odours; Ramuſio. Salmaſius ſays, an imitation of this alabaſter[51] was formed of Parian marble, but that the beſt and original lygdus was

[51] Unguenta optime ſervantur in alabaſtris. Plin. lib. xiii. p. 3.

brought

brought from Arabia, that is, as noticed in the Periplûs, from Mooſa. Salm. p. 559.

57. Λύκιον. *Lycium.* P.

A thorny plant, ſo called from being found in Lycia principally. A juice from which was uſed for dying yellow, mentioned by Pliny and Dioſcorides. The women alſo, who affected golden locks, uſed it to tinge their hair. Salm. p. 1164. Why this ſhould be ſought in Scindi, if it was found in Lycia, does not appear. It is found now in the ſhops by the name of the yellow-berry, box thorn, grana d'Avignon. Dr. Burgeſs. Lycium, in Pliny, is a medicine derived from the Garyophyllon, lib. xii. c. 15. Hardouin, who adds Lycium porro quid ſit ignorari etiam a peritis herbariis pronunciat anguillara, lib. de Simplic. pars iii. p. 62. Nos Cluſio credimus eſſe Hacchic Goanorum.

58. Λωδικες. *Lodices.* P.

Quilts or coverlids.

ἃ πολλὰι ἁπλοῖ καὶ ἐντόπιοι.

Coverlids plain and of the country manufacture at Mooſa.

M

59. Μαργαρίται, p. 84. D. P.

Pearls, fiſhed for near Cape Comorin, where the fiſhery ſtill continues, or at the Lackdive Iſlands, formed a great article of commerce on the coaſt of Malabar.

60. Μαλάβαθρον.

60. Μαλάβαθρον, *Malábathrum.* D. P. *Betel.*

In order to avoid the confuſion of ancient authors, we muſt conſider this article under two heads:

Firſt, as an Unguent, Odour, or Perfume;

Secondly, as the Betel.

Firſt, as an unguent or perfume, it is certainly aſſumed by Horace:

Coronatus nitentes
Malobathro Syrio capillos. Hor. lib. ii. ode vii. 8, 9.

and by Pliny[54] when he makes it, with all the fragrant odours of the Eaſt, enter into the royal unguent of the kings of Perſia. (Lib. xiii. c. 2.) And again (lib. xii. c. 12, or 26 Hardouin,) where he mentions the nard of Gaul, Crete, and Syria; the laſt agreeing with the Syrian odour of Horace, and almoſt aſcertaining the error of confounding ſpikenard with the betel. So likewiſe (lib. xii. c. 59.) Hard. Dat et malobathron Syria ex qua exprimitur oleum ad unguenta; but in the ſame chapter he ſays, ſapor ejus nardo ſimilis eſſe debet ſub linguâ; and (lib. xxiii. c. 48. Hard.) oris et halitûs ſuavitatem commendat linguæ ſubditum folium: in which ſenſe, as Dioſcorides alſo teſtifies, it is a maſticatory, and not an unguent. Added to this, he applies the titular diſtinction of hadroſphærum, meſoſphærum, and microſphærum, to the ſpikenard (lib. xii. 26. Hard.), which Salmaſius, Matthioli, and almoſt all the

[54] It appears by Pliny, lib. xiii. c. 2. that almoſt all the fragrant odours of the Eaſt entered into the compoſition of their unguents. In the royal Perſian unguent no leſs than twenty-ſix odours are enumerated, and among them the malobathron, which is not ſo properly an odour as a ſtimulant, if it be the betre. But it is frequently confounded with the ſpikenard, the firſt of odours, which is preeminently called folium, or *the* leaf, in oppoſition to coſtus, or *the* root. But the betel-nut being wrapt in the arecka *leaf* has probably given riſe to the miſtake. See Pliny, lib. xii. c. 12. where the hadroſphærum, meſoſphærum, microſphærum—all diſtinctions of the betel, are falſely applied to the ſpikenard.

commen-

commentators, agree in aſſigning ſpecifically to the betel; and to the betel, betre, or petros, they are applied in the Periplûs. (p. penult.) The error of Pliny, and his fluctuation in making it both an unguent and a maſticatory, ariſes from his conſidering the ſpikenard to be *the leaf*, κατ' ἐξοχὴν (which it is not, but a root), and not conſidering, or not knowing, that the betel is, above all others, *the leaf*, uſed with the areka-nut, and the conſtant maſticatory of the Orientals from Malabar to Japan.

Secondly, that it is a maſticatory is confirmed by Dioſcorides; for he ſays (ὑποτίθεται δὲ τῇ γλώσσῃ πρὸς εὐωδίαν στόματος), it is placed under the tongue to ſweeten the breath, and it has (δύναμιν τίνα εὐστομαχωτέραν) the virtue of ſtrengthening the ſtomach. If any native of the Eaſt were at this day aſked the properties of betel, no doubt he would ſpecify theſe two particulars above all others. But it ſhould ſeem that Dioſcorides was aware of the confuſion cauſed by miſtaking the nard for the betel; for he commences his account by ſaying, that ſome believe the malabathrum to be *the leaf* of the nard, deceived by the ſimilarity of the odour; but the fact is far otherwiſe. (See Matthioli, p. 40.)

The author of the Periplûs knew that Petros was the leaf, and that when the whole compoſition was made up together, it was called Malabathrum; for he mentions the method of obtaining it by the Sêres from the Sêſatæ, and their exportation of it again. (p. ult.) We know likewiſe that the procuring it at the extremity of the Eaſt, is conſonant to modern obſervation; for though it is uſed in India, it is indiſpenſable in all ceremonies in Ava, Pegu, China, and the iſlands of Java, Sumatra, &c. It is now well known to conſiſt of the areka-nut, the betel-leaf, and a mixture of lime from ſea-ſhells,

and ſometimes with the addition of odoriferous drugs. The areka-nut has the appearance of an oblate nutmeg, hard as horn, and when cut, reſembling the nutmeg in its mottled appearance. Dr. Burgeſs informs me, that the unripe nutmeg is ſometimes preſſed, and an aromatic liquid procured, fragrant in the higheſt degree, which perhaps may have ſome relation to the perfumed unguent of the ancients. The betel is a ſpecies of the pepper-plant, and the lime is called chinam, the uſe of which turns the teeth black; and black teeth conſequently, from the univerſality of the practice, are the ſtandard of elegance in all thoſe countries where the uſage prevails. For the natural hiſtory of the ingredients, and the ceremonies attending the cuſtom, I refer to Sir G. Staunton's Chineſe Embaſſy, vol. i. 272.; Mr. Marſden's Sumatra, p. 242.; and Mr. Turner's Embaſſy to Thibet, pp. 285. 343.

