FARMS Preliminary Reports

The Foundation for Ancient Research and Mormon Studies (FARMS) was founded in 1979 as a clearinghouse to distribute scholarly articles focused on Latter-day Saint scripture. Within a few years, FARMS began collecting and distributing its own “Preliminary Reports.” These were said to consist of “tentative papers reflecting substantial research [that was] not yet ready for final publication.” FARMS made them available “to be critiqued and improved and to stimulate further research.”

Having since absorbed FARMS into the Willes Center for Book of Mormon Studies, the Maxwell Institute offers the FARMS Preliminary Reports here in that same spirit. Although their quality is uneven, they represent the energy and zeal of those who sought to enrich our understanding of LDS scripture.

If you possess copies of Preliminary Reports that are not included on our website, please contact us at maxwell_institute@byu.edu to help us provide the most complete collection possible.
Preliminary Report

WHY MIGHT A PERSON IN 1830 CONNECT AN ANGEL
WITH A SALAMANDER?

STF-85b

F.A.R.M.S. Staff
WHY MIGHT A PERSON IN 1830 CONNECT AN ANGEL WITH A SALAMANDER?
(c) 1985
F.A.R.M.S. Staff

Martin Harris' letter of 23 October 1830 to William W. Phelps¹ gave a second-hand description of how Joseph Smith Jr. received the gold plates of the Book of Mormon from the angel, Moroni. His talk of a "spirit" that "transfigured himself" from a "white salamander" has dismayed some people. They feel that any involvement of a salamander in divine matters is at least unseemly, smacks of occultism rather than divine revelation, and is surely without precedent.

Part of the puzzle is that neither Phelps nor Harris was disconcerted by the reference to the odd creature. Harris, after all, went ahead with his support of Smith, while Phelps, a rather well-educated person for the time and place, joined the Church about eight months after the Harris letter was written.² Any resolution of the puzzle will surely have to deal with the cultural world prevailing when and where the two lived and the place of salamanders in it.

We may never know whether the statement about the salamander was Harris' characterization of what Joseph told him, an allegory employed by the latter, or a phenomenon indeed perceived or described by Smith as a salamander. What we do know, as a result of recent research, is that there is precedent for other such figurative transformations,³ and that the salamander in particular has a millennia-long history as a symbol.

¹ The letter was published in the Church News section of the Salt Lake City Deseret News, 28 April 1985. See Attachment 1. Dean C. Jessee, in a paper read at the Mormon History Association meeting, May 1985, in Kansas City, Missouri, reported that expert tests of the physical characteristics of the letter together with handwriting and literary analyses provide reasonably convincing evidence that the letter was written by Harris in 1830. Pending publication of his paper in BYU Studies, see "Report of the Independence Meeting," in Newsletter, Mormon History Association, no. 58, July 1985, pp. 3-4. See also our companion Preliminary Report on this letter, "Martin Harris' Visit With Charles Anthon: Collected Documents on Short-Hand Egyptian," which adds further evidence in favor of the authenticity of the letter, and also shows the great extent to which European materials were known and used in America in the 1820s.


³ See Attachment 2B, explained in more detail in footnotes 43 and 44, below, showing two potentially similar transformations. It is also possible that the word "transfigured," used by Harris, referred to some profound spiritual manifestation and not just some physical metamorphosis, since the word "transfigured" is a scriptural term describing the times when Jesus, Moses, and Abinadi appeared in glorious brilliance (Ex 34:29-35, Mat 17:1-2, Mosiah 13:5); Joseph's description of Moroni's radiant appearance calls to mind other such transfigurations. Finally, one should additionally note that animals are used figuratively elsewhere (see D&C 77:2-4).
of divine and elemental power. Indeed, at point after point, aspects of that symbolism accord with the role and character of Moroni to a remarkable extent.

The discussion to follow will summarize many elements of salamander lore which may potentially relate to Moroni. To present a detailed picture of all chronological changes or geographical variations in meanings of and beliefs about the salamander is beyond our present scope. Further research is needed to approach that. In this Preliminary Report, we shall summarize a few indications of those variations—particularly from ancient, medieval, and European sources—without full-scale presentation. That some of these notions about salamanders were current in America in Joseph Smith's day is evidenced at least by Webster's American Dictionary of the English Language, 1828, and Dr. Johnson's Dictionary of the English Language, 1819 (See Attachments 2A and 12B).

1. A salamander signified religiously important characteristics of humans.

   It stood for moral and physical integrity displayed by a person firm and courageous in a difficult plight, as well as for God's help and love shed on such a person. In particular a woman resistant to sexual temptation was called a "salamander." So was a soldier exposed to enemy "fire." The salamander represented Christian martyrs in the furnace of affliction (Daniel's companions in the furnace which had been stoked "seven times" hotter than normal, were joined by a sacred fiery figure, thus providing a model for martyrs). Hence, Thomas Brooks could write in 1670 that "God's people are true salamanders, that live best in the fire of afflictions."

2. The salamander was associated closely with fire.

---

4 A preliminary view of this research appeared as the June 1985 F.A.R.M.S. Update. Useful information on the matter was also given by Glenn Willett Clark in his presentation of "'My Son, the Salamander': As Mrs. Mormon Might Have Said," in the "Pillars of My Faith" series at the Sunstone Theological Symposium, Reston, Virginia, 18 May 1985.


6 OED, 1933, IX:47 (meaning 2c) (Attachment 4).

7 OED, IX:47 (meaning 2d) (Attachment 4).

8 OED, IX:47 (meaning 2c, Crabb citation) (Attachment 4).

9 Daniel 3. Curley, 1979, p. 61. Jewish scholars are likewise protected from harm since they are "all fire like the Torah" (citing Jer 23:29, "Is not my word like as fire? Saith the Lord"), according to the Babylonian Talmud, Hagiga 27a -- Jewish Encyclopedia, 1905, 10:646.

10 OED, IX:47 (meaning 2a) (Attachment 4).
According to midrashic tradition, God in teaching Moses on Mount Sinai "stirred up the fire and showed him the salamander."\textsuperscript{11}

That fire was said to represent the voice of God which "heweth out flames of fire." Thus G. A. Poole describes the baptistry at Winchester Cathedral in England in 1841 as bearing the figure of a salamander, "in allusion to the words which St. John [the Baptist] spake of our blessed Lord [Matt. iii. 11], He shall baptize you with the Holy Ghost and with fire.\textsuperscript{12}" But the fire had to be intense. The Midrash reported that a fire burning seven days and seven nights would produce a salamander, but other Jewish authorities set the figure at seven years or even seventy years.\textsuperscript{13}

\textsuperscript{11} Midrash Exodus Rabbah, XV.28, commentary on Exodus 12:2, constitutes early Jewish tradition as compiled in the 9th century A.D. It actually refers to three related creatures: (1) "He caused the seas to tremble and showed him the ben nefilim," which the translator, Lehrman, calls "a species of water lizard; its name (lit. 'son of giants') implies great size"; (2) "he shook the wilderness and showed him the dawwar," and here the translator notes: "Two species of lizard. Dawwar is probably an error for 'arod (v. Hul. 127a) or hawawreb (v. Sifra, Shemini, VI, 5)"; (3) "he stirred up the fire and showed him the salamander, for it says: The voice of the Lord heweth out flames of fire" (Ps 29:7), on which a footnote comments, "A reptile believed to be engendered in fire" (properly an amphibian). Cf. Zohar ii, 211b; Babylonian Talmud, Sanhedrin 63b, and Hullin 127a.

\textsuperscript{12} OED, IX:47 (Attachment 4).

\textsuperscript{13} Jewish Encyclopedia, 1905, X:646 (Attachment 8). Napier, 1879, p. 118, reports: "It was pretty generally believed a few years ago that in large fires kept continually burning there was generated some animal called a salamander. It required seven years to grow and attain maturity, and if the fires were kept burning longer than that there was great danger that the animal might make its escape from the fiery matrix, and, if this should happen, it would range round the world, destroying all it came in contact with, itself almost indestructible. Hence large fires, such as those of blast furnaces in ironworks, were extinguished before the expiry of the seven years, and the embryo monster taken out."
It was considered to live in fire. Since it could endure fire without harm, salamandrine insignia consequently appeared on ovens.

