V. *A Second Letter concerning the ſame.*

Cookridge, Novemb. 2d. 1694.

Honoured Sir,

YEſterday I ſaw the Weather again, his Udder is much fallen, each ſide being now about the bigneſs of a Wallnut; there is Milk ſtill in it, enough to ſtream out above half a yard. There is no Tokens at all of an *Hermaphrodite* in him. I compared him with another Weather, who had Teats or Paps like him, and differed in nothing but the Udder. It ſeems the Ewe dyed upon ſhearing, being over-heated, and lying on the Ground without her Fleece, took Cold, and dyed preſently. The Lamb, they ſay, was about five Weeks old, ſo 'tis likely might feed partly upon Graſs, as I ſuppoſe other Lambs of the like Age do, notwithſtanding what they ſuck from their Dams, *&c.*

VI. An Account of Books.

1. *Reflections upon Ancient and Modern Learning. By* W. Wotton, *B. D. R. S. S. and Chaplain to the Right Honourable the Earl of* Nottingham. London, *Printed for* Peter Buck, *at the Sign of the* Temple *near the* Inner-Temple-Gate, Fleetſtreet. *In Octavo.* 1694.

THE Deſign of this Book, as the Author ſays himſelf in his Preface, is to ſtate the Boundaries of Ancient and Modern Learning, that ſo Men may know

know which to recur to as their Guides, if they would be Maſters of any particular part of Knowledge; it being in his Opinion a very pernicious thing, and very deſtructive to the Increaſe of Solid Learning, to reſt upon the Ancients where the Moderns have ſucceeded them; or to ſtudy Second-hand Books upon Subjects which have been borrowed from the Ancients; eſpecially ſince he pretends to prove that in ſome things either of them have ſo far out-done the other, that it cannot be a matter of Diſpute amongſt able Judges, to which ſide one ought to give the preference. Hereupon, in order to make out this Propoſition, he divides his Diſcourſe into three general Parts. (1.) He enquires what Sciences the Ancients may have been ſuppoſed to bring to Perfection, chiefly becauſe they got the ſtart by being born firſt. (2.) Wherein the Ancients have excelled the Moderns, and why they may have been ſuppoſed to have been ſo. (3.) Wherein the Moderns have out-done the Ancients. Under the firſt Head he reckons *Ethicks* and *Politicks*; under the ſecond *Oratory* and *Poeſie*; all the other parts of Learning have either been improved by the Moderns, or the Queſtion cannot well be decided. (*Chap* 1.)

He begins with *Ethicks* and *Politicks*. Here he ſuppoſes that the Ancients might have been as well skilled as the Moderns, ſince nothing but Experience is requiſite to underſtand thoſe things, which the Ancient *Ægyptians*, *Greeks*, and *Romans* could not miſs of, who lived in formed Societies for ſo many Ages; accordingly he Inſtances in *Ariſtotle*'s Ethicks to *Nicomachus*, *Xenophon*'s *Cyrus*, *Theophraſtus*'s Characters, *Tully*'s Offices, and ſeveral other Ancient Books as Maſter-pieces in their reſpective kinds, of Moral and Political Knowledge. Yet all this, according to our Author, requires no particular ſtrength of Genius to compleat it, ſince the *Chineſes* and *Peruvians* ſeem to have done as great things towards the raiſing of wiſe and laſting Governments, which

which muſt be the effects of extraordinary Skill in this part of Knowledge, as any of thoſe Nations which are ſo much commended for Civil Prudence. (*Chap.* 2.)

Next he goes to *Oratory* and *Poeſie*. He ſuppoſes that *Virgil*, and *Homer*, and *Horace*, and *Terence* may have been better Poets than any of the Moderns in their ſeveral ways; and that *Demoſthenes* and *Cicero* have not been equalled by Modern Orators. He thinks that the Excellency of the *Greek* Poetry might at firſt proceed from the manageableneſs of the *Greek* Language, and afterwards from the great Veneration which was paid to their Poets, which made very many put in for the Prize, of whom ſome few, one or two at leaſt of a ſort, arrived to ſo great an Excellency, that others have deſpaired to equal them, ſince Imitation in thoſe things, not only neauſeates but clogs Mens Parts. The Conſtitution of their Governments, which were chiefly Republican, obliged them likewiſe to ſtudy Oratory, as a likely way to riſe in their ſeveral States, for which Reaſon, as amongſt many Rivals, ſome grew very Excellent, ſo when their Liberty was taken away by the *Macedonians*, their Eloquence decayed along with it. The ſame Reaſons may in his Opinion be aſſigned for the Riſe and Decay of the *Roman* Eloquence and Poetry. Though in ſome ſort of Compoſures, Hiſtories for Example, where Oratory has but a Secondary ſhare, he believes that the Moderns may have equalled the Ancients; and he thinks that the *Memoirs* of *Philip Comines*, and F. *Paul*'s Hiſtory of the Council of *Trent*, may be ſet againſt any of the Hiſtories of the Ancients with which it can be proper to compare them. (*Chap.* 3.)