The name of this maſticatory varies in different countries, but its Arabick name is Tembul, Tembal, or Tambal; and from tamala, added to betrè or bathra, tamala-bathra is derived, and the malá-bathra of the ancients, according to the opinion of Salmaſius.—"But Stephens (in voce) gives a different etymology: Ferunt apud "Indos naſci in ea regione quæ Malabar dicitur, vernaculâ ipſorum "linguâ Bathrum, ſive, Bethrum appellari, inde Græcos compoſita "voce nominaſſe Μαλάβαθρον." F. F. What adds to the probability of this is, that the coaſt was called Malè, till the Arabs added the final ſyllable. And let it not be thought fantaſtical, if we carry our conjectures farther eaſt—to the country of the Malays, in the Golden Cherſoneſe; for in that part of the world the cuſtom is far more prevalent, and there the beſt ingredients are ſtill procured. The Malays were not unknown, by report at leaſt, to the Greeks; for Ptolemy

Ptolemy has a Malai-oo-Colon (Μαλαΐε κῶλον ἄκρον, p. 176), not far from the Straits of Malacca, the country of the Malays.

From the practice of the natives, another circumſtance occurs worthy of remark; for it is ſaid, "Sinæ in mutuis viſitationibus "folia betel manu tenent, ac cum Areka et calce in patinis ligneis "in benevolentiæ ſignum offerunt hoſpiti; dum utuntur, primo "parum Arekæ mandunt, mox folium betel calci illitum, *exemptis* "*prius nervis* ungue pollicis, quem propterea longum atque acutum "habent." Nieuhoff, pars ult. Legat. Batav. p. 99. F. F.—I owe this curious paſſage to the ſuggeſtion of Dr. Falconer, and I cannot help thinking that it correſponds with the expreſſion in the Periplûs, ἐξινιάσαντες καλάμυς τὰς λεγομένας Πέτρους; ex arundinibus illis quas petros appellant *nervis fibriſque extractis*; though applied to the making up of the compoſition, rather than the uſe of it.

The account of the ingredients muſt be left for the natural hiſtorians to develope; but the claſſical hiſtory of them, ſuch as I have been able with the aſſiſtance of my friends to collect, has been drawn from Dioſcorides, Pliny, Matthioli, Salmaſius, and the other authorities cited, with much labour and attention; and if it contributes to remove the obſcurity in which the queſtion was involved, let it not be received as a tedious diſcuſſion, but as the effort of an author, who was engaged in the inquiry, before he was aware that an acquaintance with natural hiſtory would become ſo material a part of his duty.

62. Μάκειρ. *Macer.* P.

An aromatic from India; the bark red, the root large. The bark uſed as a medicine in dyſenteries. Plin. xii. 8. Salm. 1302.

63. *Margaritæ.* D. P. *Pearls.*

The Pearl Fiſhery is mentioned in the Periplûs, both at Bahrein in the Gulph of Perſia, and at the Iſland of Ceylon; but I am obliged to Mr. Falconer for pointing out "the authority of Pliny, "lib. ix. 35. or 54. Hard. and lib. vi. 22. or 24 Hard.; the former "of which is of importance, as marking out not only the fiſhery "at Ceylon, but at Perimoola, and the Sinus Perimoolus." F. For the Perimoöla of Ptolemy is not far from the Straits of Malacca, and approaches (though not nearly) to the Sooloo Fiſhery of Mr. Dalrymple. Whether pearls are ſtill taken in the Gulph of Siam or Cambodia, I am not informed, but they might well be brought thither from Borneo; and the information is highly intereſting. In the ſame paſſage it is noticed by Pliny: Principium ergo, culmenque omnium rerum pretii, Margaritæ tenent. But it is not true that the pearl ſold higher at Rome than the diamond; for, lib. xxxvii. c. 4. the diamond has the higheſt value; the pearl, the ſecond; and the emerald, the third.

64. *Marucorum Lana.* D. *Wool of Marucori.*

The text is corrupt. Ramuſio joins it with the following article, Fucus, which he reads Marucorum Succus; but what it means is not eaſily diſcoverable. Dr. Falconer, with great appearance of probability, ſuppoſes it to be the wool of the Thibet ſheep, of which ſhawls are made.

65. Μάχαιραι. P.

Knives or canjars worn at the girdle.

66. Μελιέφθα.

66. Μελιέφθα χαλκὰ. P.

Braſs [55] or copper, prepared, as Ramuſio ſays, for veſſels of cookery. But rather for ornaments of women, as bracelets, anklets, and collars. No uſage of Μελιέφθα occurs elſewhere; but metals were prepared with ſeveral materials to give them colour, or make them tractable or malleable. Thus χολόβαφα in Heſychius was braſs prepared with ox's gall to give it the colour of gold, and uſed like our tinſel ornaments or foil for ſtage dreſſes and decorations. Thus common braſs was neither ductile nor malleable, but the Cyprian braſs was both. And thus, perhaps, braſs, μελιέφθα, was formed with ſome preparation of honey. Pliny uſes coronarium poſſibly in reference to the ſame application of it as Heſychius mentions, and ſeems to uſe Cyprium in the ſenſe of copper. Cyprium regulare is the beſt copper, and every metal is called regulare when purified, omne, purgatis diligentius igni vitiis, excoctiſque, regulare eſt. And again Cyprium tenuiſſimum quod coronarium vocant, xxxiii. 9.

67. Μέλι καλάμινον τὸ λεγόμενον σάκχαρι. D. P.

Honey from canes. *Sugar.*

In Arabic, ſhuker, which the Greeks ſeem firſt to have met with on the coaſt of Arabia, and thence to have adopted the Arabic name. It is here mentioned on the coaſt of Africa, where the Arabians likewiſe traded, and either imported it themſelves from India, or found it imported; it was evidently not found in that age growing in Africa. The Sanſkreet name of ſugar is ich-ſhu-caſa, and from the two middle ſyllables the Arabic ſhuka, or ſhuker. Aſ. Reſearch. iv. 231. See Du Cange, article Cannamele, Cannæ Mellis, mentioned

[55] This article is very dubious.

by

by Abbertus Aquenſis, William of Tyre, and others, as introduced from the Eaſt into Cyprus, Sicily, &c. in their age.

68. Μελίλωτον. *Honey Lotus.* P.

The lotus or nymphæa of Egypt. The ſtalk contains a ſweet and eatable ſubſtance, conſidered as a luxury by the Egyptians, and uſed as bread; it was ſometimes carried to Rome, and the Periplûs makes it an article of importation at Barygáza. It appears alſo to have been uſed as proviſion for mariners; and if this was the favourite bread of Egypt, in preference to grain, Homer might well ſpeak of it as a luxury and delicacy; but his lotus is generally ſuppoſed to be the fruit of a tree, by our African travellers. Authors differ, ſome aſſerting that it is ſtill common in the Nile, others ſaying that the lotus now found there has neither pulp nor ſubſtance.

69. Μέταξα. See Νῆμα Σηρικὸν. D. P.

70. Μοκρότα θυμίαμα. D. P.

An incenſe called mocrotus or mocroton.

71. Μολόχινα. P.

Coarſe cottons of the colour of the mallow. Others read Μοναχὴ, either ſingle threaded or of one colour.

Coarſe cotton dyed of a whitiſh purple, and therefore called molochina from Μολόχη, *mallows*. Wilford, Aſiat. Diſſertation. vol. ii. p. 233.