The salamander's hide or "hair" (or even "fur") used to make garments served a similar protective function. Moreover, a person or object anointed with its blood or other fluids was protected against fire. Sometimes the salamander was confused with asbestos.

A very hot fire engendered the salamander or alternative creatures given that

14 Johnson, 1755, Vol. II, s.v. salamander. Johnson, 1882, Vol. II, p. 831, OED, IX:47-48. See Attachments 2-4. Aristotle's often-cited statement (Historia Animalium, V. 19) shows something of the age of the notion. See Attachment 5. (Compare St. Augustine, The City of God, Book XXI, which contains a chapter called "Whether an earthly body may possibly be incorruptible by fire," alluding to the salamander.) But Paulys, 1914, col. 1821, notes the common view among scholars that the Greek ideas came "from the orient" in earlier times. See Attachment 6. [Appreciation is expressed to Richard D. Hacken for translations from the German in Attachments 6 and 7, and to William Seavey for the translations from Latin in Attachment 13.] Dictionnaire des symboles, 1969, reports an Egyptian hieroglyph where the salamander stands for a man dead from cold ("l'homme mort de froid."). We have not yet found such a glyph, if it exists, although Pliny's statement that the salamander originates from the spinal marrow of a (presumably deceased) man could reflect a related concept. See Ashton, 1890, p. 323 (Attachment 9). The Physiologus was one of the most popular and widely read books of the Middle Ages. It was produced in Alexandria by the second century A.D. Some legends on which it was based were current as early as Herodotus. They began as Indian, Hebrew, or Egyptian legends, passing into Greek and Roman folklore, poetry, and art, ultimately being absorbed into Alexandrian handbooks. From there Pliny, Aelian and their sort passed them down to the early Christian world. Curley, 1979, p. ix, xvi-xviii. The Physiologus section on the salamander (Curley, p. 61) begins by mentioning the story of the fiery furnace in Dan 3.


16 Handwoerterbuch, VI:457. See translation in Attachment 7.


18 Paulys, 1914, col. 1821. Attachment 6. Jewish Encyclopedia, 1905, X:646 (Attachment 8) says that when King Manasseh was about to sacrifice Hezekiah to Moloch, the child's mother anointed her son with the blood of a salamander, that the fire might not injure him. (Babylonian Talmud, Sanhedrin 63b). Ironically, it was later King Hezekiah who destroyed the brazen serpent of Moses since it had become an object of pagan worship (II Ki 18:4).

name or considered equivalent. It was called by names like fire-spirit or fire-
man, while in Rosicrucian and alchemical thought, the salamander, a "firey man," 
lived in ethereal fire surrounding a glorious throne, could father gods or demigods, 
and was able to appear as a flaming giant (in robes and armor, no less). Renaissance metallurgist and sculptor Benvenuto Cellini's father showed him in 
an unforgettable manner a "salamander" in an intense furnace in their home. As a symbol of fire the salamander was considered one of the four fundamental 
constituent elements of nature (materia prima), used by alchemists in attempts to make 
gold. Poets of the Middle Ages said that cloth of gold was woven from salamanders.

3. It was supposed to have great power, particularly spiritual power. 
As mentioned above, the salamander was considered able to protect against fire. 
By a parallel logic Jewish scribes were thought impervious to hell's flames, since 
they were "all fire, like the Torah; and if flames cannot hurt one who is anointed 
with salamander blood, still less can they injure the scribes." The sign of this

20 Jewish Encyclopedia, 1905, X:646 (Attachment 8): Glassblowers' fires produce 
a creature like a mouse, or spider, but called a "salamander." Ashton, 1890, p. 324 
(Assignment 9): Aristotle reported the appearance in Cypriote ore-processing fires of 
a winged creature something larger than a great fly which perished if it flew away 
from the fire. In heraldry the salamander was "usually described as a dragon in 
flames of fire", Fox-Davies, 1909/1969, p. 173; but sometimes it was shown as a 
82. The 12th century letter attributed to Prester John and widespread in Europe said 
"Our realm yields the worm known as the salamander. Salamanders live in fire and make 
cocoons, which our court ladies spin and use to weave cloth and garments. To wash and 
clean these fabrics, they throw them into the flames." Borges, 1969, p. 196. Borges 
also notes that Leonardo da Vinci had it that the salamander fed on fire and so 

21 Paulys, 1914, cols. 1821-2 (Attachment 6). Grimm, 1893, 8:1679. Handwoerter- 
buch, VI:455-60 (Attachment 7).

22 Grimm, 1893, 8:1679, quoting Theophrastus Paracelsus in the 18th century: 
"Precisely that which you see as a firey man is a salamander, I tell you, and one of 
the loveliest that glow around the throne of great radiance. See how his locks of 
hair curl about like sun rays about his neck with the morning rays of sun. Don't you 
see his eyes glowing as two morning stars? Don't you see the light, with wings, with 
which he cleaves the ethereal heights in majestic flight? (Wieland 22, 173)." Hall, 
1928/1977, p. CVII and Van der Waerden, 1974, pp. 188-92, 196-98 relate this figure to 
Zeus/Jupiter/Ahura Mazda/etc. and to the Arab djinn (genie).

23 Ashton, 1890, pp. 326-27 (Attachment 9).


25 Jewish Encyclopedia, 1905, X:647 (Attachment 8).

26 Jewish Encyclopedia, 1905, X:646 (Attachment 8).
creature on a building or a door lock extended general protective power over houses and churches.27

The salamander/fiery man could fly through the ether as though winged.28

It was connected symbolically to Christ's atoning power. The skeleton of a salamander (the same as that of a lizard) represented the suffering of Jesus.29

The animal was considered a weather-prophet.30

4. The creature was credited with great life-giving and regenerative powers. (Conversely, it could be extremely dangerous.31)

In fact the salamander demonstrates perhaps a unique power among animals to regenerate lost limbs when injured, even though its body is said to be almost as complicated as that of humans.32

Folk medicine held it a cure for various ailments, particularly fevers.33

The salamander's body materials were used to make love potions, while consuming them as food supposedly conferred generative powers.34

The salamander was a symbol of resurrection in the Mediterranean area and was closely related to the fiery phoenix, a more familiar symbol of the power to regenerate or transfigure oneself,35 or to be resurrected.36

The salamander also represented the king and his beneficent, nourishing powers; his power as a discipliner was the reverse side of that sense. In addition, continuity

27 Handwoerterbuch, VI:457 (Attachment 7).

28 Grimm and Grimm, 1893, 8:1679.

29 Handwoerterbuch, VI:458 (Attachment 7).


32 Becker and Selden, 1985, pp. 48, 196-202. These authors report also on the amazing homing ability of salamanders (p. 250), which may be related to their sensitivity to magnetism (p. 252).

33 Handwoerterbuch, VI:456, 458-9 (Attachment 7).


35 "Among symbols of the Mithra cult, there has been found a salamander of bronze in a Roman grave in Cologne that comes from the time of Marcus Aurelius." Paulys, 1914, col. 1822 (Attachment 6); this is garbled in Handwoerterbuch, VI:456-457, but see the original for references. Mithra, Persian god of light formed the basis of an extremely important cult in the Roman world, especially in the Roman army, that emphasized the afterlife. In regard to the fiery phoenix, which could die, then rise out of its own ashes, the Arabic word for it and for salamander was the same, samandal (from Persian sam + andaran, "fire-enterer"). Al-Jahiz (a 9th century Moslem zoologist), 1969, 5:309-10. Nasr, 1978, p. 273, n. 29.

of the royal office and its power from generation to generation were symbolized by the salamander. It also stood for the perenniality or perpetuity of God as well as his justice.