This leads him to Examine Monſieur *Perrault*'s Hypotheſis, who aſſerts that Modern Eloquence, and Modern Poetry are preferrable to the Ancient: There he goes through the ſeveral Reaſons which Monſieur *Perrault* brings to eſtabliſh his Hypotheſis, and concludes that they

they are inſufficient; particularly he ſeems to think it very hard Meaſure, that the Tranſlations of the Pieces of Eloquence of the Ancients ſhould be ſet againſt Original Pieces of the Moderns, ſince every Language has Beauties of its own, which can never be reached in another, though never ſo exact and elegant. (*Chap.* 4.)

In the Fifth Chapter he conſiders *Ancient* and *Modern Grammar*, as it comes under the Cognizance of Criticks, or of Philoſophers. For the firſt, which he calls Mechanical Grammar, he ſuppoſes that ſome Moderns have underſtood the Analogy of the *Greek* and *Latin* as well as any of the Ancients; and he thinks that Modern Tongues have been as critically ſcanned as any of the Ancient ones, eſpecially *Engliſh* and *French*, which he particularly inſtances in. For Philoſophical Grammar, he recommends Biſhop *Wilkins*'s *Eſſay towards a Real Character and Philoſophical Language*, and the Third Book of Mr. *Lock*'s *Eſſay of Human Underſtanding*, as Original Pieces that Antiquity has nothing to ſet againſt. (*Chap.* 5.)

When he comes to compare *Ancient* and *Modern Architecture*, *Statuary*, and *Painting*, he abridges what Monſieur *Perrault* had ſaid already upon the ſame Subjects in his *Parallel of the Ancients and Moderns*, wherein he gives the Moderns every where the Preference, without interpoſing his own Judgment. (*Chap.* 6.)

After this he comes to enquire into *Ancient and Modern Philoſophy and Mathematicks*; but before he ſpeaks particularly of them, he examines Sir *W. T*'s. Hypotheſis of the Hiſtory of Learning ſtep by ſtep, againſt whoſe *Eſſay upon Ancient and Modern Learning*, a great part of his Book ſeems to be levelled. Sir *William Temple* had exceedingly commended the Learning of *Pythagoras* and the Ancient Sages of *Greece*, as alſo that of the old *Ægyptians*, *Chaldeans*, *Arabs*, *Indians*, and *Chineſes*. Our Author thinks that *Pythagoras*'s chief

Excel-

Excellency lay in Political Knowledge: and that though he was a better Mathematician and Philoſopher than any Man of that Time, yet ſince he is commended chiefly for finding the XLVII Propoſition of the Firſt Book of *Euclid*, his Skill in thoſe matters was, comparatively ſpeaking, but very indifferent, which he alſo affirms of the Ancient Sages. (*Chap.* 7, 8.)

From them he goes to the *Egyptians*, of whom he obſerves, That more may be challenged from them, than from other Nations, becauſe their pretences to exactneſs in Recording Inventions and Traditions have been more conſiderable. Yet he thinks that their Hiſtory could not be extraordinary, ſince both the Time when the Pyramids were built, and that when their great Hero *Seſoſtris* lived could never be determined by the Ancienteſt Writers now extant: That all the great Ancient Inventions in Geometry, though its Original be owing to them, are conveyed to us by *Greeks* as their own Inventions: That their Medicine was wholly built upon Aſtrological or Magical grounds: That their Pretences to the Philoſophers Stone, ſeem to have been Father'd upon them by later Alchemiſts: That their skill in Anatomy was ſo ſmall, that they believed that the Heart increaſed Annually two Drachms in weight till Men were 50 Years old, and afterwards decreaſed as gradually; for which reaſon, according to them, no Man could live above 100 Years: That with all their boaſted Curioſity, they ſeem never to have ſailed 200 Miles down the *Nile* into *Æthiopia*; ſince till about *Plato*'s time, they could not give a clear Solution of the Annual Inundations of that wonderful River: And in ſhort, That their greateſt Skill lay in making Wiſe and Prudent Laws, which were worth going ſo far as the *Greeks* went to fetch them. (*Chap.* 9, 10.)