Paolino interprets Molochina, tele finiſſime dipinti e richamente, p. 95. i. e. chintz. Muſlins are ſaid to derive their name from Moſul, becauſe they were brought from thence by caravans into Europe.

(Marco

(Marco Polo, lib. i. c. 6.) But there is a diſtant reſemblance between Molochina and muſſins, and the Greeks had no ſoft ſound of ch. If there is any name in the native language ſimilar to either, we ought rather to ſeek for an Oriental derivation than a Greek one. At the ſame time it may be conſidered, that *purple* cottons might have as general a ſale formerly, as *blue* Surats have now.

72. Μόλυβδος. *Lead.* P.

73. Μοτὼ. P.
A ſpecies of cinnamon. See Κασσία.

74. Μύρον. D. P.
Myrrh or oil of myrrh [56].

A gum or reſin iſſuing from a thorn in Arabia, Abyſſinia, &c. Bruce has given an account of the plant; he ſays it is originally from Africa, and that the Arabian myrrh is ſtill an inferior ſort. See Bruce, Chambers, and Salmaſius.

75. Μυῤῥινὴ. See Λιθία Μυῤῥινὴ.
Porcelane. See Geſner and Chambers in voce.

N

76. Νάρδος. D. P. *Nardi Stachys*, *Nardi Spica*, in the Digeſt. *Spikenard.*

This article appears under another form, and as if it were a dif-

[56] The African is beſt; the Abyſſinian, Arabian, and Indian, worſt. Dr. Burgeſs.

ferent

ferent article in the Digeſt, No. 3; the Nardi Stachys is No. 5, but under No. 3 we read

Folium
1. Pentaſphærum.
2. Barbaricum.
3. Caryophyllum.

The two firſt of which may be interpreted in conformity to the authorities which follow: 1. Folium Pentaſphærum, Betel. 2. Folium Barbaricum, ſpikenard; but the third is the *Clove*, and is not related to the other two folia or leaves, unleſs it were introduced into the reſcript of the Digeſt, from the cuſtom-houſe at Alexandria, becauſe it was a compound of φυλλον, a leaf. Caruo-phullon, the *nut leaf*, is a name applied to the pink flower, becauſe the ſheath which encloſes the flower is ſcolloped and jagged like the ſheath of the nut. Whether this was transferred to the clove itſelf, on account of the angular points at the head of the *clove*, or nail; or, whether to the plant, I am not able to determine. (See article Caryophyllon); but Νάρδος is the ſpikenard called Folium Barbaricum, becauſe it was obtained at Barbarikè, the port of Scindi; and Folium Gangiticum, becauſe it was likewiſe procured at the Ganges, that is in Bengal; Νάρδος γαπανικὴ alſo, as it appears in the Periplûs (p. 32.), by the general conſent of the commentators, is read, Νάρδος Γαγγιτικὴ, and confirmed by the Periplûs itſelf, p. 36.

No Oriental aromatic has cauſed greater diſputes among the critics, or writers on Natural Hiſtory, and it is only within theſe few years that we have arrived at the true knowledge of this curious odour, by means of the inquiries of Sir William Jones and Dr. Roxburgh.

Their account is contained in the fourth volume of the Aſiatic Reſearches, and Dr. Roxburgh was ſo fortunate at laſt as to find the plant in a ſtate of perfection, of which he has given a drawing that puts an end to all controverſy on the ſubject.

The nard has the addition of ſpike from the Latin ſpica, an ear of wheat, which, according to Dr. Roxburgh's drawing, it perfectly reſembles. And this adjunct is found alſo in its Arabic name, ſumbul; and in its Shanſkreet appellation, Jatámánsí; as alſo its Perſic title khúſtah, all ſignifying *ſpica.*

Sir William Jones, Aſiat. Reſ. iv. 117, ſays, it is a native of Budtan, Népal, and Morang; and that it is a ſpecies of Valerian. It is remarkable that he had himſelf ſeen a reſemblance of it in Syria, as the Romans or Greeks mention Syria as one of the countries where it is found; but Ptolemy gives it its true origin in theſe tracts of India. A ſpecimen was brought down to Calcutta from Boudtan at the requeſt of Sir William Jones, and the agents of the Deva Raja called it pampi; but it was not in flower. Some dried ſpecimens of it looked like the tails of ermines, but the living ones, as Dr. Roxburgh afterwards found, riſe from the ground like ears of wheat. It anſwers the deſcription of Dioſcorides. It is weaker in ſcent than the Sumbul ſpikenard of Lower Aſia when dry, and even loſt much of its odour between Budtan and Calcutta. The odour is like the ſcent of violets; but the living plant is forbidden to be brought out of Boudtan. It was, however, procured by the intervention of Mr. Purling, the Engliſh reſident; and was at laſt received in its perfect form by Dr. Roxburgh, who has deſcribed it botanically. Aſ. Reſ. iv. 733.

In the age of the Periplûs it was brought from Scindi, and from the Ganges; which, according to Sir William Jones, we ought to

conclude would be the natural port for it, as coming from Boudtan. This authorizes the change of reading from γαπανικὴ, [gapanika,] to γαγγιτικὴ, [gangitikà,] more eſpecially as it is mentioned at the Ganges. Some fanciful inquirers might think they had found the mention of Japan in this paſſage.

We ought not to omit ſome particulars from Pliny which are remarkable. He deſcribes the nard with its ſpica, mentioning alſo that both the leaves and the ſpica are of high value, and that the odour is the prime in all unguents. The price an hundred denarii for a pound. And he afterwards viſibly confounds it with the malobathrum or betel, as will appear from his uſage of hadroſphærum, meſoſphærum, microſphærum, terms peculiar to the betel.

Hoffman in voce Foliatum, writes, Folium cataſphærum eſt Folium Malabathri quod inde σφαῖραι, *i. e.* pilulæ conficerentur. Folium vero Barbaricum, id quod Indicum, Græci recentiores nominarunt quod ex India deferretur per Barbaricum Sinum. F. F.—But it is not the Barbaricus Sinus on the coaſt of Africa that is meant, but the port Barbarikè in the Delta of the Indus. There the Periplûs finds the ſpikenard, which is the folium Indicum. Folium cataſphærum, hadroſphærum, &c. is the betel-leaf. Hoffman adopts Salmaſius's opinion in regard to the miſtake of Pliny: he ſeems to think that the malobathrum, as well as the folium, was confounded with the ſpikenard. If ſo, the malobathrum Syrium of Horace is the unguent of ſpikenard, which, according to Sir W. Jones, is found in Syria as well as in India.

The characteriſtic name of the nard is folium [57], *the* leaf, pre-

[57] Salmaſius, p. 1065, is clearly of opinion, that Pliny is regularly miſtaken in applying folium to nard. He ſays it is always peculiar to malobathrum betel.

eminently

eminently in contradiſtinction to coſtus, *the* root, both as the prime odours of their two ſorts, the root and the leaf.