It is related in name and concept with the "fiery flying serpents" whose bite injured the Israelites in the wilderness yet whose talismanic image in bronze elevated on a pole healed those willing to look upon it (Num 21:6-9; 1 Ne 17:41; cf. Isa 14:29; 30:6; 2 Ne 25:20). The Savior identified himself with the healing aspect (John 3:14; Al 33:19; Hel 8:14-15), and the medical caduceus represents the more generic tradition. The six-winged seraphim of apocalyptic vision (Isa 6:2-6, closely related to the cherubim [Ezek 1, 10; Rev 4:6-8], bearing a "flaming sword," may be related to the salamander; "their wings are a representation of power, to move, to act, etc." (D&C 77:14). Incidentally, all salamander nymphs and some adult salamanders bear six external gills which provide a striking visual model for the "wings" of the scriptural seraph, while another physical feature connects interestingly to the beneficent/malevolent dichotomy—poisonous salamanders are spectacularly colored with bright spots on a dark background and are linked with evil in the popular view, while white (or grey-brown) salamanders are usually harmless.

It is clear that most of the meanings and associations of the salamander mentioned above might easily be connected with Moroni either explicitly or by extension. We are not, of course, suggesting that all the symbolic literary and iconographic elements cited are necessarily appropriate to this angel, or were necessarily known to Martin Harris, or are entailed by Moroni's appearance(s) to the Prophet Joseph, but none of them is inappropriate. In fact, taken altogether, the complex of meanings and connotations surrounding the salamander make it a remarkably appropriate cognitive and spiritual summary of Moroni the Angel. The reader can draw many parallels between the


38 De Tervarent, 1958, p. 334.

39 The Hebrew word translated "fiery" in Numbers is saraf (compare Egyptian srf, "warm"; Srf, "Griffon"). The same word occurs in Isa 14:29; 30:6 — "fiery flying serpents." This strongly suggests a connection to the plural form of the word as the six-winged seraphim of Isa 6:2-6 (= 2 Ne 16:2-6). Like the cherubim (Rev 4:6-8), they were angelic beings dwelling in the fiery presence of the throne of God. The winged sphinxes and griffons of ancient Near Eastern iconography are considered by most experts to share many of the same characteristics. Archaeologia, 48:361-2, 369 (1884). Biblical Archaeology Review, vol. IX, no. 2, pp. 32-33 (1985).

40 Compare the widespread fearful sense of the salamander, and particularly the second half of Francois I's motto written beneath the salamander on his coat of arms: "I nourish and extinguish," in reference to his "absolute dictatorial powers." Mercatante, 1974, p. 19.


foregoing materials and the descriptions of the Angel Moroni. Here are a few of the possibilities:

1. Constancy and courage in the face of trials
   Moroni righteously and courageously lived out his entire life in the midst of war and dire evil. His final 35 years, at least, were spent alone as a refugee, wary of what might come upon him. His steadfastness could be well represented by the salamander enduring the flames and the Christian martyrs standing firm in tribulation.

2. Fire
   The resurrected Moroni was reported by Joseph Smith to have appeared to him in his bedroom three times with "a light like that of day, only of a far purer and more glorious appearance, and brightness burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body," with Joseph himself being shortly "surrounded by a glory yet greater," seemingly protected by Moroni's own power.43 As a messenger from God, Moroni could be said also to dwell in fire around His throne. This point alone might have readily spawned a connection between Moroni and the salamander. Moroni's association with gold (the plates) is obvious and may also be relevant here.

3. Spiritual and protective power
   The protective aspects were noted in the previous paragraph. Moroni's contacts with Joseph over the period when their common concern was the plates also manifested protective aspects. Moroni was seen in the early church as the angel of Rev. 14:6 "flying through the midst of heaven" restoring the everlasting gospel. That Moroni was deeply concerned with the atonement of Christ is seen in his words at the very conclusion of his record (Moro 10:32-33). Moreover, he was son of his people's last ruler, a virtual prince and as near a king as political circumstances allowed (Morm 2:1).

4. Life-giving and regenerative powers (and dangers)
   Beyond the connections with Christ just mentioned, Moroni was personally a symbol of the promised regeneration of his people, "speaking out of the dust" to Lehi's descendants (Moroni 10:27, 31; cf. 2 Ne 1:14; 3:19-20; 26:16; 27:9; Isa 29:4). At the same time, he dealt seriously threatening Joseph Smith that he "should be destroyed," if he failed to follow Moroni's instructions (JS-H 2:42). As with the "biting" side of the fiery serpents in the wilderness, it is possible that he indeed struck Joseph "three times," as Harris' letter says, perhaps in the same teaching spirit as when Cumorah's father struck him. (See Attachment 9.)

The scriptures, at many points, use natural phenomena to teach spiritual lessons and signify religious meanings: burning bush (Ex 3:2); talking ass (Num 22:23); cherub with flaming sword (Gen 3:24); tempting snake (Gen 3:1); biting/healing serpent

43 History of the Church, Vol. 4, p. 536; also JS-H 2:30-32. E. D. Howe, Mormonism Unveiled, pp. 242, 276, citing Willard Chase, stated that Joseph was struck by "a toad, which" had taken on "the appearance of a man" or "spirit." This corresponds to Harris' claim that the "old spirit" struck Joseph three times. Does this correspond to the divine "shock" of which Joseph speaks in his Wentworth Letter? Cf. 1 Nephi 17:53-54.
witnessing dove (Luke 3:22); Lamb of God (Jn 1:29; Rev 5:6). The salamander is no more strange or unlikely than those others, simply less familiar to our minds today. In ancient times and up until the last century, many people still were mentally and psychologically prepared to receive communications from God in such forms.

In certain ways, "the language" of our day differs from "the language" of early nineteenth century America; yet it was in their language that God says he spoke to those people (D&C 1:24). Some of the differences between then and now may make us feel uncomfortable with messages and media clearly acceptable in the past. But the problem is ours, not heaven's.45

The Lord seems to have known that confusion could late arise, were Harris to speak too much, perhaps because his language was rustic. In 1829, Harris was commanded not to try to describe things he had not personally witnessed: "And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say: I have seen them [the plates], and they have been shown unto me by the power of God; and these are the words which he shall say" (D&C 5:26). Harris seems to have overstepped his commission when he wrote to Phelps in 1830, a year after that commandment.

44 The term "angel" itself may vary in history and scripture with the perspective of the writer, of course. Luke in Acts 12:23 says Herod Agrippa was smitten by an angel, while Josephus connected the death with the appearance of an owl, a messenger (Greek angelos) of ill omen (Antiquities, XIX, viii, 2 [346]). Sennacherib's army was destroyed when the angel of the Lord went forth, and smote the camp of the Assyrians" (Isa 37:36; 2 Ki 19:35), but Herodotus, the historian, says the agent of destruction was mice sent by the god Hephaestus, which chewed their bowstrings, etc. (Herodotus, II, 141; cf. translation and notes of A.D. Godley in the Loeb Classical Library edition, p. 447.) C. S. Lewis wrote a "Sonnet" on the Latter instance, Poems, p. 120. See Attachment 2B.

45 The seven-horned, seven-eyed Christ of Rev 5:6 epitomizes the effect of the Enlightenment in secularizing Western religious consciousness and restricting the use of symbols to a religion within the limits of "reason." While the effects of the Enlightenment were widely felt in Europe and England in the 18th century, the general secularizing tendencies did not spread west of the Eastern seaboard of the United States until the third decade of the 19th century (cf. the comments of professors Bushman and Shipp at the August 1984 Sunstone Theological Symposium). Medievalist C.S. Lewis, a convert to pre-Enlightenment Christianity and the foremost Christian allegorist of the Twentieth Century, saw nothing untoward in using the ancient Christian salamander imagery as part of his homiletic novels for children, The Chronicles of Narnia -- ironically most popular among evangelical fundamentalist children. See Attachment 12. Note also his poems on both "The Phoenix" and "The Salamander" in his Poems, edited by W. Hooper, 1964, pp. 72-3, 121.
BIBLIOGRAPHY


Howe, Eber D. Mormonism Unveiled. Painesville, Ohio, 1834 (reprinted 1840).


Napier, James. Folk Lore: or, Superstitious Beliefs in the West of Scotland within This Century, Paisley: Alex. Gardner, 1879.


