



THE
HISTORY

OF
Brutes;

OR, A
DESCRIPTION
OF
Living Creatures.

Wherein the Nature and Properties of four-
footed Beasts are at large Described;

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And now rendred into English, by *N. W.*

*Lectio Certa proudest, Varia delectat. Sen. ad Lucit.
Epist. 119.*

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should be ensnared with the snares of this World. Further, as she goeth swifter upon the Ice than upon the Land, thus the Church hath alwayes gained more by afflictions then by prosperity. Finally, as the Hoof of this Creature cureth the *Epilepsy*; so to be conversant among Christians is the only way to be kept from Vices, that are the diseases of the mind; there might be more corrolaries drawn, as we might apply the nature of this beast to Counsellours, Merchants, and almost to all sorts of men, they are very watchful while they are feeding, and very swift in flight; it is a rare thing to meet with those that will give us good counsel, and when once we have deliberated upon it, then to follow it without delay: we should carefully lay up good counsel, and if we have a secret told us, not to reveal it.

C H A P. XI.

Of the Unicorn and Rhinoscerote.

WE have two questions to answer, before we begin to speak of these two Creatures; as

1. Whether there be any such thing in nature as a *Unicorn*.
2. Whether an *Unicorn* and a *Rhinoscerote*, be one and the same beast.

As concerning the first doubt, whether there be such a Creature as the *Unicorn* or no; some learned men

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men have denyed that there is any such Creature as an *Unicorn*, but only an *Indian Ass*, for many approved Authors do say, that *Indian Asses* have but one horn, but the Scripture draweth many inferences from the nature of this beast, and doth apply them to good men and bad men, nay, even to *Christ* himself, therefore it must necessarily follow that there are such Creatures as *Unicorns*, and according to that judicious writer, *Julius Casar Scaliger*, in his exercitations against *Cardanus*, quoteth one of his friends that saw one.

As for the second question, whether a *Unicorn* and a *Rhinoscerote* be not the same. The word in *Hebrew* for a *Rhinoscerote*, which is 𐤀𐤍𐤃, *Rheem*, signifieth an *Unicorn*, and a *Rhinoscerote* also, the other *Hebrew* word which the *Jews* use for it is 𐤀𐤍𐤃, *Rhum*, which signifieth both the *Unicorn* and the *Rhinoscerot*, thus we find several have used *Rhinoscerote* and *Monocerot* for one and the same Animal; but *Julius Casar Scaliger* in his Exercitations affirmeth the contrary, that the *Unicorn* and the *Rhinoscerot* are two several Creatures; for the *Unicorn* hath but one horn in his fore-head, but the *Rhinoscerot* hath two, one little one in his fore-head, and a great one in his snout, from whence he taketh his name; but because in the holy tongue we have but one name for them both, we will handle the properties of them both in this Chapter.

The *Unicorn* is a Creature about the bigness of a *Horse*, he hath the beard of a *Goat*, the head of a *Hart*, he hath a neck with a large main, he hath the

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the feet of an *Elephant*, the tayl of a *Hog*, he hath one black horn in the middle of his fore-head about two cubits long. The *Rhinoscerot* is a very large Creature, and is almost as high as he is long, but hath very short legs, and two horns, as I said before; but because they are both such large Creatures, and therefore the *Jews* have but one name for them both, that cometh from an *Hebrew* root *Ram*, which signifieth high exalted; moreover the *Rhinoscerot*'s horn is exceeding hard, which he often sharpneth and whetteth upon a stone, when at any time he is to encounter with any other beast; for the *Rhinoscerot* hath an natural enmity against several Creatures, but especially against the *Elephant*, which two are alwayes at variance one with another; in the Combate the *Rhinoscerot* aimeth at the *Elephant*'s belly, which is his tenderest part, and doth often overcome him; against whom the *Elephant* fighteth very fiercely with his horn that he hath in his snout. His back is of a dapple gray, and defended as it were with divers shields, from whence we may gather the great strength of this beast (*Philippus Camerarius* speaking of the *Rhinoscerot*, saith that it is something lower than the *Elephant*, but is as long as a wild *Ox*, he is cloven footed, but his skin is of a box colour, but so hard and impenetrable, that it is like *Armour* to him; he hath no weapon to defend himself with but his horn, with which he often runneth through the belly of the *Elephant*, which is his chief Enemy; but in the Combat the *Elephant* hath a great care lest the *Rhinoscerot* should thrust against his throat,

which

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which if he did, it would soon strangle him; the hatred and enmity that there is between these two Creatures is very great, and almost incredible. *Immmanuel* King of *Portugal* carried a *Rhinoscerot* to *Rome*, but in the way they were Ship wrackt; the *Rhinoscerot* although he were shackled, yet it was wonderful to see what shift he made to swim; but at the last he perished in a Rock, *Philippus Camerarius* tells us another story of the *Rinoscerot*, who when he was set on shoar, was perceived to tremble and shake extremely; the reason of which afterwards was perceived to be an *Elephant* which he there saw afar off; the *Rhinoscerot* betakes himself to fight, and with a great deal of eagerness pursues the *Elephant*, making a lamentable noise as he went, and destroying all before him.