Dr. Falconer has juſtly cautioned me to be ſure that the nard of of Pliny is *the leaf*. I know no more of natural hiſtory than I have obtained from the authorities here cited; but that Pliny mentions both the ſpica and the folium of the nard, is certain; and by his expreſſions I underſtand, that what we now know to be the *root*, he ſuppoſed to be the *growth*. *Cacumina* in ariſtas ſe ſpargunt, aſſuredly expreſſes ſomething above ground; ideo gemina dote nardi ſpicas ac folia celebrant, by which we muſt underſtand that cacumina and ſpicæ are identified. But that Pliny was miſtaken, and that the ſpica was really the root, cannot be doubted, after the account that Dr. Roxburgh has given. It is clear alſo from the authorities adduced by Dr. F. that the ancients were well informed of this. " In " one of the receipts for the Theriaca Andromachi, Ναρδοιο τε ριζαν " Ινδης. Ναρδε ςαχυς, η ριζα ταυτης θερμαινει μεν κατα πρωτην αποςατιν. " Æginet. lib. vii. Galen ſpeaks of it as a root: εκ τοιυτων δε η ριζα " συγγινομενη δυναμεων. And Arrian: εχειν δε την ερημον ταυτην τε " Ναρδε ριζαν, πολλην τε κ᾽ ευοσμον, κ᾽ ταυτην συλλεγειν τες Φοινικας. " And Galen, lib. xii. de Antidotis, c. 14. εφεξης δε της προγεγραμ- " μενης ο Ανδρομαχος Ινδικην Ναρδον κελευει βαλειν, ηνπερ κ᾽ ςαχυν ονο- " μαζομεν Ναρδον, κ᾽ τοι ριζαν ουσαν, απο της προς τες αςαχυας ομοια- " τητος, κατα την μορφην. To theſe may be added the teſtimony of " the moderns; Murray, Apparat. Medic. vol. 5. pp. 445, 446. " Lewis, Mat. Med. and the following note from Bodæus, which " perhaps beſt ſolves the queſtion: In Indica Nardo, ſalvo meliore " judicio, ſpica dicitur cauliculus, multis capillaceis foliolis obſitus, " ad inſtar ariſtarum; nec de nihilo aut immerito Græci antiquiſ- " ſimi, Romani et Arabes Nardo illi Spicæ appellationem impoſu- " erunt.

" erunt. Radix quidem eſt, ſed quæ cauliculum e terra emittat, " aliquando plures ex una radice capillaceis denſis ariſtatiſque foliolis " veſtitos. Not. in Theophraſt. p. 1018." F. F. Add to this the teſtimony of Dr. Roxburgh, and it will appear evidently that Pliny was miſtaken. Another medical friend informs me, " that the " matted fibres, which are the part choſen for medicinal purpoſes, " are ſuppoſed by ſome to be the *head*, or ſpike of the plant, by " others, the *root*—they ſeem rather to be the remains of the wi- " thered ſtalks, or ribs of the leaves; ſometimes entire leaves and " pieces of ſtalks are found among them." Is not this the origin of Pliny's miſtake, which Dr. Roxburgh ſets at reſt? and may not theſe leaves and ſtalks be purpoſely left to increaſe the weight and price; or even to deceive, as the natives are ſo jealous of their plant? All this accords with the quotation of Dr. F. from Bodæus.

But there is ſtill a more remarkable particular in Pliny, which is, that he evidently copies the Periplûs in the three places which he allots for the markets of the ſpikenard; for he mentions Patala at the head of the Delta[58] of the Indus, correſpondent to the Barbarika of the Periplûs; and another ſort which he calls Ozænítides, evidently agreeing with the mart of Ozéne (p. 27. Peripl.); and a third ſort named Gangitic, from the Ganges, anſwering to gapanic, for which all the commentators agree in reading Gangitic. Very ſtrong proofs theſe, that Pliny had ſeen this journal and copied from it; as he mentions nothing of Ozéne in his account of the voyage, and only catches Ozænítides here incidentally. See Salmaſius, p. 1059. et ſeq. who is very copious on the ſubject, and has exhauſted all that the ancients knew of this aromatic[59].

[58] Whether this in Pliny does not apply to coſtus?

[59] It reſembles the tail of a ſmall animal, in Dr. Burgeſs's Collection.

70. Ναύπλιος,

70. Ναύπλιος, p. 27. *Nauplius.* P.

It ſeems to be an inferior tortoiſe-ſhell from the context, which runs thus, ἡ χελώνη διάφορος μετὰ τὴν Ἰνδικὴν ἡ ναύπλιος ὀλίγος, *i. e.* tortoiſe-ſhell of ſuperior kind, but not equal to the Indian; and a ſmall quantity of that ſpecies called nauplius. It may, however, be a different commodity; but I cannot trace it in Pliny, unleſs it be the ſhell of that fiſh he calls nauplius, lib. ix. c. 30. or 49 Hard. which ſeems a ſpecies of the nautilus; but which Hardouin ſays, does not ſail in its own ſhell, but a borrowed one.

71. Νῆμα Σηρικὸν. D. P.

Sewing ſilk, or ſilk thread, from China. If this paſſage be correct, it proves that ſilk was brought into India from China, as early as the age of the Periplûs. Νῆμα can hardly be applied to a web, it ſeems always to be thread.

It is called μέταξα by Procopius and all the later writers, as well as by the Digeſt, and was known without either name to Pliny; for he ſays, the women who wrought it had the double trouble of untwiſting the ſilk thread, and then weaving it up into a manufacture. Unde geminus noſtris fœminis labor redordiendi fila rurſumque texendi. See Procop. Anecd. p. 3. Zonaras ad Concil. p. 231. And for the hiſtory of the ſilk trade at Tyre, ſee Procop. Hiſt. Arc. p. 73. Juſtinian ruined the trade at Tyre, and yet ſent the Monks to bring the worm from the Eaſt. Procop. de Bello Goth. iv. 17. p. 613. Byz. Hiſt. See Gibbon.

Αυτη δε εϛιν η μεταξα εξης ειωθασι την εσθητα εργαζεσθαι, ην παλαι Ελληνες Μηδικην εκαλευ, τανυν δε Σηρικην ονομαζεσιν. Procop. Perſic. & Vandal. lib. iv. Μεταξα ſera cruda. Du Cange. F. Unwrought ſilk is called Ἔριον in the Periplûs.

Ιματία

Ιματία τὰ ἐκ ΜΕΤΑΞΗΣ ἐν Βηρυτῷ μὲν καὶ Τύρῳ πόλεσιν τῆς Φοινίκης ἐργάζεσθαι, ἐκ παλαιᾶ ἐιώθει· οἱ δὲ τεταῦν ἐμποροὶ καὶ δημιουργοὶ καὶ τεχνῖται ἐνταῦθα τὸ ἀνέκαθεν ὦκεν. Procop. Anec. p. iii. Hiſt. Arc. p. 8.

The manufactures had been long eſtabliſhed at Berytus and Tyre. The web was formed from the metaxa; may we not call it organzined ſilk? The price of the metaxa was raiſed by the taxes impoſed in Perſia; and, upon the manufacturers raiſing the price, Juſtinian fixed a maximum and ruined the trade.

O

72. Ὀθόνιον. *Muſlin.* P.