Thompson, Stith. Motif-Index of Folk Literature; A Classification of Narrative Elements in Folk-Tales, Ballads, Myths, Fables, Mediaeval Romances, Exempla, Fabliaux, Jest-Books, and Local Legends. 6 vols. 1st edition, Indiana University Studies 96-7,100-1,105-6,108-12, Helsinki/Bloomington: Indiana University Press, 1932-36. 2nd edition, revised and enlarged (1966), B 768.2; F 234.1.5-6, 235.4.3.


Dear Sir,

Your letter of yesterday is received & I hasten to answer as fully as I can-- Joseph Smith Jr first came to my notice in the year 1824 in the summer of that year I contracted with his father to build a fence on my property in the course of that work I approach Joseph & ask how it is in a half day you put up what requires your father & 2 brothers a full day working together he says I have not been with out assistance but can not say more only you better find out the next day I take the older Smith by the arm & he says Joseph can see any thing he wishes by looking at a stone Joseph often sees Spirits here with great kettles of coin money it was Spirits who brought up rock because Joseph made no attempt on their money I latter dream I converse with spirits which let me count their money when I awake I have in my hand a dollar coin which I take for a sign Joseph describes what I seen in every particular says he the spirits are grieved so I through back the dollar in the fall of the year 1827 I hear Joseph found a gold bible I take Joseph aside & he says it is true I found it 4 years ago with my stone but only just got it because of the enchantment the old spirit come to me 3 times in the same dream & says dig up the gold but when I take it up the next morning the spirit transfigured himself from a white salamander in the bottom of the hole and struck me 3 times & held the treasure & would not let me have it because I lay it down Joseph says when can I have it the spirit says one year from today if you obey me look to the stone after a few days he looks the spirit says bring your brother Alvin Joseph says he is dead shall I bring what remains but the spirit is gone Joseph goes to get the gold bible but the spirit says you did not bring your brother you can not have it look to the stone Joseph looks but can not see who to bring the spirit says I tricked you again look to the stone Joseph looks & sees his wife on the 22nd day of Sept 1827 they get the gold bible I give Joseph $50 to move him down to Pa Joseph says when you visit me I will give you a sign he gives me some hieroglyphics I take them to Utica Albany & New York in the last place Dr Mitchil gives me a introduction to Professor Anthon says he the are short hand Egyptian the same what was used in ancient times bring me the old book & I will translate says I it is made of precious gold & is sealed from from view says he I can not read a sealed book-- Joseph found some giant silver spectacles with the plates he puts them in a old hat & in the darkness reads the words & in this way it is all translated & written down about the middle of June 1829 Joseph takes me together with Oliver Cowdrey & David Whitmer to have a view of the plates our names are appended to the book of Mormon which I had printed with my own money- space & time both prevent me from writing more at present if there is any thing further you wish to inquire I shall attend to it

Yours Respectfully

Martin Harris

W. W. Phelps, Esq.

[original in LDS Archives]
**ATTACHMENT 2A**

Johnson, 1755

**SALAMANDER. n. s.** [Salamandra, Fr. salamandre, Lat.] An animal supposed to live in the fire, and imagined to be very poisonous. Ambrose Parry has a picture of the salamander, with a receipt for her bite; but there is no such creature, the name being now given to a poor harmless insect.

The salamander liveth in the fire, and hath force also to extinguish it.

Bacon's Natural History.

According to this hypothesis the whole lunar world is a torrid zone, and may be supposed uninhabitable, except they are salamanders which dwell therein.

Glaur. Serfs.

Whereas it is commonly said that a salamander extinguisheth fire, we have found by experience, that on hot coals it dieth immediately.

Brown's Vulgar Errors.

The artist was so encompassed with fire and smoke, that one would have thought nothing but a salamander could have been safe in such a situation.

Addison's Guardian.

**SALAMANDER'S HAIR.** n. s. A kind of asbestos, or mineral.

**SALAMANDER'S WOOL.** flax.

There may be such candles as are made of salamander's wool, being a kind of mineral, which whiteneth in the burning, and consumeth not.

Bacon.

Of English tale, the courser sort is called plaister or parquet; the finer, spad, earth flax, or salamander's hair. Woodward.

**SALAMANDrine. adj.** [from salamander.] Refembling a salamander.

Laying it into a pan of burning coals, we observed a certain salamandrine quality, that made it capable of living in the midst of fire, without being consumed or singed. Spectator.

Johnson, 1819

**SALAMANDER, sál'-mán-dér. n. s.** [salamandre, French; salamandra, Lat.] An animal supposed to live in the fire, and imagined to be very poisonous. Ambrose Parry has a picture of the salamander, with a receipt for her bite; but there is no such creature, the name being now given to a poor harmless insect.

The salamander liveth in the fire, and hath force also to extinguish it.

According to this hypothesis the whole lunar world is a torrid zone, and may be supposed uninhabitable, except they are salamanders which dwell therein.

Glaur. Serfs.

Whereas it is commonly said that a salamander extinguisheth fire, we have found by experience, that on hot coals it dieth immediately. Brown.

The artist was so encompassed with fire and smoke, that one would have thought nothing but a salamander could have been safe in such a situation.

Addison.

**SALAMANDER'S HaIR, sál'-mán-dürz-häré'.**

**SALAMANDER'S WOOL, sál'-mán-dürz-wól.** n. s. A kind of asbestos, or mineral.

There may be such candles as are made of salamander's wool, being a kind of mineral, which whiteneth in the burning, and consumeth not. Bacon.

Of English tale, the courser sort is called plaister or parquet; the finer, spad, earth flax, or salamander's hair. Woodward.

**SALAMANDrine, sál'-mán-drín.** adj. [from salamander.] Resembling a salamander.

Laying it into a pan of burning coals, we observed a certain salamandrine quality, that made it capable of living in the midst of fire, without being consumed or singed.

Spectator.

---

**ATTACHMENT 2B**

| ISAIAH 37:36 | ANGEL = MICE | HERODOTUS II, 141 |
| ACTS 12:23 | ANGEL = OWL | JOSEPHUS Ant. 19, 8, 2 |
| JOSEPH  | ANGEL = SALAMANDER | M. HARRIS 1830 |
| SMITH  | ANGEL = TOAD | W. CHASE 1833 & E. D. HOWE 1833 |
Salamander. n. s. [salamandre, Fr. salamandra, Lat.] An animal supposed to live in the fire, and imagined to be very poisonous. Ambrose Parey has a picture of the salamander, with a receipt for her bite; but there is no such creature, the name being now given to a poor harmless insect. (For its zoological import see extract from Owen.)

The salamander lives in the fire, and hath force also to extinguish it. —Bacon, Natural and Experimental History.

According to this hypothesis, the whole lunar world is a torrid zone, and may be supposed uninhabitable, unless they are salamanders which dwell therein. —Glaucus, Scopulus Scientificus.

Whereas it is commonly said that a salamander extinguisheth fire, we have found by experience, that on hot coals it dieth immediately. —Brown, Vulg. Err.

The artist was so encompassed with fire and smoke, that one would have thought nothing but a salamander could have been safe in such a situation. —Addison, Guardian.

Salamander's Hair.  n. s. A kind of asbestos or mineral flax.

There may be such candles as are made of salamander's wool, being a kind of mineral, which whitens in the burning, and consumeth not. —Bacon.

Of English tale, the coarser sort is called plaster or purget; the finer, spad, earth flax, or salamander's hair. —Woodward.

Salamandrine. adj. [from salamander.] Resembling a salamander.

Laying it into a pan of burning coals, we observed a certain salamandrine quality, that made it capable of living in the midst of fire, without being consumed or singed. —Spectator.
SALAMANDER.

1758. 15 May in Life (1862) II. vii. 273 As I know that this animal exposes himself as little as possible; not amongst his other vices believing that he is a salamander. In the Spectator (1 May 1714) Sir Paddy Gough’s mast train (A building and a salamander.) 1787 Daily News 20 Apr. 4 It basits a man who feared was on fire, and Mr. Doe was the salamander he had ever seen. 1808. A fire-eating jujube. (Cf. Quot. L. V. SALAMANDER.)