He thinks that the *Chaldean* Learning was not ſo excellent as the *Ægyptian*; that the *Aſſyrian* Hiſtory, which we

we have from the *Chaldeans*, contradicts the *Jewiſh*: That the *Chaldean* Aſtrology was downright Knavery: And that for other things, had they been very conſiderable, there would have been more Memorials of them preſerved. The *Arabian* Learning is, according to him, all in a manner owing to the *Greeks*, ſo that its Antiquity or Extent cannot here be alledged. (*Chap.* 11.)

He believes the *Chineſe* Natural Knowledge to be very inconſiderable, and their Speculative Skill in Medicine entirely Phantaſtical: To prove which he produces a long Citation out of an Old *Chineſe* Book, called, *Nuy-Kim*, Printed by *Cleyer* in his *Specimens of Chineſe Phyſick.* (*Chap.* 12.)

He divides the *Grecian* Learning into Four Parts; *Logick*, *Metaphyſicks*, *Mathematicks*, and *Phyſicks*. *Logick*, as it is the Art of Diſputation and Method, is in his Opinion, to be aſcribed to the Ancients; as it is the Art of Invention it is more owing to the Moderns, ſince the Methods of Invention which the Ancients made uſe of, ſeem to be entirely loſt. Here he commends *Des Cartes's Meditations*, *Tſchirnhaus's Medicina Mentis*, and Mr. *Lock's Eſſay of Humane Underſtanding*. In *Metaphyſicks* he thinks the Writings of *Des Cartes* and his Followers may be ſet againſt all that the *Platoniſts* ſay upon thoſe Subjects, though they of all the Ancients Diſcourſe the moſt upon Spirits and Incorporeal Subſtances. (*Chap.* 13.)

When he ſpeaks of *Ancient and Modern Mathematicks*, he produces a Diſcourſe of that Excellent Geometer, Mr. *John Craig*, who endeavours to prove that Modern Geometry is of infinitely larger extent than the Ancient; and that it has been enlarged by Methods in a good meaſure unknown to, or at leaſt, not comparatively cultivated by the Ancients, which are, Algebra and the Method of Indiviſibles; the particular Advantages of the former of which in improving Arithmetick and Geometry he does at large inſiſt upon. (*Chap.* 14.)

Afterwards when he comes to *Phyſicks*, our Author obſerves that there are ſeveral Inſtruments and Arts, which are neceſſary Tools to a good Philoſopher, that have been either invented, or very much improved by Moderns, for want of which it was impoſſible for the Ancients to underſtand Nature ſo well as it has ſince been underſtood. Among Inſtruments wholly Modern he reckons, (1.) *Printing*, which is uſeful to all Learned Men alike. (2.) *Engraving upon Wood and Copper*, which is peculiarly uſeful to all Writers of Natural Hiſtory and Mathematicks. (3.) *Teleſcopes*, firſt invented by *Zacharias Joannides*, a Spectacle-Maker of *Middleburgh* about the Year 1590, whereby the Heavens have become more acceſſible to Modern Aſtronomers than they were to the Ancients. (4.) *Microſcopes*, the Invention of the ſame *Joannides*, of infinite uſe in diſcovering the Texture of Minute Bodies. (5.) *Baroſcopes*, by which the Comparative Gravitation of Air upon Terreſtrial Bodies may be found out. (6.) *Thermometers* to adjuſt the variations of Heat and Cold. (7.) *Air-Pumps*, very uſeful in diſcovering many hidden Properties of the Air. (8.) *Pendulum Clocks*, neceſſary for Aſtronomers in Meaſuring ſmall Subdiviſions of Time, when they make their Obſervations. (*Chap.*15.)