We come now to speak of the *Unicorn*, and the first thing observable is his horn, which is two Cubits long, white and shining within, but is black without; it is not light nor hollow as other horns are, neither is it so plain and smooth, but is sharp and rough like a file, and at the end of it as sharp and piked as a sword, so that he easily runs his horn into any thing.

2. Although he be very fierce, yet he is mild and gentle to the Females, and is often found asleep by them in the fields, by which means they are taken; they have another way to take them, *viz.* To cloath a strong young man in womans apparel, perfuming his garments with rich scents, and so to stand in the fields; the *Unicorn* smelling him presently comes to him, the huntsmen hide themselves,

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but yet keeps within sight of him; the young man layes his hands upon his eyes, and so blind-folds him, whereupon the Huntsmen come softly behind him, and take him.

3. The *Unicorn* is so exceeding strong that it is invincible, a wild Creature, inhabiting only Mountains and Desarts, to which *Job* alludes; who speaking of the *Unicorn*, saith, *Chap. 39. 12. Can the Unicorn be tamed, or canst thou bind him?* Whence it appears to be very fierce and wild, because it cannot be tamed; for we have tamed *Lions, Panthers, and Tigers*, but this we could never tame. 4. It's horn is an excellent Antidote and preservative against poyson, insomuch that if water hath been poysoned, if it be but touched with his horn, it takes away the poysonous quality; it was a Custome in old time among rich men to have drinking Cups made of the *Unicorns* horn, and when at any time they drank, they used to have a piece of the horn in the Cup, for it is very much commended by *Physicians*; now having explained the properties of the *Unicorn*, we will next consider what we may learn from it.

1. *Nazianzen*, in his 13 Orations, compares the *Philosopher* and the *Unicorn* together; for,

1. As the *Unicorn* loveth solitude, so he who addict's himself wholly to good learning, desires nothing so much as privacy and retiredness.

2. As the *Unicorn* loveth to be on the high Mountains, so wise men ought to despise and sleight these worldly things, as below them.

3. As the *Unicorn* hateth any slavery or servitude,

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so the true *Philosopher* should be servant to none; nor should he dwell (as it were) in another mans brains, taking up and changing his opinions, on anothers judgment.

2. I suppose that that in the *Psalms* is unknown to few, *Psal. 22. 22.* where *Christ* being compassed about with most cruel Enemies, makes sad complaints as of their cruel usage, and compares them to *Lions* and *Unicorns*, saying, in the fore-cited place, *Save me from the Lyons mouth; from the horns of the Unicorn;* by which we are to understand, more especially, the cruelty of those who Crucified our *Saviour*, although it may not unfitly be applyed to all the Enemies of the Gospel; for,

1. As the *Unicorn* is a very cruel Creature; so the Enemies of *Christ* were strong and cruel.

2. As it is strong and vigorous, so are the Enemies of the Church.

3. As it is very difficult to be taken, and when taken, as difficult to tame it, which *Job, Chap. 39. 9.* seems to hint to us, saying, *Will the Unicorn be willing to serve thee, or abide by thy Crib? Canst thou binde the Unicorn with his band in the sorrow, &c.* so the Enemies of *Christ* are implacable.

4. As the *Unicorn* loveth to dwell in solitary places, never keeping company with any other Creature; thus the Enemies of *Christ* will by no means be reduced to the society of the Church, but do still go on in enmity and hatred against it.

3. In other places of Scripture, the Church and *Jewish* state is compared to a *Unicorn*; so *Nam. 23. 22.* it is said, that God brought them out of *Egypt*,

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he hath the strength of a *Unicorn*, and the very same words are there used, *Numb.* 24. 8. like to which we have *Deut.* 33. 17. *His horns are like the horns of a Unicorn, with them he will push the people together to the ends of the Earth;* so the Family of *Joseph* is compared to the horns of a *Unicorn*; so *David*, *Psal.* 75. prays that his Kingdom might be exalted as the horns of a *Unicorn*; and in general we may resemble this to the Church, and so to all holy and pious men that ever have, or shall be in the World; and without doubt the horn is an Emblem of power and strength, as also of defence, which we may liken to the true knowledge of God, and to his presence, aid, and assistance, and then we may learn,

1. As the *Unicorn's* horn is so high, by which he defends himself against all injuries, so the Churches welfare and safety consists in the knowledge and love of God.