1815. Hertford Stn. Gazette, 23 Jan. 27 Multitudes had little taste for the Yankees in their Houses, with Small-coal kindled, 12 to light their Pipes with; though in some Places, he Candles, in others Salamanders. A 1760 B. E. Dict. Com. Salamander, A Stone lately found in a full of Cotton, which will not consume in the Fire.

2. An iron or poker used red-hot for lighting a pipe, igniting gumpowder, etc., see: quotes.

1805 W. King in Southey’s Journals, 26 July. Multitudes kept red hot in the galley for firing the salamanders.

3. Metal. A mass of solidified material in a furnace hearth (Raymond) — called also bear, horse, and saw.

1846 True, Franklin Inst. 388 Soc. Lit. 128 The stone melting painfulness of the Stove shutters... do not produce any artificial metal, no salamander, salamander.

3. Art. Of drinking a toast common among German students.

The full expression is einen einzigen salamander reiben (cf. first quote, below).

1888 Daily News 12 Aug. (Of the ceremony) is called “melting the other.” Every student fills his glass with water, pours the rum over it, and at the command of the toasting-mast it is on the table, while the other counts three. 1897 Times 2 May. The German emperor when he responded to the “thundering salamander” in which the Boys drank1 successfully his health.

6. attr. and conj., as salamander-gathering, -like adj., and adv.; ↑ salamander’s (h) blood (see quotes); ↑ salamander-clot, tincture, incomparable cloth made from asbestos; ↑ salamander-fly, a kind of fire-fly; ↑ salamander’s hair (cf. G. salamander), a kind of asbestos (see quotes); ↑ salamander safe (s.), a fire-proof safe; ↑ salamander stone = ammonium; ↑ salamander-stove U.S., a small portable stove for heating rooms; ↑ salamander’s (h) wool, asbestos (cf. quotes 1851 and 1860 in 1.).

1864 Salmon Dole’s Dispatch. 579 This Spirit, from its coming forth in red Vapour, is called the Autolysis. The Salamanders Blood. 1804 J. H. Linn. Lex. Techn., 1. Salamanders Blood is a Salutary Spirit 2. From the Clyster, it give to the red Vapours, which in Distillation of Spirit of Nitre, towards the latter end, do fill the Receiver with Red Clouds. 1871 Penny Cyc. XX. 336f The salamander-clot sent by the Czar to the Roman pontiff. 1869 Chauncy’s Cyclopedia, 2. Pyrometallurgy, The Firefly, or salamander fly. 1821 Linn. Eliz. Ser. 1. All’s right! Good master, Empe- dicies, you are welcome. It is long since you were a salamander-gathering down King. 1876 Woodward’s Fossil 14 English Tale, of which the country built. pipes, or Parquet; or the finer, Spade, Earth-Flat, or Flaxern’s Hair. 1893 N. C. Knauss 2. Faws. ↑ Salamander-like feeds in the Fire of Convent. 1891 C. Douglas Smg. ↑ The Anchorsnails, ↑ White, Salamander, like the pointtous anchor shell. 1850 Stand. Nat. Hist.
SALAMANDER.

(1880 II. 338 Salamander-like animals with four well-developed legs, but short limbs. 1858 Simonsen Dict. Trad. *Salamandra* *ca. 1899 American name for patent fire-proof iron sheet. 1914 L. v. a. % 2b. They are now generally made fire-proof; and some of these are called salamander safes. 1895 Greenlee *Manilla Wks.* [Greenleaf 1943]. 1914 L. v. a. % 2b. They are now used to make fire-proof windows, since fire can no longer penetrate. 1902 *Neue Zeit. Bildh. Tap. Pfl. 115. III. 149* S. A. G. A. Salamander stones, since they are said to be the last of living things, that die at the sight of every flame. 1856 Hawthorne *Blithedale Rom.* 1854 III. 298 She has been misled with the head of a salamander. 1895 Daily News Aug 9 74% Artificial heat was furnished by a hundred small salamander stoves. 1858 Bacon *Civ. SOS 774* Salamanders would: *Be Kind of Affairs which will relieve also in the burning, and consume* not. 1857 *Aust. Medd.* 132 % A garment of Salamander-wool, 1846 S. T. Brown. *Browne. Pfl. 111. XIV. 172* Incrustations of innumerable sponges and textures which endure the fire, whose materials are called by the name of Salamanders wool. 1868 (see 3 a).

b. passing into adj. 1. Salamander adj. a. 1711 *A. A. Spec.* 270 4 5 For as this part of the fair sex who are not of the salamander kind, I would advise them to avoid what religion calls Temptations. 1733 *J. Th. de 138 A is Lorenzo's salamander - hearted and unsought, to serve these sacred fires? 1814 *Amer. Hist. Pfl. 111. 300 I would rather have gone through the same proportion of fire, as I have more seasons there than does proportion.

Hence Salamanders. (cf. Salamander 1b 7 c).

1795 *Microscope.* 21 P 11 This illustrious parentage of Salamanders and Virtue (cf. Mr. Powell, the Fire-engineer.)

Salamander v. rare. [I. prec. sb.] a. intrans. To live amidst fire, like the salamander. b. trans. To submit to great heat.

1877 *Candide 3 IV.* 10 In one apartment, dwells a maker of Lucifer-matches, salamander in fire and brimstone.

1874 *Baker's Mag.* Dec. 95 His [the Arab peasant's] garments must be salamandered and his baggage must be salamandered.

Salamandrient (salingramdr), a. and sb. [I. l. salamandra + -IN.] adj. a. Resembling that of a salamander.

1800 W. Watton *Decameron* (1608) The IST of the first beginners thereof (of scandal) and base of the whole Salamander made of variegated brains. 1874 *Owen's Death of Wows 222.3 153 Is it a many Salamandriean Complex that was the motive to this undertaking?

b. Belonging to the genus Salamandra.

1834 *Frazer's Mag.* XLI. 516 A great fossil salamander.

Salamandrid (salingramdrdis), a. [ad. mod. L. salamandra L. salamandra L. salamandra] Salamander, see -10.) a family of the family Salamandridae, 1859. *Diana.* 518. 345 Salamanda—a species without spurs or gill openings in the adult state.

Salamandridiform (salingramdriform), a. [I. l. salamandra + *-FORM.*] a. Resembling or having the form of a salamander.

1855 Hueck *Introd. Class.* Anim. v. 112 The labyrinthine Sinus. The body is salamandridiform, with relaxed pelvic-fin limits, and a long tail. 1877 *Le Cont. Tmp.* 111. 190 *"It becomes not a divine" saith Lord Coke, "to be of a fiery and salamandrine spirit." 1876 *South. Land. New Z. Oct. 20 They led their salamandrine dance over the glass dome, with plates fixed-in-the-leaping flames. 1880 A. Simon *Trav. in Ecuador, 453 There was a hot fire and the necessity of carrying on culinary operations in its immediate vicinity, which tended to call our salamandrine qualities into requisition.


b. Salamandridae. 1. L. Salamandra. 1797 W. Taylor *Monthly Rev.* XCVII. 297 The charms of the American, a salamandrine. 1798 *Houston Monthly.* Mag. L. 126 Every horrible legend of demon, ghost, goblin, gnomes, salamander, and talking. 1836 *Bartlett's Fam. 10* Then perhaps the shape, the fineness of the shape, and the fairness and the beautiful salamandrine will come back to us.

2. Salamanders I F 1891 in Century Dict.


b. sb. A tubeless of the genus Salamandrina, or allied genera.

1856 *Dana.* 164 344 Salamandroids, or Satirichia U. rostrata. 1858 *Nicholson.* Melan. 345 The skeleton of a Salamandroid of large size.

SALAMANDER, a. rare. [I. l. salamandra L. salamandra + -EUR.] Living as it were in fire; hence salamanderer. 1711 *C. G. Penke.* Plag. 79 My Salamandrine Spirit... my immortal burning. H. V. 8.

