not match her to one suitable to her quality. He had a near Relation whose Name was Toldhên, that courted this Princess, and Married her privately, according to the Rites of Matrimony then in use among them: it was not long before the provid Child, and was brought to Bed of a Son; and being afraid that it should be discovered, she took him in the Evening, and when she had Suckled him she put him into a little Ark which she closed up fast, and so Conveys him to the Seashore, with some of her Servants and Friends as she could trust; and there with an Heart equally affected with Love and Fear, she takes her last leave of him in these Words, O God, thou form'dst this Child out of nothing, and didst Cherish him in the Dark recesses of my Womb, till he was compleat in all his parts; I, fearing the Cruelty of a Proud and unjust King, commit him to thy Goodness, hoping that thou who art infinitely merciful, will be pleas'd by thy gracious Providence to protect him, and never leave him destitute of thy Care.

§4. Then she set him afloat; and that very Night the Tide carried him a-shore on that Island we just now mention'd; it fortunate that the Water being high, carried the Ark a great way on shore, farther than it would have done at another
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in the time, (for it rises so high but once a Year) and call the Ark into a little shady Grove, thick set with Trees, a pleasant place, where he was secured both from Wind and Sun; when the Tide ebb'd, the Ark was left there, and the Wind rising blew an heap of Sand together between the Ark and the Sea, sufficient to secure him from any future danger of such another Flood.

§ 5. The Violence of the Waves had loofned the Joints of the Ark; the Boy was Hungry and Cry'd. It happen'd fortunately at that Juncture of time, that a Roe wading about the Island in search of her Fawn, which straying was devoured by an Eagle, heard the Boy cry, and following the voice (imagining it to have been her Fawn) came up to the Ark, which the immediately attack'd, and what with her beating it with her hoofs without, and the Boy's struggling within, at last between 'em both they loofned a board: as soon as the saw him she shew'd the same natural Affection to him as if he had been her own, Suckled him and took care of him. This is the account which they give, who are not willing to believe that a Man can be produced without Father or Mother.

§ 6. On the other hand *, those who affirm that Hai Ebn Yokdhan was produced in that Island without Father and Mother, tell us, that in that Island, in a piece of Low Ground, it chance'd that a certain Mass of Earth was so fermented in some period of Years, that the four qualities, viz. Hot, Cold, Dry, Moiit, were so equally mix'd, that none of 'em prevail'd over the other; and that this Mass was of a very great Bulk, in which, some parts were better and more equally Temper'd than others, and consequently fitter for Generation; the middle part especially, which came nearest to the Temper of Man's Body. This Matter being in a fermentation, there arose some Bubbles by reason of its viscoseness, and it chance'd that in the midst of it there was a viscous Substance with a very

§ 14. Sect. 6. Those who affirm that Hai Ebn Yokdhan was produced in that Island without Father or Mother. The having our Philosophers bash'd after this manner, is a contrivance of Avicenna, who wrote this Story first, and from whom our Author has taken a great part of it. He was of Opinion that such a Formation was possible; the there being never been any such thing, is a sufficient Demonstration of the Impossibility of it; for since the Creation of the World the Celestial Bodies have had time enough to exert the utmost of their Power, and had their Influence in order to such a Production, which they having never so much as attempted yet, amongst all the variety of their Operations, plainly show us that it is not in their power. But we must give Philosophers leave sometimes to go beyond Demonstration. It is observable, that our Author says nothing of the matter, but leaves it as he found it.
Hai Ebn Yokdhan.
little bubble in it, which was divided into
two with a thin partition, full of Spiritu-
ous and Aerial Substance, and of the most
exact Temperature imaginable. That the
Matter being thus dispos’d, there was,
by the Command of God, a Spirit in-
fus’d into it, which was join’d to closely
to it, that it can scarce be separated from
it even so much as in thought; which did
as constantly influence this Mass of mat-
ter as the Sun do’s the World. Now there
are some Bodies from whence we per-
ceive no Reflection of Light, as the
thin Air: others from which we do
but imperfectly; such are thick Bo-
dies which are not smooth (but there is a
difference in these, and the difference of
their Colours ariseth from the different man-
er of their Reception of the Rays:) and from
others we receive the Reflection in the
highest degree, as from Bodies which are
smooth and polish’d, as Looking-Glasses
and the like; so that those Glasses when
ground after a particular manner will Col-
lect so much Light as to kindle a Fire. So
that Spirit which comes by the Command
of God, do’s at all times act upon all Crea-
tures, in some of which notwithstanding,
there appears no Impression of it, but
the reason of that is, because of their
Incacity into whom it is infused; of
which kind are things inanimate which
are

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are fitly represented in this similitude, by
the thin Air. There are another sort ag.
ain; in which there does appear something
of it, as Vegetables and the like, which
are represented by the thick Bodies we
mention’d, which are not polish’d. And
then lastly, there are others, (represented
by those Glasses, in our last comparison) in
which the impressions of this Spirit are
visible, and such we reckon all sorts of
Animals. But then, as these smooth
and polish’d Bodies which are of the same
figure with the Sun [i.e. Spherical] do
receive the Rays in a more plentiful man-
er than any other whatsoever, so also do
some Animals receive the influence of that
Spirit more than others, because they are
more like to that Spirit and are form’d
after his Image: such is Man particularly,
which is hinted before where it is said that
† God made Man after his own Image.

