who endeavour to procure ſneezing by external aid, Montaigne, on the contrary, explains this fact in a tone father cynical. It is ſingular enough, that ſo many ri­diculous, contradictory, and ſuperſtitious opinions, have not aboliſhed thoſe customary civilities which are ſtill preſerved equally among high and low ; and which on­ly the Anabaptists and Quakers have rejected, becauſe they have renounced ſalutations in every caſe.

Among the Greeks ſneezing was almoſt always a good omen. It excited marks of tenderneſs, of reſpect, and attachment. The genius of Socrates informed him by ſneezing, when it was neceſſary to perform any action@@\*. The young Parthenis, hurried on by her paſſion, resol­ved to write to Sarpedon an avowal of her love @@\* ; ſhe ſneezes in the moſt tender and impaſſioned part of her letter : This is sufficient for her ; this incident ſupplies the place of an anſwer, and perſuades her that Sarpedon is her lover. Penelope, haraſſed by the vexatious courtſhip of her ſuitors, begins to curse them all, and to pour forth vows for the return of Ulyſſes@@\*. Her ſon Tele­machus interrupts her by a loud ſneeze. She inſtantly exults with joy, and regards this ſign as an aſſurance of the approaching return of her huſband. Xenophon was haranguing his troops ; a ſoldier ſneezed in the mo­ment when he was exhorting them to embrace a dange­rous but neceſſary reſolution. The whole army, moved by this preſage, determine to purſue the project of their general; and Xenophon orders ſacrifices to Jupiter the preserver@@\*.

This religious reverence for ſneezing, so ancient and fo univerſal even in the times of Homer, always excited the curioſity of the Greek philoſophers and oſ the rab­bins. Theſe laſt have ſpread a tradition, that, after the creation of the world, God made a general law to this purport, that every living man ſhould ſneeze but once in his life, and that at the ſame instant he ſhould render up his soul into the hand of his Creator @@\*, without any preceding indiſpoſition. Jacob obtained an exemption from the common law, and the favour of being informed of his laſt hour : He ſneezed and did not die ; and this ſign of death was changed into a ſign of life. Notice of this was ſent to all the princes of the earth; and they ordained, that in future ſneezing ſhould be accompanied with forms of bleſſing, and vows for the perſons who ſneezed.

Ariſtotle remounts likewiſe to the sources of natural religion. He obſerves, that the brain is the origin of the nerves, of our ſentiments, our ſenſations, the ſeat of the soul, the image of the Divinity@@\* ; that upon all theſe accounts, the ſubſtance of the brain has ever been held in honour ; that the firſt men ſwore by their head ; that they durſt not touch nor eat the brains of any ani­mal ; that it was even a ſacred word which they dared not to pronounce. Filled with theſe ideas, it is not wonderful that they extended their reverence even to ſneezing. Such is the opinion of the moſt ancient and ſagacious philoſophers of Greece.

According to mythology, the firſt ſign of life Pro­metheus’s artificial man gave was by ſternutation. This ſuppoſed creator is ſaid to have stolen a portion of the solar rays ; and filling with them a phial, which he had made on purpoſe, ſealed it up hermetically. He inſtant­ly flies back to his favourite automaton, and opening the phial holds it cloſe to the ſtatue ; the rays ſtill re­**taining all their activity, inſinuate themſelves through**

the pores, and ſet the factitious man a ſneezing. Pro­metheus, tranſported with the ſucceſs of his machine, offers up a fervent prayer, with wiſhes for the preſervation of ſo ſingular a being. His automaton obſerved him, remembering his ejaculations, was very careful, on the like occaſions, to offer theſe wiſhes in behalf of his deſcendants, who perpetuated it from father to son in all their colonies.

SNIGGLING, a method of fiſhing for eels, chiefly uſed in the day-time, when they are found to hide themſelves near wears, mills, or flood gates. It is per­formed thus : Take a ſtrong line and hook, baited with a garden-worm, and obſerving the holes where the eels lie hid, thruſt your bait into them by the help of a ſtick; and if there be any, you ſhall be sure to have a bite ; and may, if your tackling hold, get the largeſt eels.

SNIPE, in ornithology. See Scolopax and Shoot

ING.

SNORING, in medicine, otherwiſe called st*ertor,* is a ſound like that of the cerchnon, but greater and more maniſeſt.

Many confound thoſe affections, and make them to differ only in place and magnitude, calling by the name of st*ertor* that found or noiſe which is heard or ſuppoſed to be made in the paffage between the palate and the noſtrils as in thoſe who ſleep ; that boiling or bubbling noiſe, which in reſpiration proceeds from the larynx, or or head, or orifice of the alpera arteria, they call *cerchon;* but if the ſound comes from the aſpera arteria itſelf, they will have it called *cerchnos,* that is, as ſome under­hand it, a rattling, or as others a ſtridulous or whee­zing roughneſs of the aſpera arteria. In dying persons this affection is called by the Greeks ρεχχος *rhenchοs,* which is a ſnoring or rattling kind of noiſe, proceeding as it were from a conflict between the breath and the humours in the aſpera arteria.

This and ſuch like affections are owing to a weakneſs of nature, as when the lungs are full of pus or hu­mours : to which purpoſe we read in the Prognoſtics of Hippocrates, “ it is a bad ſign when there is no expec­toration, and no diſeharge from the lungs, but a noiſe as from an ebullition is heard in the aſpera arteria from a plenitude of humour.” Expectoration is ſuppressed either by the viſcidity of the humour, which requires, to be diſcharged, and which adhering to the aſpera ar­teria, and being there agitated by the breath, excites that bubbling noiſe or stertor ; or by an obſtruction of. the bronchia ; or, laſtly, by a compreſſion of the aſpera arteria and throat, whence the paſſage is ſtraitened, in which the humours being agitated, excite ſuch a kind of noiſe as before deſcribed. Hence Galen calls thoſe who are ſtrait-breaſted st*ertorous.* That author aſſigns but two cauſes of this ſymptom, which arc either the ſtraitneſs of the paſſage of reſpiration or redundance of humours, or both together ; but it is necessary to add a third, to wit, the weakneſs of the faculty, which is the cauſe of the rhenchos in dying perſons, where nature is too weak to make diſcharges.

From what has been ſaid we conclude, that this ſymptom, or this fort of fervour or ebullition in the throat, is not always mortal, but only when nature is oppressed with the redundance of humour, in ſuch a manner, that the lungs cannot diſcharge themſelves **by** ſpitting ; or the paſſage appointed for the breath (being **the aſpera arteria) is very much obſtructed, upon** which.

@@@[m]\* Plutarch de sen. Sonrat.

@@@[m]\*Aristenat.

@@@[m]\*Homeri Odyss. lib. xvii.

@@@[m]\*Xenoph. Anab.

@@@[m]\*Acad. des Inscrip. vol. iv.

@@@[m]\* Aristot. in Prob.