1850 Bovd *Eup. Dom. Eup.* 4 Conv. Wks. (1856) If a Salamanderer, but...
pillsars that are found on fig-trees or pear-trees or fir-trees—for on all these grubs are engendered—and also from caterpillars found on the dog-rose; and the cantharis takes eagerly to ill-scented substances, from the fact of its having been engendered in ill-scented woods. The conops comes from a grub that is engendered in the slime of vinegar.

And, by the way, living animals are found in substances that are usually supposed to be incapable of putrefaction; for instance, worms are found in long-lying snow; and snow of this description gets reddish in colour, and the grub that is engendered in it is red, as might have been expected, and it is also hairy. The grubs found in the snows of Media are large and white; and all such grubs are little disposed to motion. In Cyprus, in places where copper-ore is smelted, with heaps of the ore piled on day after day, an animal is engendered in the fire, somewhat larger than a bluebottle fly, furnished with wings, which can hop or crawl through the fire. And the grubs and these latter animals perish when you keep the one away from the fire and the other from the snow. Now the salamander is a clear case in point, to show us that animals do actually exist that fire cannot destroy; for this creature, so the story goes, not only walks through the fire but puts it out in doing so.

On the river Hypanis in the Cimmerian Bosporus, about the time of the summer solstice, there are brought down towards the sea by the stream what look like little sacks rather bigger than grapes, out of which at their

---

1 The vinegar-fly, Cinoptera cellaris: cf. Plin. i.e., Canon. vii. 12.
2 A. and W. reject the rest of this chapter.
3 Cf. Plin. iii. 43; Senec. D. Nat. v. 6; Amig. Mix. 90; Ael. ii. 2.
5 Plin. xi. 22; Ael. ii. 2. This insect is unknown: cf. Meteor. iv. 4.
6 Ael. ii. 31.
Salamander (Salamandra maculosa Laur.) = spotted salamander, fire-salamander. The Greek name he salamandra (from which Latin salamandra) comes directly from Oriental sources; from the Arabic-Persian word samandra = poison in it. From this the Greek term is said to come about by introducing the syllable al (Keller 321). The rather limited communications by the old writers about the animal designated by this name are related to the fire-salamander or related earth-monster, which does not often appear in southern Europe and whose black skin color includes irregular light yellow spots. Antiquity reckoned the salamander among the lizards (saurai, Diosc. II 67. Plin. X 188 animal lacertae figura). Newer natural science, on the other hand, considers it among the Batrachians (urodelae), whose skin, in contrast to that which protects the horned toads, is naked, an observation that did not escape the notice of the ancients (Euteknios, see Bussemaker 241 "slick skin" liperon derma at Keller 319). The salamander, which cannot take dry heat, goes about by day only after heavy rain, moving slowly only on the wet ground of forests and valleys. It lives on land but places its larvae into water, which then leave the water only after having hatched and grown. In the beginning the young, unlike the parents, have no legs, but do have a ruddered tail. They leave the water only when grown, hence the observation by Pliny that the salamander’s conception takes place unknown to man; it is also true that the animal only appears after rain and disappears with good weather (Plin. X 188). The salamander secretes from glands on the sides of the body a milky-white, poisonous fluid which can act fatally on birds and small rodents and mammals; but for man, even on the tongue or in the nose it does no harm. If the salamander is afraid, it sprays a musky-smelling liquid; at the same time, this is the only weapon of the defenseless animal; it sprays this in drops on the pursuer. Recent researchers confirm that this liquid has capability of putting out glowing coals and thus makes it possible for a salamander to go through a small weak fire unharmed. Its poisonousness and ability to withstand fire have given basis for the folklore superstition of the ancients, but led to great exaggeration and made the salamander an object of horror. The basically harmless animal is represented as a poisonous horror, so that touching it was thought to lead to boils and sores on the hand, while hairs touched by it fall out. If the salamander creeps onto a fruit tree, he poisons the fruit and the person who eats the fruit dies with symptoms similar to hemlock poisoning. If the salamander falls into water and dies then, the use of this spoiled water can be fatal. Even bread which has been baked using wood onto which a salamander has crept is poisoned. Thus a salamander can kill a whole number of people before the source of the trouble is discovered (Plin. XXIX 74-75). On the other hand, pigs and other animals can swallow a salamander without being harmed themselves, but eating the meat of such pigs can be fatal to man (Plin. XXIX 75. Aelian. Hist. An. IX 26). The salamander poison was used for assassination attempts, magic media, medicine and cosmetic purposes. Dioscurides attributes to it the power to cause degeneration, boils, and warning effects. It is included among the septic and leper media, and it is saved in the same manner as the poison of the Spanish fly (cantharis). Ashes of a burnt salamander, mixed with oil, were supposed to be able to remove pesky hairs. The rump of the salamander serves the same purpose as love potions. By eating as well as touching the salamander skin, aberrations such as boils are called forth (Diosc. II 67. Plin. XXIX 116. Mart. II 66-7). As far as the ability not to be hurt in fire, Aelian reports (Hist. An. II 31) that the salamander, for whom a moist environment is indeed a life requirement, likes to spend time with workers who work with fire. He disturbs their work by going into their fire and putting it out. Aristotle, who only incidentally mentions salamanders, carefully notes, "as they say" it puts out fire (Arist. Hist. An. V 106), just as Saxtius, quoted by Pliny, doubts the statements of the magicians that the salamander can put out even large fires because of his fire-damping qualities (XXIX 76). Also Dioscurides speaks of the foolish belief that the salamander does not burn. Smearing salamander blood is supposed to make persons impervious to fire. Keller is of the opinion that just as with the name of the animal, so with the fabled accounts about it from Greek and Roman antiquity which were raised to an even higher power—they come from Oriental origins. Representations of the salamander are extremely rare and have been found with some assurance only in the northern provinces of Germany and Switzerland. Among symbols of the Mithra cult, there has been found a salamander of bronze in a Roman grave in Cologne that comes from the time of Marcus Aurelius. On a votive hand found at the place of a temple consecrated to Jupiter Poennisus at the height of the great St. Bernhard, a salamander can clearly be seen between the extended thumb and second finger (Keller 321 Fig. 116).

Biological. Important above all for the folk belief is the fire-salamander (S. maculata), also known as the earth-salamander, as well as the black alpine-salamander (S. atra), also known as the mountain-salamander, and perhaps also the water-salamander.

The name salamander itself, which comes from Persian (Salam = poison), is scarcely used among the folk, nor is "molch" much used. In alpine lands it is called, particularly the black one, "Tattermandl." Since the salamander cannot bear dry heat and therefore can only be seen after rain, the folk belief has made him a weather prophet. Pliny has reported that the conception of the salamander proceeds in secretive ways, which is built upon a correct observation, for he lives on the land but the larvae are set in the water. It was also believed that there were no separate sexes. From glands lying along the side its skin gives forth a milky-white fluid which contains an active poison (Salamandrin) which is able to kill birds and smaller animals. If the salamander is excited it sprays out a smelly liquid. This liquid can under some circumstances put out ever-so-small fires and makes it possible for him to go undetected through a weak, tiny fire. At the same time it is very tenacious and can replace lost body parts, and the young males of some varieties have very striking mating crests. The mountain-salamander has a poison which heightens the runniness of blood (anti-coagulant).

The circumstances naturally contributed to stamping the salamander in antiquity with superstition ideas. . . . The rump comb is covered with honey was used in love potions. The belief was held that the salamander lived in fire and even puts it out. Its eyes, according to Pliny, can swivel completely around. . . . In Asia there is a fire-mountain where salamanders live unaffected. A person who swears himself with salamander blood is untouchable by fire. . . .

The salamander also plays a special role outside the German area. German superstition has many characteristics in common with antiquity and with those elsewhere.