6.7. Now, when this Form prevails to such
a degree that all others are nothing before
it, but it remains alone, so as to consume,
with the glory of its Light, whatsoever stands
in its way; then it is properly compared

† God made Man after his own Image] These Words are
quoted by our Author for the Words of Mahomet, though they
do indeed belong to Moses, but we must know that Mahomet was
well acquainted with the Jews, from whom he learned not only some
Expressions as to the Bible, but a great part of the History of its
people by such mingled, and confused, after a confused manner, into
his Alcoran.
Hai Ebn Yoddhan.

to those Glasses, which reflect Light upon themselves, and burn every thing else; But this is a degree which is peculiar to the Prophets.

§. 8. But to return, and speak something more fully concerning the Opinion of those who account for this kind of generation; They tell us, that as soon as this Spirit was join'd to the Receptacle, all the other powers immediately, by the Command of God, submitted themselves to it. Now, opposite to this Receptacle, there arose another Bubble divided into three Receptacles by thin membranes, with passages from one to the other, which were fill'd with an aerial substance, not much unlike that which was in the first Receptacle; only the first was something finer; and in each of these three Ventricles, which were all taken out of one, were plac'd some of those Faculties, which were subject to this governing Spirit, and were appointed to take care of their respective Stations, and to communicate every thing, both great and small, to that Spirit, which we told you before was plac'd in the first Receptacle. Right against this Receptacle, opposite to the second, there arose another third Bubble, fill'd with an aerial substance, which was groser than that which was in the other two; this was made for the Entertainment and preservation of some other of the inferior Faculties.

§. 9. Thus these three Receptacles were made in the fame order which we have describ'd; and these were the first part of that great Mass which was form'd; now they stood in need of one another's assistance; the first wanted the other two as Servants, and they again the assistance and guidance of the first, as their Master and Director; but both these Receptacles, tho' inferior to the first, were nevertheless superior to all those Members which were form'd afterwards. The first Receptacle, by the power of that Spirit which was join'd to it and its continual flaming Heat, was form'd into a Conical figure, like that of Fire, and by this means that thick Body, which was about it, became of the fame figure, being solid Flesh cover'd with a thick Membrane. This is what we call the Heart. Now considering the great expense of Moisture, which must needs be where there is so much Heat, 'twas absolutely necessary, that there should be some part form'd, whose Office it should be continually to supply this defect; Otherwise it would have been impossible to have subsisted long. 'Twas also necessary that [this forming Spirit] should have a Sense both of what was convenient for him, and what was hurtful, and accordingly attract the
one and repel the other. For these Services there were two parts form'd, with their respective Faculties, viz. the Brain and the Liver: the first of these presided over all things relating to Sence, the latter over such things as belonged to Nutrition: both of these depended upon the Heart for a supply of Heat, and the recruiting of their proper Faculties. To establish a good Correspondence between all these, there were Nerves and Passages interwoven, some bigger, some fatter, according as necessity required; and these are the Arteries and Veins.

Thus much for a Tast; they that tell the Story go on farther, and give you a particular account of the Formation of all the parts, as the Physicians do of the Formation of the Fetus in the Womb, omitting nothing till he was compleatly form'd, and just like an Embryo ready for the Birth. In this account they are forc'd to be beholding to this vast Maif of Earth, which you are to suppose was of a most exact mixture, and contain'd in it all manner of materials proper for the making Man's Body, and those Skins, &c. which cover it; till at last, when he was Compleat in all his parts, as if the Maif had been in labour, those Coverings, which he was wrapp'd up in, burst asunder, and the rest of the Dirty dry'd and crack'd in pieces. The Infant being thus brought into the World, and find-

finding his Nourishment fail him, cry'd for want of Vicuals, till the Roe which had lost her Fawn heard him. Now, both those who are of the other Opinion and those who are for this kind of generation, agree in all the other particulars of his Education: and what they tell us is this.

§. 10. They say that this Roe liv'd in good Pasture so that she was fat, and had such plenty of Milk, that she was very well able to maintain the Child; she took great care of him, and never left him; but when hunger forc'd her: and he grew so well acquainted with her, that if at any time she said away from him a little longer than ordinary, he'd cry pitifully, and she, as soon as she heard him, came running instantly; besides all this, he enjoy'd this happiness, that there was no Beaffe of prey in the whole Island.