Amongſt Preliminary Arts he reckons *Chymiſtry* and *Anatomy*: By *Chymiſtry* he underſtands the Art of Separating Bodies by Fire; and he obſerves that though the Ancients could refine Metals from their Droſs to a good degree, yet for want of *Aqua Fortis* they could not part them from one another ſo well as they can at preſent. He ſays, Chymiſtry, properly ſo called, is moſtly owing to the *Arabs*, and that the *Greeks* knew ſcarce any thing at all of it; but yet that the uſe of Chymical Preparations in Phyſick is almoſt entirely owing to the Phyſicians of this and the laſt Age, ſince the Time of *Paracelſus*. (*Chap.* 16.)

Of

Of *Anatomy* he ſays, That the Ancients Skill in it reached only to thoſe Parts that are diſcoverable by the naked Eye, and even there not ſo far as the Moderns have carry'd it in any one Particular: That the Extent of the Ancients Knowledge in that matter may be certainly known from the Anatomical Diſcourſes of *Galen*: That if we deſcend to Particulars, the Anatomy of the Brain was not known to any tolerable degree before *Malpighius* and *Willis*: That the Ancients knew little of the Texture of the Eye, in compariſon of what may be found in the Writings of Dr. *Briggs*: That the Glands which ſupply it with moiſture, are by no body ſo well deſcribed as by Monſieur *Nuck*: That the Ear, with its inner Cavities, was little known before Monſieur *Du Verney*: That the knowledge of the Texture of the Tongue is owing to *Malpighius*; of the Glands of the Mouth, Jaws, and Neck, to *Wharton*, *Steno*, and *Nuck*; and of the Lungs, to *Malpighius*: That the Primary uſe of the Lungs was wholly unknown to the Ancients, who had no Notion of the Circulation of the Blood; ſince all that can be collected from the Writings of *Hippocrates*, *Plato*, and *Ariſtotle*, is, that the Blood had a conſtant recurrent Motion through the Body, which they could not diſtinctly deſcribe: That this Motion through the Veins to the right Ventricle of the Heart, thence through the Lungs into the left, and ſo through the Arteries over the whole Body till it meets again with the Veins, firſt called by *Cæſalpinus* the Circulation of the Blood, was firſt diſcovered by *Servetus*, then purſued ſomewhat further by *Columbus* and *Cæſalpinus*, and at laſt made perfectly Intelligible by Dr. *Harvey*, whoſe Diſcoveries were lately made compleat by Monſ. *Leuwenhoek*: That the Texture of the Heart was firſt diſcovered by Dr. *Lower*, of the Coats of the Stomack by Dr. *Willis*, of the Fibres of the Inteſtines by Dr. *Cole*, of the Chyliferous Veſſels by *Aſſellius* and

Pecquet, of the Lacteal Veſſels in Women by Monſieur *Nuck*, and of the Liver by *Malpighius*: That the *Ductus Pancreaticus* was firſt diſcovered by *Wirtſungus*, and the Spleen and the Reins found to be Glandulous Bodies by *Malpighius*: That the *Lympha* and its *Ducts* were never thought of, till they were diſcovered by *Bartholin*, *Rudbeck*, and *Jolliffe*: That Dr. *Havers* found out the Mucilage in the Joynts, with the Glands which preſerve it: And laſtly, That the Anatomy of Bruits has been as carefully examined as that of Men, of which he gives ſeveral Inſtances. (*Chap.* 17, 18, 19.)

In Treating of *Philoſophy*, he begins with Natural Hiſtory, and with that of Elementary Bodies and Minerals as the ſimpleſt. He obſerves that the Ancients knew little of the Nature of Air; that though *Ariſtotle* believed it to gravitate, yet his Diſciples ſo little underſtood him, that they aſſerted the quite contrary; that the Doctrine of its Spring is owing to our truly Noble Countryman Mr. *Boyle*, whoſe Hiſtories of the moſt conſpicuous qualities of Terreſtrial Bodies have much enlarged that part of Natural Hiſtory. In his Account of Minerals he inſtances in the Loadſtone, whoſe Nobleſt Properties were Anciently unknown; and he enlarges upon their uſe, with the increaſe of Wealth and Knowledge, which thereby have accrued to theſe *European* Nations, in theſe two laſt Ages. (*Chap.* 20.)