Bavarian beliefs . . . include calling it a fire-spirit, fire-man, or fire-beast. For magic it is thrown into the fire. To judge by the name "Tattermandl" (see "Tattermann"), in alpine lands it is considered a house-spirit (soul-animal); it is a biting demon, therefore you cannot make it mad and certainly not kill it. If you fashion one in wax and it is stuck through with needles and used for magic, it can be hung as a fetish on injured limbs. Its image is often found on ovens and fireplaces, where of course the house-spirit has its place. Its demonic character is also shown in its being connected with the foundations of churches, and its images are found on church door locks and bolts. It is a child of the devil, the devil's spy; it looks through a person; therefore the black salamander is called the boogseman ("Buggemann") or hex ("Hecki"). It is considered a horrific form; like the snake it lives in gold-mines and lures people into bog and ditches. It is also denounced as a terrible animal in Germany itself, where it is considered poisonous and a poison of water; loaded into weapons live it is supposed to help straight shooting (Tyrol). If during catching it, it gives forth a sound, one loses one's hearing. Clothing made of salamander skin purified in fire becomes white. A salamander should be a gift from a dwarf is considered very lucky.

It is the horrible beast people also want to get rid of; therefore in Westphalia and the county of Mark on St. Peter's Day people beat against the housepost in order to drive it away. On the other hand, the salamander is also a holy animal whose skeleton, like that of the lizard, represents the suffering of Christ (Austria). The Röss ("Molchart") type of salamander had a choice from God of whether it wanted beauty or eyesight; it chose the former (Tessin).

In folk-medicine, the salamander was much used. Against fever it was allowed to creep three times across the band of the stockings; against back pain it was allowed to creep three times across the suspenders, or the neckerchief or belt. Painful growths were driven away in Gottschee by letting the earth-salamander walk back and forth three times between thumb and index finger, then one forms the sign of the cross with these two fingers over the growth. Men and cattle are drenched by a belt over which an earth-salamander had crept. Fire- and mountain-salamanders are worn in a little satchel as protection against fainting in men or against diseases in horses; also salamander powder. Between the Ladies Days (Mary's Ascension and Mary's Name Day) they are caught and hung up in a stall, thereby removing misfortune (Upper Austria); on the painful leg of a cow, the head of a salamander is hung, thus the magic is taken out of it; the salamander protects from fear.

Also the alchemists used the salamander in order to make gold. Finally, as a weather-prophet, good weather is heralded by a salamander ("Molwurm") or similar Tattermandl going up the mountain (Steiermark); one going down the mountain means bad weather; a fire-salamander indicated early spring if seen early in the spring, and today if it leaves its hiding spot, that indicates rain or storm.

Also an infected sore on the foot is called by the folk "salamander" ("Molch") because the part is attributed to the activity of a salamander ("Nurmes" = Molches"); even as the cattle-salamander represents a worm who has done some kind of misfortune in the stalls, the goat-salamander is considered a goat milker and a little evil dangerous to children. Can only be if a small man is called "salamander" ("Molch"), the question initially is whether this usage is meant merely comparatively, or. . . should be explained form demonology, as appears to be the case for the use of the name "Tattermann."  

[Full references in original]
The Zohar (ii. 211b) even mentions garments of salamander skin; and this legend is found in non-Jewish sources also. According to Gräser ("Beiträge zur Litteratur und Sage des Mittelalters," p. 81, Dresden, 1850), "The poets, e.g., Titurel (ch. xi. 341), say that cloth of gold is woven from salamanders, and Marco Polo (Latin translation, ch. xlv.) says that at Rome there is a cloth of the same material as that from which the salamander is made" (comp. Jellinek, "Beiträge zur Gesch. der Kabala," i. 48, Leipzig, 1832). A recipe in Hebrew, though termed Hindu, and in which salamander is the chief ingredient, is quoted by Steinberger ("Pseudepigraphische Litteratur," p. 88, Berlin, 1862; see also Gruenwald, "Mitteilungen," v. 10, 47; Wuttke, "Deutscher Volksaberglaube der Gegenwart," 3d ed., § 714). On the salamander as the elemental spirit of fire in the Middle Ages see "Brockhaus Konversations-Lexikon," 14th ed., vi. 14, s.v. "Elefantengerüst.


E. C.

467

THE JEWISH

Salamon, Nahum: English inventor; born in London 1828; died there Nov. 23, 1900. He may be regarded as practically the founder of the British trade in sewing-machines. He early recognized the possibilities of this invention, and introduced from America into England the "Howe," the pioneer machine. Salamon was also the first to establish a plant for the manufacture of bicycles, at Coventry in Warwickshire, at the time when the invention of the spoke-wheel resulted in the development of the velocipede into the modern bicycle and tricycle. Under the auspices of his company, the Coventry Machinists, Coventry took the foremost place in the manufacture for which it is now famous.

Salamon was much interested also in technical and chemical studies. In conjunction with his son Alfred G. Salamon, chemist, he acquired the English patent of saccharin when the effects of chemists to make a substitute for sugar out of inorganic materials proved successful. Down to the time of his death he, as one of the directors of the Saccharin Corporation, took a personal interest in popularizing this product.


G. L.

SALANT, SAMUEL: Chief rabbi of the Ashkenazic congregations in Jerusalem; born Jan. 2, 1816, at Byelorostok, Russia. Samuel married the daughter of Sundl of Salant and assumed the name "Salant." At an early age his lungs became afflicted, and he was advised to seek a warm climate. This induced him in 1840 to go with his wife and his son Benjamin Beinhis to Jerusalem. At Constantinople he met and gained the friendship of Sir Moses Montefiore, then on his way to defend the Damascus Jews who had been falsely accused of ritual murders. Salant arrived in Jerusalem in 1841, and rejoined Sundl of Salant, his father-in-law, and about 500 Ashkenazim, who had preceded him. From 1848 to 1851 Salant, as a "mashullah" (see H. L. U. K. K.) visited the principal cities of Lithuania and Poland.
CURIous CREATURES.

did not onely draw the poysen of it unto his owne body, and so dyed, but also killed his horse thereby.

The Salamander.

Many writers have essayed this fabled creature, but almost all have approached the subject with diffidence, as if not quite sure of the absolute entity of the animal. Thus, Aristotle does not speak of it authoritatively:—

"And the Salamander shews that it is possible for some animal substances to exist in the fire, for they say that fire is extinguished when this animal walks over it." Pliny, on Salamanders, writes:—"We find it stated by many authors, that a serpent is produced from the spinal marrow of a man. Many creatures, in fact, among the quadrupeds even, have a secret, and mysterious origin.

"Thus, for instance, the salamander, an animal like a lizard in shape, and with a body starred all over, never comes out except during heavy showers, and disappears the moment it becomes fine. This animal is so intensely cold as to extinguish fire by its contact, in the same way that ice doth. It spits forth a milky matter from its mouth; and whatever part of the human body is touched with this, all the hair falls off, and the part assumes the appearance of leprosy. . . . The wild boar of Pamphylia, and the mountainous parts of Cilicia, after having

devoured a Salamander, will become poisonous to those who eat its flesh; and yet the danger is quite imperceptible by reason of any peculiarity in the smell and taste. The Salamander, too, will poison either water or wine in which it happens to be drowned; and, what is more, if it has only drunk thereof, the liquid becomes poisonous." This idea of an animal supporting life in the fire is not confined to the Salamander alone, for both Aristotle and Pliny aver that there is a fly which possesses this accomplishment. Says the former:—"In Cyprus, when the manufacturers of the stone called chalcitis burn it for many days in the fire, a winged creature something larger than a great fly is seen walking and leaping in the fire: these creatures perish when taken from the fire." And the latter:—"That element, also, which is so destructive to matter, produces certain animals; for in the copper-smelting furnaces of Cyprus, in the very midst of the fire, there is to be seen, flying about, a four-footed animal with wings, the size of a large fly: this creature, called the 'pyrralis,' and by some the 'pyrausta.' So long as it remains in the fire it will live, but if it comes out, and flies a little distance from it, it will instantly die."

Ser Marco Polo thoroughly pooh-poohs the idea of the Salamander, and says it is Asbestos. Speaking of the Province of Chingintalas, he says:—"And you must know that in the same mountain there is a vein of the substance of which Salamander is made. For the real truth is that the Salamander is no beast, as they allege in our part of the world, but is a substance found in the earth; and I will tell you about it.