1ſt ſort. Ἰνδικὸν τὸ πλατύτερον ἡ λεγομένη Μοναχῆ.

Wide India muſlins called Monakhè, that is, of the very beſt and fineſt ſort; *particularly* fine.

2d ſort. Σαγματογήνη.

Which is evidently the cotton too ordinary to ſpin, and made uſe of only for ſtuffing of cuſhions, beds, &c. The Greek term is derived from Σάσσω, to ſtuff, Σάγματα, ſtuffing, or things ſtuffed. The article in the Periplûs would be better read Σαγματογένη, the *ſort* of cotton uſed for ſtuffing. Marco Polo, lib. iii. c. 29. ſays, Il Bambagio che ſi cava di quello, coſi vecchi non e buon de filare, ma ſolamente per coltre. And Strabo; ἐκ τέτε δὲ [the cotton plant] Νέαρχος φησὶ, τὰς ἐυητρίες σινδόνας ὀφαίνεσθαι, τὲς δὲ Μακεδόνας ἀντὶ κναφάλων αὐτοῖς χρῆσθαι, καὶ τῆς Σαγματοστάγης. Fine muſlins are made of cotton; but the Macedonians uſed cotton for flocks, and ſtuffing of couches. Mr. Marſden, p. 126. notices the cotton uſed only for this purpoſe in Sumatra as the Bombax Ceiba; and Percival mentions the ſame

in Ceylon, p. 328. See alſo Dampier, New Holland, p. 65. and Voyage, p. 165. Ὀθόνιον is from ὀθόνη, the thin inner garment of women, in contra-diſtinction to the χιτὼν of men. Hom. Il. Σ. 595. Meurſius propoſes Σαγματογουνη, veſtis pellicia. F.

Monakhè, ſingle.

3d ſort. Χυδαῖον. P.

Coarſe muſlins, or rather coarſe cottons, called at preſent dungarees; Wilford, Aſ. Diſſert. vol. ii. p. 233. to which monakhè is oppoſed as a finer ſort.

73. Οἶνος. *Wine.* P.

1. Λαοδικηνὸς. *Wine of Laodicea,* in Syria. Syria is ſtill famous for its wine. Volney, tom. ii. p. 69. Strabo. d'Anville Geog. An. ii. 134.

2. Ιταλικὸς. *Italian Wine.* P.

3. Αραβικὸς. *Arabian Wine.* P. It is dubious whether it may not be palm or toddy wine, it ſeems to have been a great article of commerce.

74. Ὅμφαξ Διοσπολιτικὴ. *Dipſe, Rob of Grapes from Dioſpolis.* P.

For the explanation of this article I am wholly indebted to Dr. Falconer, and return my thanks to him more particularly, as it was the commencement of his correſpondence. He obſerved to me, that it was the dipſe of the Orientals, and ſtill uſed as a reliſh all over

over the East. Dipse is the rob of grapes in their unripe state, and a pleasant acid. I have found many authorities to confirm his suggestion. Pliny, v. 6. xii. 19. xii. 27. xiv. 9. xxiii. called by Columella, Sapa vini. See also Shaw. Dr. Russel's Aleppo, p. 58, and Pocock, i. p. 58. made at Faiume, and called Becmas, or Pacmas. Iter Hierosol. ex uvarum acinis Mauris Zibib vel Zibiben dictum, p. 357, ex acinis succum exprimunt, coquuntque, donec ad spissitudinem, instar mellis ebullierit, Pacmas id Arabicè vocant, nos defrutum, Itali mosto cotto, mustum coctum, eosque in cibis pro intinctu utuntur, nonnulli aquâ multâ dilutum bibunt, id. p. 387. Ebn Haukal likewise describes it, and calls it Dousbab, made at Arghan in Susiana.

75. *Onyx Arabicus.* D. *Arabian Onyx.*

This article stands in the Digest so unconnected with all that precedes and follows it, that Ramusio, in order to make it a drug, reads it Gum Arabic; and I can hardly think otherwise than that it is a corruption, and that some aromatic produce of Arabia is meant; but what, it is impossible to determine. Mr. Falconer is persuaded "that it is the Onyx used as a box to contain odours or perfumes, "the same as the Alabaster of Scripture, Luke, vii. 37. and Pliny, "lib. xxxvi. c. 8. or 12 Hardouin, strongly confirms this opinion, "for there the Onyx is said to be found in Arabia, and to be the "same as Alabastrites, and to be excavated for the purpose of con- "taining unguents or perfumes; and so Horace Nardi parvus onyx "eliciet cadum." F. I have nothing to object to this but the context.

76. Ὀπήτια, p. 27. *Awls or bodkins.* P.

An article in trade on the coaſt of Africa, as needles are at this day.

77. Ὀρείχαλκος. *Mountain Braſs.*

Uſed for Ornaments. Ramuſio calls it white copper, copper from which the gold and ſilver has not been well ſeparated in extracting it from the ore.

Π

78. { *Pardi* / *Leopardi* / *Pantheræ* } D. *Tygers, Leopards, Panthers.*

{ *Leones* / *Leænæ* } D. *Lions* and *Lioneſſes.*

79. Παρθένοι ἐυειδεῖς. P.

Handſome women ſlaves for the haram are mentioned as intended for preſents to be ſent up to the king of Guzerat, whoſe capital was Ozénè or Ougein.

80. *Pelles Babylonicæ.* D.
Parthicæ.

Hydes from Babylonia or Parthia, poſſibly dyed like Turkey or Morocco leather; but Q.?

81. Πελύκια. P.

Small hatchets or axes for the African trade.

 82. *Pentaſ-*

82. *Pentaſphærum. Folium Pentaſphærum.* D. Nard.

See article Nard. Mr. Falconer thinks that Pliny has not confounded the Folium, or leaf of the Nard with the Betel as Salmaſius aſſerts; but that he takes the leaves from three different parts of the plant, the large making the leaſt valuable odour, and the leaſt leaves the beſt; hence, the diſtinction of hadroſphærum, meſoſphærum, microſphærum, and that the pentaſphærum of the Digeſt is ſtill an inferior ſort. Of this I am no competent judge, but I think it ſtrange that the diſtinctions of Hadroſphærum, &c. ſhould be applied by the ancients both to the Betel, as they are by the Periplûs, and to the Spikenard as they are by Pliny, if this opinion be founded. Pliny, lib. xxiii. 4. has certainly copied the ſame authorities as Dioſcorides, for he makes malobathrum a maſticatory to ſweeten the breath, and an odour to put among cloaths, as we ſometimes put lavender; both which particulars are in Dioſcorides, but lib. xii. 59. Hard it is a *tree* found in Syria and Egypt as well as India. It is much more probable that Mr. Falconer ſhould be right, than one who is little acquainted with Natural Hiſtory, but my doubts concerning Pliny's confuſion are not removed.

83. Πέπερι. *Pepper.* D. P.

Imported from the coaſt of Malabar, as it ſtill is; the native term on the coaſt is pimpilim; Salm. p. 1070. or the Sanſkreet, pipali. Aſ. Reſ. vol. iv. p. 234. The pepper coaſt is called in Arabic beled-el-fulful. D'Anville, Ind. p. 118.