Of the *Natural Hiſtory of Plants* he Obſerves, that all Ancient Deſcriptions are confuſed and lame, and in number very deficient: That nothing which they did can be compared with *Gerhard*'s, *Parkinſon*'s, and *Bauhines* Herbals, much leſs with Mr. *Ray*'s, who firſt drew up a Methodical Hiſtory of all the Plants yet known. (*Chap.* 21.)

Of *Inſects* he Obſerves, That the Ancients only medled with the moſt Remarkable ſorts, and there rarely took notice of any but the moſt conſpicuous things:

So

So that all which *Malpighius* and *Rhedi* ſay concerning their Generation, all that is in the Writings of *Goedartius* and *Swammerdam* concerning the Time and Nature of their Tranſmutations, may be looked upon as wholly new. And as for *Hiſtories of larger Animals*, he pretends that *Willoughby*'s Hiſtories of Birds and Fiſhes, *Ray*'s *Synopſis* of *Quadrupeds*, beſides a great many Modern Diſcourſes upon particular Animals, are without compariſon better than the Hiſtories of *Ariſtotle*, *Ælian*, or *Pliny*. (*Chap.* 22.)

Afterwards he inſerts a Diſcourſe written by that moſt excellent Aſtronomer Mr. *Halley*, concerning Ancient and Modern *Aſtronomy* and *Opticks*; who ſays, that the *Ægyptian* and *Chaldean* Aſtronomy was little worth in it ſelf, and the *Greek* Aſtronomy not much better, if compared with the Modern: That *Ptolemy*'s Hypotheſis of the Planetary Motions cannot be ſet againſt *Kepler*'s and *Newton*'s; nor *Hipparchus*'s Catalogue of the Fixt Stars againſt *Tycho Brahe*'s and *Herelius*'s: That the Ancients could know but little of *Opticks*, ſince they were ſo meanly skilled in Perſpective; and of *Dioptricks*, they were wholly ignorant, ſince they had no Notion of the Properties of Refraction, which *Des Cartes* firſt reduced to a Science, (*Chap.* 23.)

Of *Muſick* he determines nothing poſitively, but ſeems to think that ſince the grounds of Muſick have always been the ſame, and that the Moderns uſe more Gradations of Half-Notes and Quarter-Notes than the Ancients; and that the Symphonys of the Ancients were only Conſorts of ſeveral Voices and Inſtruments to the ſame Part; that Modern Muſick, conſidered as Art, is perfecter than the Ancient, which was ſo much extolled by thoſe that heard it, becauſe it was the moſt excellent they had ever heard, and ſo had a right to the greateſt Commendations which they could give it. (*Chap.* 24.)

Of

Of *Medicks* alſo he determines nothing, as to Ancient and Modern Methods of Practice, only allows *Hippocrates* to have been a very great Genius, perhaps not equalled by any Phyſician that have come ſince: Yet conſidering how much Botanicks, Chymiſtry, and Anatomy have been enlarged, he thinks that Modern Theories of Diſeaſes are much more valuable, than Ancient ones, for want of thoſe helps, could poſſibly be. (*Chap.* 25.)

In ſpeaking to *Ancient and Modern Methods of Philoſophizing*, he gives the preference to the latter; becauſe no Principles of Nature are there allowed, but what are in themſelves intelligible; and the buſineſs of forming Parties is now in a manner out of doors, and Mathematical Reaſonings are conſtantly urged as valid ways of Proof, in all Phyſical Enquiries where they can be brought in: Hereupon he takes occaſion to enlarge upon the Deſign of the ROYAL SOCIETY, and hints at the great things which its Members have effected towards the compleating of Phyſical Knowledge. (*Ch.* 26.)

Having gone through thoſe Sciences which lye equally open to Men of all Ages to make Diſcoveries in, he goes on to thoſe which have their whole Foundation in Antiquity, wherein by conſequence the Moderns ſeem to have no Pretence to a Compariſon; ſuch as *Philology* and *Divinity*. Yet he ſays, that if we conſider how much Printing has altered the ſtate of Learning, how wide a thing Antiquity is in all its compaſs, how many things rarely meeting in one Man, are requiſite to make a Man a through Critick; we ought to conclude, that though every Age of Antiquity knew it ſelf better than we can pretend to know it, yet in the groſs, the *Scaligers*, the *Voſſius's*, the *Uſhers*, the *Seldens*, the *Bocharts*, and ſuch Modern Philologers have had a greater extent of Ancient Learning, than any ſingle Man among the Ancients could poſſibly have. (*Chap.* 27.)