"Everybody must be aware that it can be no animal's nature to live in fire, seeing that every animal is com-
posed of all the four elements. Now, I, Marco Polo, had a Turkish acquaintance of the name of Zurbair, and he was a very clever fellow, and this Turk related to Messer Marco Polo how he had lived three years in that region on behalf of the Great Khan, in order to procure those Salamanders for him. He said that the way they got them was by digging in that mountain till they found a certain vein. The substance of this vein was then taken and crushed, and, when so treated, it divides, as it were, into fibres of wool, which they set forth to dry. When dry, these fibres were pounded in a great copper mortar, and then washed, so as to remove all the earth, and to leave only the fibres, like fibres of wool. These were then spun, and made into napkins. When first made, these napkins are not very white, but by putting them in the fire for a while they come out as white as snow. And so again, whenever they become dirty they are bleached by being put in the fire.

"Now this, and nought else, is the truth about the Salamander, and the people of the country all say the same. Any other account of the matter is fabulous nonsense. And I may add that they have, at Rome, a napkin out of this stuff, which the Great Khan sent to the Pope, to make a wrapper, for the Holy Sudarium of Jesus Christ."

That extremely truthful person, Benvenuto Cellini, in his thoroughly veracious autobiography, tells us the following Snake Story:—"When I was about five years old, my father happened to be in a basement chamber of our house, where they had been washing, and where a good fire of oak-logs was still burning; he had a viol in his hand, and was playing and singing alone beside the fire.

"The weather was very cold. Happening to look into the fire, he spied in the middle of those most burning flames a little creature like a lizard, which was sporting in the core of the intensest coals. Becoming instantly aware of what the thing was, he had my sister and me called, and, pointing it out to us children, gave me a great box on the ears, which caused me to howl and weep with all my might. Then he pacified me good-humouredly, and spoke as follows: 'My dear little boy, I am not striking you for any wrong that you have done, but only to make you remember that that lizard which you see in the fire is a salamander, a creature which has never been seen before, by any one of whom we have credible information.' So saying, he kissed me, and gave me some pieces of money."

Even Topsell is half-hearted about its fire-resisting qualities, giving no modern instances, and only, for it, quoting old authors. According to his account, and to the picture which I have taken from him, the Salamander is not a prepossessing-looking animal:—"The Salamander is also four-footed like a Lizard, and all the body over it is set with spots of black and yellow, yet is the sight of it abominable, and fearfull to man. The head of it is great, and sometimes they have yellowish bellyes and tayles, and sometimes earthy." He also says its bite is not only poisonous, but incurable, and that it poisons all it touches.
MALIGNED ANIMALS

According to the Roman naturalist and writer Gaius Pliny the Elder (23-79 A.D.), the Salamander was created from the spinal cord of a dead man. It was believed that this hellish creature was so deadly cold that it could live in fire. Asbestos was thought to be, not a mineral, but the hide shed by a Salamander. This animal is in reality a harmless member of the cold-blooded lizard family, useful in destroying insects.

Salamander cavorting in fire, representing the spirit of materia prima, from M. Majer's Secretorum Chymicum, Frankfort/M., 1687
... I shall bear to remember that it was once in my power to have probed the uttermost pit of Earth and that I forebore. But could a man live there? You do not swim in the fire-river itself?"

"Oh no, your Honour. Not we. Its only salamanders live in the fire itself."

"What kind of beast is your salamander?" asked the Prince.

"It is hard to tell their kind, your Honour," said Golg. "For they are too white-hot to look at. But they are most like small dragons. They speak to us out of the fire. They are wonderfully clever with their tongues: very witty and eloquent."

At that moment a hissing, scorching voice like the voice of Fire itself (they wondered afterwards if it could have been a salamander's) came whistling up out of the very depth of Bism."

[The salamander was warning them to return to the upper world while there was still time to do so--FARMS]

Webster, 1828

**SAL'AMANDER**, n. [L. Gr. salamander.]

An animal of the genus Lacerta or Lizard, one of the smaller species of the genus, not being more than six or seven inches in length. It has a short cylindrical tail, four toes on the four feet, and a naked body. The skin is furnished with small excrescences like teeth, which are full of holes from which oozes a milky liquor that spreads over the skin, forming a kind of transparent varnish. The eyes are placed in the upper part of the head. The color is dark, with a bluish cast on the belly, intermixed with irregular yellow spots. This animal is oviparous, inhabits cold damp places among trees or hedges, avoiding the heat of the sun. The vulgar story of its being able to endure fire, is a mistake. 

*Exceg.*

Salamander's hair or wool, a name given to a species of asbestos or mineral flax; I believe no longer used.

**SALAMANDRINE**, a. Pertaining to or resembling a salamander; enduring fire.
We have discovered no animal at all that dwells in fire; since it is the characteristic of fire to consume, it does not endure: Saint Thomas in Secundo dist. 15. quest. 22. art. 1. & in Quarto dist. 44. quaest. 3. art. 1, teaches that no thing is able to be preserved for long in fire; therefore neither is it produced in fire: for the salamander resists on account of its excessive coldness, but does not live in fire.

SALAMANDRA, mention of which is made in the Epistle of John the Presbyter or in the writings of the false king of the Abyssinians, has certain things attributed to it which writers of natural history do not acknowledge in the common salamander: In a certain other (province) joined to a hot zone, there are worms which are said to be salamanders in our language. Those worms are not able to live except in fires, and they make a certain thin type of skin around themselves just as other worms which make silk. These skins are worked on zealously by the mistresses of our palace. From that source we have clothes and garments for every use of our excellence. Those garments are not well washed except by a burning fire. See Martini, Lexicon.
to be looked for, from the national government. The people of Boston and of Massachusetts had, however, no mind to endure the fate of Washington, and took prompt measures to protect themselves. The old forts were put in order, and a new one, Fort Strong, was thrown up on Noddle’s Island, the work being rapidly performed by large bodies of ready volunteers under the direction of Loammi Baldwin, the engineer. The militia were called out and stationed at the forts and at other points, ready to repel the expected attack, which fortunately never came.

The exposed condition of the capital and of the other seaports however, and the neglect of the national government, did much to precipitate the crisis in the relations of State and Nation which had been long impending. In October the Legislature took steps toward concerted action among the New England States, with a view to defending themselves and forcing upon the administration the policy which they believed to be right. The result was the famous Hartford Convention, whose history belongs to the State and to New England, and not to Boston; although the feeling which led to that meeting

1 [See Sumner’s *East Boston*, p. 397. See also General Palfrey’s chapter in the present volume.—Ed.]

2 [In 1812, while Gerry was governor, the Democratic Legislature, in order to secure an increased representation of their party in the State Senate, districted the State in such a way that the shapes of the towns, forming such a district in Essex, brought out a territory of singular outline. This was indicated on a map which Russell, the editor of the *Centinel*, hung in his office. Stuart, the painter, observing it, added a head, wings, and claws, and exclaimed, “That will do for a salamander!” “Gerryman!” said Russell, and the word became a proverb. An engraving of the fabulous beast was circulated later through the State on a broadside; and from one of these, preserved by the late Isaac P. Davis, the above cut, reduced from the original, seven inches high, is copied. But the process had accomplished its purpose, for while the Federalist majority in the State was sixteen hundred and two, the senate stood twenty-nine Democratic to eleven Federalist members. The next year produced a change; the Legislature became Federalist, and the old districts were restored. In the *Boston Gazette* for April 15, 1813, there is an “obituary notice” of the monster, with a cut representing him bent up in his coffin, and a sketch of his gravestone: “Hatched, Feb. 11, 1812; died, April 5, 1813.” Such is the story told by Buckingham in his *Reminiscences*. But other claimants have been put forward. The place is said to have been Colonel Israel Thorn-dike’s house in Summer Street; the artist, Tisdale; the sponsor, Alsop. See *Drake’s Landmarks of Middlesex*, p. 321. The reader will observe that the back line of the body in the large cut forms a profile caricature of Gerry, with the nose at Middleton.—Ed.]