It was found by the Greeks from Egypt, firſt in Ethiopia, as an article of commerce brought thither by the Arabs, but was known in Greece much earlier.

Two ſorts are diſtinguiſhed in the Periplus, " and recognized by " Theophraſtus, lib. ix. c. xxii. στρογγυλον round, and απομηκες long. " And by Dioſcorides, the Betel is likewiſe a ſpecies of the pepper. " Porro Betle foliis Piperis adeo ſimilia ſunt, ut alterum ab altero " vix diſcerni queat, niſi quod Piperis folia paulo duriora ſunt, et " nervi excurrentes paulo majores. Bodæus a Stapel in Theo- " phraſtum." F. F.

1. Κοττοναρικὸν. P.

From Cottonara, the kingdom of Canara, according to Rennell, which is ſtill the principal mart for pepper, or at leaſt was ſo before the Engliſh ſettled in Sumatra. This is the black pepper. See Marſden's Sumatra, p. 117. White pepper is the black ſtripped of its outward coat.

2. Μακρὸν. P.

Long pepper [60], ſo called from its form being cylindrical, an inch and an half long. It conſiſts of an aſſemblage of grains or ſeeds joined cloſe together. It reſembles the black pepper, but is more pungent, and it is a ſpecies of the Eaſt India pepper, totally diſtinct from the Cayenne, and uſed for the purpoſe of adulteration. This is the reaſon that we buy pepper ground cheaper than whole.

84. Περιζώματα. P.

Girdles or ſaſhes, and perhaps diſtinguiſhed from the following article,

(85. Πηχυαῖαι αἱ ζῶναι. P.

Saſhes of an ell long,) only in the difference of make or ornament.

[60] Tabaxir is the common long pepper.

86. Πιννικὰν. D. P.

Pearls, or the pearl oyſter. See the fiſhery at Cape Comorin.

87. Πορφύρα διαφόρα καὶ χυδάια, p. 35. P.

Purple cloth of two ſorts, fine and ordinary. An article of trade at Mooſa in Arabia.

88. Ποτήρια, *Drinking Veſſels.* P.
Χαλκᾶ, *Braſs.* P.
Στρογγύλα, *Round.* P.
Μεγάλα, *Large.* P.

Probably all three epithets apply to the ſame veſſel. An article of import on the coaſt of Africa.

89. Πυρὸς ὀλίγος. P.

Wheat in ſmall quantities, imported into Omana, or Oman in Arabia.

P

90. Ῥινόκερως. *Rhinoceros.* P.

The horn or the teeth, and poſſibly the ſkin, imported from the coaſt of Abyſſinia, where Bruce found the hunting of this animal ſtill a trade, which he has deſcribed in all of its branches, vol. iv.

91. Σάγγαρα.

Σ

91. Σάγγαρα. P.

Boats or ſmall veſſels uſed on the coaſt of Cochin for conveying the native commodities from the interior to the ports, and ſometimes along the coaſt from Malabar to Coromandel and the contrary.

92. Σάγοι Αρσινοητικοὶ γεγναμμένοι καὶ βεβαμμένοι, p. 14. P.

Rugs or cloaks made at Arſinoe (Suez), dyed, and with a full knap.

93. Σανδαράκη. P.

Red pigment, Salm. p. 1155. found in gold and ſilver mines. Pliny. Ore of Cinnabar. Dr. Burgeſs. Sandaracham et Ochram Juba tradit in inſula rubri maris Topazo naſci, inde nunc pervehuntur ad nos. Plin. xxxv. 22. Hard.

94. Σακχαρι. D. P. *Sugar*,

Made at Tyre in the 12th century. Benjamin of Tudela. Bergeron, p. 17. But when firſt planted in Europe, dubious. See article 60.

95. Σάπφειρος. *Sapphire Stone.* D. P.

The ancients diſtinguiſhed two ſorts of dark blue or purple, one of which was ſpotted [61] with gold. Pliny ſays, it is never pellucid, which ſeems to make it a different ſtone from what is now called

[61] Dr. Burgeſs has ſpecimens of both ſorts, the one with gold ſpots like lapis lazuli, and not tranſparent.

ſapphire.

ſapphire. Dutens ſays, the true azure ſapphire was conſecrated to Jupiter by the ancients.

96. *Sarcogalla*, or *Sarco-colla*. D.

A ſlyptic, from Σὰρξ and κολλάω, *to unite the fleſh*, that is, to draw the lips of the wound together, and heal it. Suppoſed to be gum Arabic by ſome; but others ſay, from a tree in Perſis. Ramuſio reads the text without any notice of al chelucia or ſarcogalla, and concludes all three under the following article, which is read onyx Arabicus, but which he reads gum Arabic, meaning, perhaps, to render the three conſiſtent; and a drug ſeems more requiſite than the onyx-ſtone; but ſee Onyx Arab. Dr. Falconer ſays, the ſarcocolla is not gum Arabic; but adds, that it is well known in the ſhops, though the tree, or country which produces it, is not known. See Chambers in voce. "Fit et ex ſarcocolla, ita arbor vocatur, "gummi utiliſſimum pictoribus et medicis. Plin. lib. xiii. 11." F.

97. *Sardonyx*. D.

"The ſardonyx is next in rank to the emerald: Intelligebantur "colore in Sarda, hoc eſt velut carnibus ungue hominis impoſito, "et utroque tranſlucido, taleſque eſſe Indicas tradunt. Arabicæ ex- "cellunt candore circuli prælucido atque non gracili, neque in "receſſu gemmæ aut in dejectu renitente, ſed in ipſis umbonibus; "nitente præterea ſubſtrato nigerrimi coloris. Plin. xxxvii. 7." F. See Chambers in voce, where, it is ſaid, the ſardonyx of Pliny is not what now bears the name but a camæa. I have not found this paſſage as cited in Pliny, but conclude I have the numerals wrong: the ſardonyx is mentioned in the chapter adduced.

98. Σηρικὰ

98 Σηρικὰ δέρματα. *Chineſe Hides or Furs.* P.

What is meant by δέρματα no where appears, unleſs it can be applied to the τάρποναι, whence the malobathrum was procured. But this is very dubious. See Μαλόβαθρον. Pliny mentions the Sêres ſending their iron wrapt up in or mixed veſtibus pellibuſque. F. See article following.

99. Σίδηρος. *Iron.* P.

An import into Abyſſinia for the manufacture of ſpear heads, to hunt the elephant, rhinoceros, &c.[62]

Ἰνδικὸς. D. P. *Ferrum Indicum.* D.

Iron tempered in India.

" Ex omnibus generibus palma Serico ferro eſt. Seres hoc cum " veſtibus ſuis pellibuſque mittunt. Secunda Parthico, neque alia " genera ferri ex mera acie temperantur, cæteris enim admiſcetur. " Plin. lib. xxxix. c. 14. Plutarch (in Craſſo). And Arrian de Rebus " Parth. or the work aſcribed to him, mentions that the Parthians " covered their armour with leather, but at the moment of attack " they threw off the covering, and appeared glittering in their bur- " niſhed ſteel. Milton alſo, Par. Regained, lib. iii." F. In montibus Kabel (Cabul) inveniuntur ferri fodinæ celeberrimæ, et humanis uſibus aptiſſimæ, producunt enim ferrum acutum et venuſtum. Al Edriſſi.