And

And as to *Divinity* he ſays, That though the Scriptures and the Writings of the Ancient Fathers be the Foundations upon which every Divine ought to build; yet if we conſider that the Text of the Bible it ſelf by a familiar converſation with the Oriental Languages is now better underſtood: That Caſuiſtical Knowledge lies as obvious now as ever it did: That the Art of Preaching is more Methodical, and by conſequence more Inſtructive: That Controverſies have been managed more nicely, and more exactly, we muſt allow Modern Divines to have been the better Workmen, though the Matter which both they and the Ancients have joyntly wrought upon, has been the ſame. (*Chap.* 28.)

His laſt Chapter is employed about Anſwering ſome Reaſons which Sir *W. T.* aſſigns for the decay of Learning; ſuch as, (1.) Diſputes in Religion; which in his Opinion have rather increaſed Knowledge than otherwiſe, ſince the Spirit of Oppoſition, when once raiſed, will ſhew it ſelf in every thing as well as in thoſe matters which firſt gave it Life. (2.) Want of Favour from Great Men, of which, according to him, there is not ſo much Reaſon to complain, conſidering that the *French* King, Q. *Chriſtina*, and ſeveral others whom he there mentions, lived all of them in this Age. (3.) Pedantry; which alſo he pretends to be in a manner quite Baniſht out of the World.

The whole Book ſeems to be deſigned for a Vindication of that ſort of Learning, which it is the intention of the *Royal Society* to promote, for which Reaſon probably he took no Notice that he had the Honour to be a Member of that Body.

2. Horti Malabarici. Pars Decima, Undecima, Duodecima, & Ultima. *With ſome Remarks upon them by* T. R. *M. D. S. R. S.*

NIne Tomes of this great Work being already mentioned in theſe Tranſactions, N°. 145. N°. 198. N°. 200. I will here finiſh the Account of the remaining Volumes.

The Tenth Part contains 94 Plants with their Deſcriptions, Figures, and Uſes, all Natives of the Kingdom of *Malabar*, collected and deſign'd during the Memorable Government of that Excellent Perſon, *The Heer VanRheed.*

Amongſt theſe are the *Manga-Nari*, an Aromatick Spicy ſort of *Veronica*, given in Fevers and *Vertigo's.*

Schada-veli-Kelangu, or *Aſparagus maximus, aculeatus, Sarmentoſus, radicibus multis fuſi-formibus, Scorzoneræ ſapore*, which makes one of the moſt delicious Diſhes in *India.*

Brami, or *Glaux Portulacæ folio, flore majore diluto cæruleo, albicante colore*; the eating whereof ſwells their Cattel with milk, and clears the Voice more powerfully than our Liquorice.

Two *Kirganeli's*, a-kin to the *Vitis Idæa*, uſed by the *Indians* as a Specifick in Dyſenteries.

Kurundoti or *Ciſtus Indica humilis, Ciceris folio, flore flavo*, of daily uſe in all Convulſive and Nervous caſes.

Katu-Tſietti-Pu or *Ambroſia Orientalis, Artemiſiæ folio odoratiſſimo, floribus flavis*, a moſt excellent Anodyne and Hypnotick.

Ana-Coluppa or, *Ranunculo Affinis Planta Indica, floribus purpureis*, which is ſaid to Cure the Falling-Sickneſs, and to expel alone the virulent Poyſon of that Famous *Indian* Serpent, commonly called *Cobra-Capello.*

Bena-Patſia, a ſort of *Heliotrope* or *Turnſole*, given very ſucceſsfully in the Venomous Bitings of thoſe *Aſiatick* Foxes, vulgarly named by Travellers, *Jakhals*, or *Jacals.*

Kalengi-

Kalengi-Canſiava, or in the *Brachman's* Language *Bangi*, and commonly *Bangue* amongſt us *Europeans*, a true Species of *Hemp* both by the Icon and Deſcription, and very much taken notice of for its Narcotick and Inebriating Faculty, therefore of general uſe in *India* for the promoting of Venery, (for which the *Dutroy*, a ſort of *Stramonium*, is celebrated in that Country) and in ſtopping of Fluxes, but moſt Specifically given in that Endemial Diſeaſe called *Pitao*, a ſort of Jaundiſe, contracted by the frequent drinking of *Arak* or *Rack*, the abuſe of *Betel* and *Faufel*, and the daily working under a ſcorching Sun.