§. 11. Thus he went on, Living only upon what he Suck'd till he was Two Years Old, and then he began to heap a little and Breed his Teeth. He always followed the Roe, and she shew'd all the tenderness to him imaginable; and us'd to carry him to places where Fruit Trees grew, and fed him with the Ripest and Sweetest Fruits which fell from the Trees; and for Nuts or such like, she us'd to break the Shell with her Teeth, and give him the Kernel; till Suckling him, as often
as he pleas'd, and when he was thirsty
she shew'd him the way to the water. If
the Sun shew'd too hot and scorched him,
the shaded him; if he was cold she che-
riflish'd him and kept him warm; and when
Night came she brought him home to his
old Place, and covered him partly with
her own Body, and partly with some Fea-
thers which were left in the Ark, which
had been put in with him when he was
first expos'd. Now, when they went out
in the Morning, and when they came
home again at Night, there always went
with them an Herd of Deer, which lay
in the same place where they did; so that
the Boy being always amongst them learn'd
t heir voice by degrees, and imitated it so
exactly that there was scarce any sensible
difference; nay, when he heard the voice
of any Bird or Beast, he'd come very near
it, being of a most excellent Apprehension.
But of all the voices which he imitated, he
made most use of the Deers, which he was
Matter of, and could express himself as they
do, either when they want help, call their
Mates, when they would have them
come nearer, or go farther off. (For
you must know that the Brave Beasts have
different Sounds to express these different
things.) Thus he contracted such an Ac-
quaintance with the Wild Beasts, that
they
they were not afraid of him, nor he of
them.
§ 12. By this time he began to have
the Ideas of a great many things fixed
in his mind, so as to have a desire to
some, and an aversion to others, even
when they were absent. In the mean
time he consider'd all the several sorts of
Animals, and saw that they were all clo-
thed either with Hair, Wool, or several
sorts of Feathers; he consider'd their great
Swiftness and Strength, and that they were
all arm'd with Weapons offensive, as
Horns, Teeth, Hoofs, Spurs, Nails, and
the like. But that he himself was Na-
ked and Defenceless, Slow and Weak, in re-
spect of them. For whenever there hap-
pened any Controversy about gathering
of such ripe Fruits as fell from the Trees;
he always came off by the worst, for they
could keep both their own, and take a-
way his, and he could neither beat them
off, nor run away from them.
§ 13. He observ'd besides that his Fel-
low-Fawns, tho' their Fore-heards were
smooth at first, yet afterwards had Horns
bud out, and tho' they were feeble at first,
yet afterwards grew very Vigorous and
Swift. All these things he perceived in them,
which were not in himself; and when he
had consider'd the Matter, he could not
imagine what should be the reason of this
C 4 Difference;
Hai Ebn Yokdhan.

Diflference; then he consider'd such Animals as had any Defect or Natural Imperfection, but amongst them all he could find none like himself. He took Notice that the Pallages of the Excrements were cover'd in all other Creatures besides himself; that by which they voided their groftier Excrements, with a Tail; and that which serv'd for the voiding of their Urine, with Hair or some such like thing. Besides, he oberv'd that their Privy parts were more concealed than his own were.

§. 14. All these things were matter of great Grief to him, and when he had perplex'd himself very much with the thoughts of them, and was now near Seven Years Old, he delightfully of having those things grow upon him, the want of which made him so uneasy. He therefore resolved to help himself, and thereupon got him some Bread Leaves of Trees, of which he made two Coverings, one to wear behind, the other before; and made a Girdle of Palm-Trees and Rushes Twisted together, to Hang his coverings upon, and Ty'd it about his waist, and so wore it. But alas! it would not last long, for the Leaves wither'd and dropt away: so that he was forc'd to get more, which he doubled and put together as well as he could, Plaiting the Leaves one upon another, which made it a little more durable, but not much. Then having broke a Bough from a Tree and fitt'd the Ends of it to his Mind, he stript off the Twigs and made it smooth; with this he began to attack the Wild Beasts, assailing the weaker, and defending himself against the stronger. By this means he began a little to know his own Strength, and perceiv'd that his Hands were better than their Peer; because by the help of them, he had provided wherewithal to cover his Nakedness, and also gotten him a Defensive Weapon, so that now he had no need of a Tail, nor of those Natural Weapons which he had to wish'd for at first.

§. 15. He was now above Seven Years Old, and because the repairing of his Covering of Leaves so often was very troublesome to him, he had a design of taking the Tail of some Dead Beast, and wearing it himself; but when he perceiv'd that all Beasts did constantly avoid those which were Dead of the same kind, it made him doubt whether it might be safe or not; at last, by chance he found a Dead Eagle, and oberserving that none of the Beasts shew'd any aversion to that Carcass, he concluded that this would suit his purpose: and in the first place, he cuts off the Wings, and the Tail whole, and spreads the Feathers open, then he drew off the Skin, and divided it into two equal parts, one of which