100. Σινδόνες. D. P.

Fine linen of any ſort, but that imported into Abyſſinia might be Egyptian, and poſſibly of cotton; but

[62] To cut like an Indian ſword, is a common Arabic proverb in Arabſha. And in Egypt, Shaw (p. 364.) ſays, the hardeſt tools (as drills for working the granite obeliſks) were made of Indian iron. Shaw quotes the Periplûs, but not perhaps juſtly.

Σινδόνες

Σινδόνες αἱ διαφορώτατοι Γαγγιτικαὶ, P.

Can be nothing elſe but the fineſt Bengal muſlins.

101. Σῖτος. *Wheat Corn.* P.

102. Σκέπαρνα. *Adzes.* P.

In contradiſtinction to πελύκια, hatchets.

103. Σκεύη αργυρᾶ. *Silver Plate.* P.

104. Ὑαλᾶ. P.

Veſſels of chryſtal, or glaſs in imitation of chryſtal.

105. *Smaragdus.* D. The Emerald.

There are twelve ſorts, according to Pliny and Iſidorus. (Gothofred.) Nero uſed an emerald as an eye-glaſs; and Gothofred, or Iſidorus, ſuppoſes that the emerald has a magnifying power. Mr. Falconer imagines it to magnify only from the denſity of the medium. Mr. Dutens denies that the ancients had any knowledge of the emerald, and in this he is ſupported by Tavernier, the Abbè Raynal, Harris, and Bruce. The green gems which the ancients called emeralds, were all of inferior quality to thoſe brought from Braſil and Peru; and from the ſize mentioned of ſome of them, they are juſtly ſuppoſed to be Fluors: but we read of an emerald iſland in the Red Sea, and much notice is taken of them, both by naturaliſts and poets. The greateſt difficulty to be ſurmounted by Mr. Dutens ſeems to be the archbiſhop of York's emerald, engraved with a Meduſa's head of Grecian ſculpture, and brought from Benares; but this, he calls a green ruby, p. 14. See Bruce, i. 206. who ſays, Theophraſtus mentions an emerald of four cubits, and a pyramid ſixty

ſixty feet high, compoſed of four emeralds. And Roderick of Toledo talks of an emerald table in Spain 547 feet long! But Bruce ſays, likewiſe, the true emerald is as hard as the ruby. How then are we to diſtinguiſh between an emerald and a green ruby? Bruce viſited the Emerald Iſland in the Red Sea, and found nothing more like emeralds than a green chryſtalline ſubſtance, little harder than glaſs; and this, he adds, is found equally on the continent and the iſland. Emeralds have been found in Peru, in the barrows of the dead, of a cylindrical form; ſo that the Peruvians, anciently, muſt not only have known the gem, but valued it; and muſt alſo have poſſeſſed the art of cutting it. Ulloa. Mr. Falconer has ſuggeſted to me a ſingular paſſage in Pliny, which may be applied to Nero's emerald, and which had eſcaped my notice: Iidem plerumque et concavi ut viſum colligant. Plin. lib. xxxvii. c. 5. or 16 Hard.; ſo that the emerald mentioned in this inſtance might truly be conſidered as an eye-glaſs for a ſhort ſight. F. The whole chapter is ſo very expreſs, that it is hard to conceive what is an emerald, if Pliny's is not: Scythicorum Ægyptiorumque tanta eſt duritia ut vulnerari nequeant. This ſeems to expreſs that hardneſs which the jewellers try by the file.

106. Σμύρνα. *Myrrh.* D. P.

" The myrrh of the moderns is the ſame as that deſcribed by the " ancients, but the tree from which it is obtained is ſtill doubtful. " It is likewiſe ſtill brought from the ſame countries, that is, Arabia, " and the weſtern coaſt of the Red Sea. But the Trogloditic, or " Abyſſinian, is preferred to that of Arabia. Murray, Apparat. " Med. vol. vi. p. 213. See Bruce, vol. v. p. 27. Omnium prima eſt " quæ Troglodytica appellatur, accepto cognomine a loco in qua

" provenit, ſplendens, ſubviridis ac mordens. Dioſcorid. Matthioli, " lib. i. c. 67. Plin. lib. xii. c. 15. It was procurable in Arabia, " imported from the oppoſite coaſt of the Red Sea." F. F.

Διαφέρεσα τῆς ἄλλης. P.

Of a ſuperior ſort.

Ἐκλεκτὴ. P.

Of the beſt ſort.

107. *Spadones.* D. *Eunuchs.*

108. Στακτὴ. *Gum.* D. P.

Ἀβειρμναία, read Σμυρναία, by Bochart, Geog. Sac. ii. 22. Salm. 520. Extract or diſtillation from myrrh, of the fineſt ſort. The reading is proved by Salmaſius from a ſimilar error in an inedited epigram. Minêan; Σμύρνης Αμμωνέας, Dioſcor. lib. i. c. 78. Plinius habet Minæa, lib. xii. c. 16. and Heſych. Ἀμινᾶιον οἶνον. Stephan. in voce. F.

109. Στῆμι. Στίμμι. P.

Stibium for tinging the eyelids black.

110. Στολαὶ Ἀρσινοητικαὶ. P.

Women's robes manufactured at Arsínoè or Suez.

111. Στύραξ. *Storax.* P.

One of the moſt agreeable of the odoriferous reſins. There are two ſorts, ſtorax in the tear, ſuppoſed to anſwer to the ancient ſtyrax

calamita, from its being brought in a hollow reed, or its diſtillation from it; and common ſtorax, anſwering to the ſtacte ſtyrax [63] of the ancients. It now grows in the neighbourhood of Rome; but the drug was anciently brought thither from the iſlands in the Archipelago. See Salm. p. 1026. Chambers in voce. Moſt of theſe gums, reſins, and balſams have in modern practice yielded to the American, as this ſeems to have given way to the balſam of Tolu.

112. Σῶματα, p. 15. P.

Slaves from Africa, an ancient trade! but the number was not great.

Υ

113. Ὑάκινθος. D. P.

The hyacinth or jacinth, a gem which Salmaſius ſays is the ruby, p. 1107. See Solinus, c. xxx. p. 57. where it ſeems to be the amethyſt. And Mr. Falconer concludes, that it is an amethyſt, from the expreſſion of Pliny, emicans in amethyſto fulgor, violaceus dilutus eſt in Hyacintho; but Hardouin reads, emicans in amethyſto fulgor violaceus, dilutus eſt, &c., and violaceus fulgor is ſurely the peculiar property of the amethyſt. Salmaſius adds, that the Oriental name of the Ruby is Yacut from Hyacinthus; but Dutens ſays the hyacinth is orange Aurora, inclining to poppy, p. 35. and makes the Jacinth a diſtinct gem from the Ruby; but the Ruby, he obſerves,

[63] Strabo mentions ſtyrax in Piſidia; a diſtillation from a tree, cauſed by a worm breeding in it. Lib. xii. p. 570.

likewiſe, is of a poppy colour, and is called Hyacinth when it has the leaſt tincture of yellow. Whether this diſtinction applies to the ancients, I am not a judge to determine; but if the hyacinth is a diſtinct ſpecies, I can find no claſſical name for the ruby. See Pliny, xxxvii. 9. or 41. Hard. and fulgor violaceus ſeems appropriate to the amethyſt.