Naga-Dante, a ſort of *Ricinus* or *Palma Chriſti*, of that violent and ſubtile Purgative Nature, that the very ſmell of the red Seeds will excite the Stomach and Guts into Cathartick Motions. The Leaves externally apply'd drive away Arthritick Symptoms.

Several *Tirtava's* or *Scrophularia's*, one of which is in Flower all the Year, and is conſecrated to the God *Viſtnu*, therefore in high Veneration amongſt the *Brachmans*, none of which are ever obſerved to be without it.

To theſe might be added many beautiful Species of *Chryſanthemum's*, *Amaranthoides*, *Alſine's*, *Rubia's*, *Tithymals*, *Althæa's*, *Conyza's*, *Solanum's*, *Nepeta's*, *Cardiaca's*, a-kin to the *Leonurus* of the *Cape of Good Hope*, &c. all deſcribed and figured, with their Uſes, in this Tenth Volume.

Horti Malabarici, Pars Undecima.

This Eleventh Tome comprehends 65 Plants with their ſtately Icons drawn from the Life. The firſt whereof is the *Kapa-Tſiakka* or *Ananas*, called by our *American* Planters, The *Pine-Apple*; 'twas firſt brought into the *Eaſt* from the *Weſt-Indies*, and grows larger here than in its own Native Soil. Its delicacy and uſe are well known.

Elettari or the common *Cardamum* of our Shops, (of which there are three Species) delineated and deſcribed

in all its Parts. It grows plentifully in ſhady moiſt places on the declivities of Hills and in Valleys round about *Cochin* and *Calicut*, impatient of the Beams of the Sun. The Vertues are given at large in moſt Writers of the *Materia Medica.*

Kua or *Zerumbeth* of our Shops, a Species of *Ginger*, agreeing in its uſes with the *Long Zedoary.* 'Tis much doubted whether this was known to the *Arabians.* The Root raſped affords a fine Flour or Powder, much eſteemed by the Natives, who make a Paſte and Pottage out of it.

Tſiana-Kua, or the *Coſtus Arabicus of Dioſcorides*, and of our Shops, delighting in ſhades. Upon bruiſing it ſmells of *Ginger*, but vappid and of little taſte, unleſs when freſh.

Malan-Kua, or the *Zedoary* of our Shops, a ſort of *Colchicum :* The long and round ſeem to be different parts of the ſame Aromatick Root, growing in the muddy places of *Malabar*, *Java*, and other Parts of *India.*

Manja-Kua and *Manjella-Kua* are two ſorts of *Curcuma* or *Turmerick*, which flouriſh all over the Eaſt, and are of general and known uſes.

Inſchi vel *Inſchi-Kua*, is our *Ginger*, which abounds in ſhady places both in the *Eaſt* and *Weſt Indies*, tho' perhaps tranſplanted at firſt. The freſh Roots upon Diſtillation afford a Volatile Aromatick Oleoſe Salt like *Camphire*, of notable Vertue in many caſes. The Author gives three Species of this Plant.

I will Remark here once for all, that the *Cardamomum majus & minus*, the *Bengala Indorum* (out of which our *Muſlins* are ſaid to be made) the *Coſtus Arabicus*, the *Galingals*, the *Zedoary*, the *Zerumbeth*, *Ginger*, and *Turmerick*, do all agree in the ſame Fructification and Characters of having Tuberoſe Roots, oblong broad Leaves alternately ſet, Tetrapetaloſe deformed Flowers coming ont of the Scales of the Leaves, and tricapſular Seed-veſſels, which may clearly be obſerved in comparing their ſeveral *Icons* and *Hiſtories.*

Kurka,

Kurka, called in *Ceylon Juſula*, a ſort of *Glans Terriſtris*, and eaten in the ſame manner. It grows plentifully in Sandy places.