2. And as his horn is an excellent Antidote against all poyson, so the knowledge and love of God is an excellent remedy against all vice.

3. As the chief thing that Huntsmen regard in a *Unicorn*, is his horn; so it is most certain that the main reason of the Churches sufferings is (as I may so speak) her horn, i. e. her great confidence and affiance in God.

4. As it is very difficult to take the *Unicorn* alive, and when she is hunted taketh great care of her horn; thus the Church ought in the midst of all her afflictions to take great heed, lest she lose her horn, i. e. her knowledge and love of God; these

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heads of inferences might be further enlarged I shall add a story which I have read in the third Book of *Philip's Declamations*, where he saith, that he saw the Church pictured like to a *Unicorn* standing, one half of which only appeared, but immediately it appeared in his full proportion; about whom stood divers beasts, as the *Elephant*, *Panther*, &c. making a great noise about him; the *Unicorn* in the mean while standing undauntedly. He addeth there, that the Church hath in this World sometimes prosperity, and sometimes adversity, but alwayes hath great Enemies, which she at last overcometh; by the way here we may take notice that oftentimes states and Kingdoms are called by the name of horns; for as horns are of no use at all, but only to defend the body, so Kings and Princes, unless they defend the Church, are useless.

4. Also *Christ* himself and his Kingdom are not unfitly compared to an *Unicorn's* horn; for although we have it not expressly mentioned in the Bible, yet we read in the Book of *Numbers*, that when *Balaam* was to bless *Israel* he taketh many similitudes from the *Unicorn*. from whence we may learn,

1. That as the *Unicorn* is an invincible Creature; thus the Church shall prevail against the gates of *Hell*; moreover, as the *Unicorn* with his horn doth overcome all other Creatures; thus we by this horn of *Christ* do overcome all the temptations of *Sathan*, and of wicked men; and as his horn is a Sovereign remedy against poyson, so the Kingdom of *Christ* is the horn of Salvation, in which sin is

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destroyed, death is abolished and overcome, and everlasting life promised to all Believers; and as the Unicorn spareth the Female, as being the weaker; thus Christ loveth and cherisheth those that are of a contrite heart; to conclude, as the Unicorn pursueth any one that goeth about to ensnare him; thus Christ doth by his horn (as it were) oppose all that set themselves against his Gospel, insomuch that to all Eternity they shall find nothing but severe punishments and torments, inexpressible and intolerable.

CHAP. XII.

Of the Horse.

THe *Americans* never saw this Creature, till about a hundred years since, and therefore when they saw a man on Horse-back they thought the man and the Horse to be one individual Creature, which made them much afraid of it; this being the Creature that Conquered the *Indians*; so that the *Spaniards*, if they could not bring Horses, the *Indians* overcame them; this is a very useful and necessary Creature to man, and that not only for war, but also for Journeying; concerning his usefulness in war, we have it set down at large in *Job*, chap. 39. 22, 23. &c. *Hast thou given the Horse strength, hast thou clothed his neck with Thunder? Canst thou make him afraid as a Grass-hopper?*

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hopper? The glory of his Nostrils is terrible, he paweth in the Valley, and rejoiceth in his strength, he goeth out to meet the armed men, he mocketh at fear, and is not affrighted, neither turneth he back from the sword. v. 25. He saith among the Trumpets, ha, ha, he smelleth the battel afar off, the thunder of the Captains, and the shoutings. These words God himself speaketh of the Horse, as of a noble spirited Creature; in all ages of the World, as well without as within the Church, men have had a great love and care of their Horses, above other Creatures; so that we find them sometimes to be careful of them, we find *Solomon* (1 Kings 4. 26. had some thousands of Horses, too much confiding in them, against the express command of God. *Dent.* 17. where we read that the King is not to multiply the number of his Horses; there were in *Egypt* many rare Horses, and therefore lest the *Jews*, by having any converse with the *Egyptians*, should learn their Customes and manners, God did forbid all Princes to multiply their Horses, which command *Solomon* violated; for he had several Troops of Horses brought him from *Egypt*, 1. King. 10. 29. It was a custom among the *Persians*, to bury the dead Carcasses of their Horses, and therefore we read that *Simon* at *Athens* buried his Horses by his own Tomb; and *Julius Caesar* did erect a marble Monument for his Horse in his own Temple; and *Antonius verus* did set up a golden Image, in honour of his Horse; *Poppea Sabina*, *Nero's* Wife, had her Horses shod with golden shoes; *Glaucus* (in the third Book of