Φ

114. *Fucus.* D. *Red Paint.*

X

115. Χαλκὸς. *Braſs or Copper.* P.

116. Χαλκεργήματα. P.

Veſſels of braſs, or any ſort of brazier's work.

117. *Al-chelucia*, which Ramuſio reads *Agallochum*, *Aloes.* D.

Matthioli coincides with Ramuſio in the correction. Dioſcor. p. 40. "Agallochum is the aloes wood, xylo aloes, lignum aloes, "the lign aloes of ſcripture. Numb. xxiv. 6. and not aloes the "drug. The beſt is heavy, compact, gloſſy, of a cheſnut colour, in-"termixed with a blackiſh and ſometimes purple ſhade. It is reſi-"nous and balſamic. Neuman's Chemiſtry, by Lewis." F. F. I was myſelf diſpoſed to think Chelucia, χελυκία, a corruption of Χελυς, Chelys, the tortoiſe, *i. e.* tortoiſe-ſhell.

118. Χελώνη.

118. Χελώνη. D. P.

Tortoiſe-ſhell ſeems to have formed a great article of commerce, for ornaments of furniture, as beds, tables, doors, &c. both in Italy, Greece, and Egypt. It was brought from the coaſts of Africa near Moondus, from Socotra, Gadroſia, Malabar, and the Lackdive, and Maldive Iſlands, and from Malacca. The latter ſeems to be deſigned by the χρυσιονῆσοι of the Periplûs.

119. Χιτῶνες. P.

Under garments, imported from Egypt into Africa.

120. Χρῆμα. *Specie.* P.

The Periplûs is very accurate in noting the ports where it was neceſſary to trade with ſpecie; and in more inſtances than one, notes the advantage of exchange.

121. Χρυσόλιθος. *Chryſolite.* P.

Sometimes the ſame as chryſites, the touchſtone for gold, Salm. p. 1103; but deſcribed as a ſtone as it were ſprinkled with ſpots of gold, Salmaſius, p. 407. who points out what it is not, but cannot determine what it is. It may well be the topaz[64], as Dutens makes it, p. 18.

122. Χρυσοῦν. P.

Uſed with δηνάριον, as is ἀργυροῦν alſo, expreſſing gold and ſilver denarii.

123. Χρυσώματα. *Gold Plate.* P.

[64] The Bohemian is yellow, with a greeniſh nut; the Oriental is very pale yellow. Dr. Burgeſs's Oriental topaz, deep yellow.

There is a corrupt paſſage in the Digeſt, which appears thus: Chelynie hopia Indica adſerta.

Gothofred joins it to the preceding article Beryllus; and Ramuſio reads it Beryllus Cylindrus. Salmaſius ſuppoſes it to be a ſeparate article, and reads it Chelone Æthiopa, as one ſpecies of the Chelonia of Pliny, (xxxvii. 56. Hard.) that is, the gem called the Æthiopian Tortoiſe Eye, and Chelone Indica, another ſpecies; and it may be added, that this is conformable to the order of the Digeſt, when it mentions two ſpecies of the ſame article. The paſſage, however, is much doubted, and is ſometimes joined with adſerta, and ſometimes ſeparated. Hopia Indica adſerta, opera Indica adſerta, omnia Indica adſerta, and again opera Indica, tincta, adtincta, &c. &c.; but if we accede to Salmaſius in regard to the two ſpecies of Chelone, and place the period at Indica; adſerta may be another general title like ſeveral in the Digeſt, and eaſily converted into Serica, it would then ſtand thus:

Serica, - -	general title,	ſilk.
Metaxa - -	1ſt ſpecies, -	ſilk thread.
Veſtis Serica -	2d ſpecies, -	ſilk web.
Nema Sericum, -	3d ſpecies, -	ſewing ſilk.

The only objection to this is, that Metaxa and Nema Sericum are uſually applied to the ſame thing. Mr. Falconer ſuppoſes that tincta, if the reading can be ſupported, may mean dyed or coloured ſilks. F.

Camphor.

Camphor. *Cafur*, *al Kafur*, of the Orientals. I had expected to find this article in the Digeſt, but as it comes particularly from Java, Sumatra, and Borneo, this may account for its being unnoticed. The hiſtory of it occurs in Schikard's Tarik, p. 185. who commends Marco Polo for his veracity, (was he not the firſt who brought the knowledge of it to Europe?) and he adds, that Al Edriſſi ſpeaks of Lanchialos, and then Kalan, where Camphor is obtained, and Kalan he ſuppoſes to be Borneo. This is a proof that the drug was known to the Arabians in the twelfth century; but the Lanchialos of Al Edriſſi is very dubious; he certainly makes it a different iſland from Ceylon, and yet Lanca Ilam is one of the Hindoo names of Ceylon. See Al Edriſſ. p. 35.

Capilli Indici. D.

THE END.

ERRATA.

Page 257. note 75. line 5. *for* Appendix, No. I. *read* Appendix, No. III.
371. line 3. *for* Ὕελος ὠργὴ, *read* Ὕελος ἀργή.
372. — 10. *insert a* full ftop *after* place, *and a* comma *after* Pliny.
380. note 114. line 8. *for* ferivere, *read* fcrivere.
480. the running title of *Sequel to the Periplûs of the Erythrêan Sea*, fhould have concluded with p. 481.
494. line 7. *dele the* comma *at* Maes, *and place it at* Ptolemy.
534. line 13. *for* בַּתְּאַשֻּׁרִים, *read* בַּתְּאַשֻּׁרִים
552. — penult. *dele* by any one.
Appendix, p. 45. note 51. line 3. *for* Plantagin, *read* Plantagini.

CORRECTIONS.

Page 16. Part I. note 20.	Why does Weffeling tell me to believe this? This ought not to have been imputed to Weffeling, but to Stevens in Weffeling's edition of Ctefias.
18. Part I. line 8.	The pofition of Palibothra, fixed by Sir W. Jones, is again rendered dubious by Lieut. Wilford. Afiatic Refearches, vol. v. p. 272. Lond. ed.
27. Part I. note 48.	Plutarch does not fay what is imputed to him, but the contrary: it never has happened, and never will, *except in that country*. This error is acknowledged with fome degree of mortification.
74. Part I. note 14.	Beled fignifies a *country*, not a *caftle*.

ADDITIONS.

Page 275. Part II.	The Negra of Cedrenus is Najeran.
323. Part II.	Sanuto's Map is noticed by d'Anville, Antiq. de l'Inde, Supplement, p. 187. but not its claim to antiquity.

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