Kodda-Pail, or *Sedum Indicum paluſtre, foliis latiſſimis, criſpis, floribus albicantibus piloſis*, floats on the Water like the *Stratiotes* or *Aloe Paluſtris*, uſed much in Bloody-Fluxes, Coughs, and Lumbago's.

Beſides theſe many more might be enumerated out of this Eleventh Volume, of daily uſe in the *Indian Pharmacopœia*, as ſome *Aloes*, great varieties of the *Ariſarum*, the *Dracunculus* or *Arum Polyphyllum*, many *Nymphæa's*, *Gladioli Paluſtres*, *Tribulus Aquaticus*, ſeveral ſorts of proud *Lillies*, *Narciſſi*, *Arrow-heads*, Baſtard Species of *Paſſion-Flowers*, abundance of curious *Bindweeds*, *&c.* which make up this Tome.

Horti Malabarici, Pars Duodecima & Ultima.

This Volume concludes the whole Work, the Noble Author dying on Ship-board the laſt Year before *Suratt*, where the *Dutch Eaſt-India Company* have ordered a moſt Magnificent Monument to be erected for this Great *Benefactor*, and *Ornament* of their *Republick*. 'Tis to be wiſh'd that his Papers and Deſigns relating to the reſt of the *Dutch Colonies* in *Aſia* and *Africa* (where he has ſome time reſided under Publick Characters) may have fallen into Generous Hands, that will not ſuffer any part of the *Creation* to be abſconded from Mankind, nor the Works of Great Men to lye buried in Oblivion, or deſtroyed by Vermine.

This laſt Tome contains 79 *Icons* together with Deſcriptions, and a general *Index* to the whole Work. It begins with ſeveral beautiful *Orobanche's* or Abortive *Orchi's* growing like *Miſſeltoe* upon Trees, uſed by the *Indians* in Convulſive and Feveriſh caſes.

The Woods in theſe Climates muſt afford pleaſant Proſpects, the Trees being loaded with variety of Herbs either climbing to the tops of them, or ſhooting out of their Trunks and Branches, of which this Volume gives

many Species, called properly *Epidendra*, and *Anadendra*.

As the *Maravara's*, an Arboreſcent *Aloe*, called ſo from its Vegetation out of Trees; many Scandent *Ferns*, *Harts-tongues*, *Polypodies*, *&c.* of which ſome are Spinoſe, and ſerve for Fences to their Gardens and Fields.

Eneadi-Kourengo, a ſort of large *Club-Moſs* putting forth of the *Jack-Trees* and *Mango's*. The *Chriſtians* of St. *Thomas* call it *Flagellum S. Thomæ*, and the *Portugueſe Couda de S^to Franciſco*, to which they aſcribe many wonderful Vertues. This ſeems to be deſcribed by *Breynius*, under the name of *Selago Indiæ Orientalis, ſive Phlegmaria admirabilis Ceylanica*..

Kalpanna-Maravara, a fine ſort of *Adiantum* or *Maiden-hair*, ſprouting upon the Trees in ſtony ſhady places, uſed by the *Indians* in Hectick, Pthtiſick, and Aſthmatick caſes.

To theſe I might add great variety of elegant *Ferns* deſcribed and figured in this laſt Part, but they will be beſt known by conſulting their lively *Pictures*. Theſe with many other different Herbs ſpreading and running upon the Trees choak and venom them. Of the *Climbing Ferns* the *Weſt-Indies* afford many *Species*.

The *Author* gives here ſome new kinds of *Indian Reeds*, *Ruſhes*, *Graſſes*, *Moſſes*, *&c.* for which the Work may be conſulted; only it may be noted here, that the *Natives* are better acquainted with the uſes of all their *Simples* than the *European Nations* are with theirs, having indeed more of pure Inſtinct and undebauched Nature than the *Civiliz'd People* can pretend to.

Here ends the Admirable *Product* of the *Heer Van Rheed*; whoſe Performances in the *Vegetable Hiſtory* may perhaps raiſe up ſome *Succeſſor* to carry on the like in the *Animal* and *Foſſil*, which ſeem to lye uncultivated, and reſerved for a *Second Rheed*. Beſides theſe, another ſort of *Hiſtory* would become the Greateſt Men that reſide in either *India*, I mean that of the *Arts*, and *Mechanicks* practiſed by the *Natives*, or by *Strangers*, of equal Advantage to Mankind with the *Natural*, both depending on each other.