

THE word *Pard* is little used in *French* [or *English*.] We make use of that of *Leopard*, and it is not easy to shew exactly the difference between the *Pard*, *Leopard*, *Linx*, *Tyger*, and *Panther*. Some confound them together, and others distinguish them. And *Bochart* thinks that the *Pard* and *Panther* are the same thing, and that if there is any difference, it is that of sex, or colour, not of species. But some will have it, that the *Leopard* is engendered by a *Lioness* and a *Pard*, and that it has its name from thence. The *Leopard* was never heard of before *Constantine's* time, and *St. Jerome* confounds the *Pards* with the *Leopards*.

Achbar signifies a sort of *wild rats*, which do a great deal of mischief Rats. to the fruits of the earth. It was this sort of *rats* that wasted the *Philistines* while they kept the ark^a, and seemed to come up out of the earth. And this has happened more than once, and whole nations have been obliged to leave their countries, on the account of these *rats*. But some understand by this word, *House-rats* only.

Reem, or *Rem*, is according to the common opinion, the *Rhinoceros*, Rhinoceros, or unicorn. or *Unicorn*. And here I observe, that it was formerly believed, that there were in the *Indies*, horses, asses, and goats, which had but one horn. If so, the species must now be lost; for travellers find none such in that country at present. And some have thought that the *Unicorn* was a chimerical animal; but if it had, the Scripture would not have spoken of it. Besides, it is not certain, that *Reem* was an animal that had but one horn. When *David* says, *God will lift up his horn*; that is, his power, as *Reem*^b, this may as well be understood to signify of the horns, as of the horn of *Reem*. Nor can this be applied to wild oxen, they were not known in *Judea*. I am rather inclined to be of opinion that it is a sort of goat which is called *Orix*. *Bochart* says, the word comes very near to the *Arabick* word, which signifies the *goats* which had hard and high horns, which *Strabo* says the *Ethiopians* made use of for weapons. The Scripture also calls them, *Theo*, or *Tho*.

INTERPRETERS disagree about the animal called *Saphan*. Some Saphan. say it is a *rabbit*, others a *porcupine*, and others an *hedge-hog*.

THE *Wolf* is an animal that feeds upon flesh. He scarce ever hunts Wolf. but in the evening, or beginning of the night; and hence it is that the

^a 1 Sam. v.^b Psal. xcii. 10. Heb.

they make as much noise as birds; and St. *John* makes no scruple of comparing them with chariots of war. *What is more strong, or terrible, says St. Jerome, than locusts? All the art of man cannot resist them. But God so regulates their march, that they never wander from the rout which he has prescribed for them; and this is what we have not long since seen in Palestine.* It is easy to judge how terrible a plague the *Locusts* must have been in *Egypt*^a. But it must be observed, as I have already said, that there was a sort of *Locusts* which were clean, and permitted to be eaten. For there are some found, even to this day, in the *East*, which serve for food; so that the Gospel does not commend the penance of *John the baptist*, in that he eat *Locusts*, (which others did as well as he) but because he eat nothing besides them but *wild honey*^b. I have enlarged the more upon this sort of insects, because the Scripture often speaks of them.

IX. Of Water-animals.

THE Scripture seldom mentions *Water-animals*; and I shall not therefore much enlarge upon them, but observe those things only which are not sufficiently known. For which reason I shall say nothing of the *Frogs*, which were one of the plagues of *Egypt*^c: They are perpetually before our eyes.

THE Scripture no where speaks of *Horse-leaches*, and yet interpreters *Aluka* have translated the word *Aluka* in the *Proverbs*^d, by the word *Horse-leach*; but *Bochart* pretends, that it must be understood of *Destiny*, or *Fate*. The *Arabians* give *Destiny* this name, and the sense of the passage leads to this interpretation. For it says, that *Aluka has two daughters which cry incessantly, Give, give.* If you explain this of the *Horse-leach*, it is nonsense; if you understand it of *Destiny*, it is very natural to say, that *Death* and *Hell* are her daughters, and insatiable ones too, as *Solomon* says in the 27th chapter and 20th verse of the same book.

THE description *Job*^e gives of the *Bebemoth* and *Leviathan*, shews *Behemoth* that they were both beasts of an enormous bulk. Which has given occasion to some to think, that one is the *Elephant*, and the other the *Whale*. But *Bochart* will have the first to be the *Hippopotamus*, and the second, the *Crocodile*. *Job* joyns them together; and *Pliny* says, these two ani-

^aExod. x.^bMatth. iii. 4.^cExod. viii.^dxxx. 15.^eChap. xl. and xli.

mals do very much resemble one another; they both inhabit the same river, and are both amphibious. And indeed all the Scripture says of the *Bekemoth* does agree with the *Hippopotamus*. He lives by land; and therefore *Job* says, *He eateth grass like an ox*^a. After which he adds, *His strength is in the navel of his belly*^b, and indeed his skin is impenetrable. *God*, as the Scripture goes on, *has fastned his sword on to him*^c; where the *Hebrew* word signifies *a crooked sword*, in the form of an hook; which the teeth of the *Hippopotamus*, that stand out of his mouth on each side of it, do exactly resemble. And it concludes with saying, that *he is not afraid of the rivers*^d. Now the *Hippopotamus* lives in the water, and continues in it without air a great while. He is taken by artifice: They dig a ditch before his den, which they cover with weeds, and put an engine at the bottom of it, which holds him fast. Which is exactly what *Job* says.

Leviathan.

Isaiah speaks of the *Leviathan*^e, which he calls *a Leaver*, or *beam*^f. And *Bochart's* conjecture concerning it is, that it is a fish which has a sort of *beam* in his head, like that of a balance, at the end of which hang two basons; and this fish the *Greeks* therefore call *Zygene*. As his head resembles a hammer, some have given him that name. But nevertheless, I am of opinion that the word *Leviathan* is of a more extensive signification, and that it signifies all sorts of fishes which are of an enormous size.

The Leviathan of Job.

Leviathan and *Thannin* both signify either *Dragons*, or *Whales*. But *Bochart* plainly shews that it must be understood in that place of *Job*, of the *Crocodile*. This animal has four feet, is of a prodigious bigness, his tongue is fixed to the lower jaw, which has made it believed that he has no tongue; and his skin is covered with a shell. But I shall not detain the reader with an examination into all the particulars of *Job's* description of him.

AND it may also be observed, that what the Scripture calls *Thannin*, are monstrous fishes; such as the *Sea-dog*, the *Sea-calf*, and other monsters: Some of which have dugs, and give their young ones suck. And it

^a xl. 15.

^b V. 16.

^c V. 14. Ipse est principium viarum Dei qui fecit eum, applicabit gladium suum. *Vulg.* He is the chief of the ways of God: He that made him, can make his sword to approach unto him. *Eng.* Two readings that differ greatly in sense from one another, by a small variation in the pointing; and from our author, in the interpretation he gives.

^d V. 18. Ecce, absorbebit fluvium, & non morabitur. *Vulg.* Behold, he drinketh a river, and hasteth not. *Eng.*

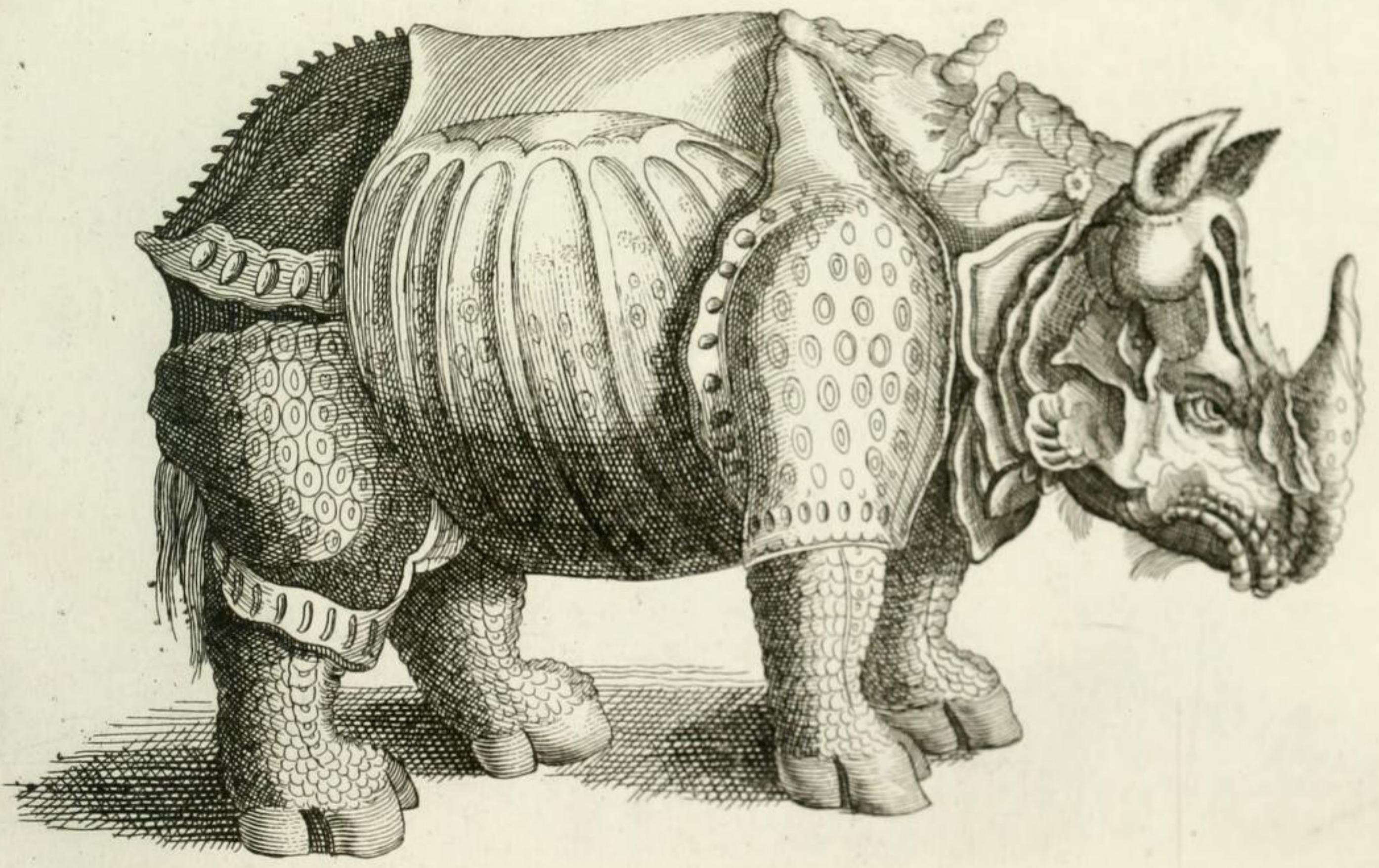
^e xxvii. 1.

^f *Vulg.* Serpentem vectem. *English,* The piercing serpent.

CAMEL



RHINOCEROS



ELEPHANT



BEAR

