

A DESCRIPTION  
Of the Nature  
O F  
FOUR-FOOTED  
B E A S T S,

*With their Figures*

Engraven in Brass:

WRITTEN IN LATIN

By

D<sup>R</sup>. JOHN JOHNSTON.

*Translated into English by J. P.*



L O N D O N,

Printed for MOSES PITT, at the Angel, again in the little North door of St. Pauls Church,  
M. DC. LXXVIII.

Arif. H. A. l. 1. c. 11.

add here, that the lower jaw is only firred in eating, the upper lying still. In that place, where other beaſts noſes ſtand. The Elephant hath a part hanging, narrow, and long, that reaches to the very ground, board at the end, flexible, yeelding nimble, like a ſerpent, that can every way turn it ſelf, a Trunk the Engliſh call it, the Latines, *Proboscis*, (or a ſnout.) *Tuba* (a Trumpet) *Manus* (a hand) as Pliny and Cicerō call it; *Manus najuta* (a noſed hand) as Caffiodore, Promficius, as Vitruvius. The Greeks call it *Probſitha*, *Moktera*, *Promanion*, &c. There is the fame uſe of it, as of a hand. For therewith they take, and put food dry, and moiſt to their mouth. Therewith they breath, drinke, ſmell. Lucretius therefore calls them, *Anguimanos*, ſnakehanded. Ariſtotele H. A. l. 2. c. 1. tells us, that they have bending joynts in the lower part of their hind legs; but, as concerning the bending of their legs, ſome report otherwiſe, as that they have no joynts, but their legs is one entire bone, which they cannot bend, and that falling, they cannot riſe again: But others, as Pliny for one, deliver, that they have behind thort joynts, and within bending hams, like a man; and indeed experience hath taught us ſo much. Their feet are round, like a horſehoofe, but broader, the botomes being ſome 18 inches round. Vertoman likens them to a table-trencher, form'd of an hard, black, wide ſkin. Their toes are miſhpen, five in number, but not parted, and ſcarſely diſtinguiſht, the hoofs are not like claws. They have two *paps* under their ſhoulders, not on the breaſt, but on the ſide it is hidden in the ſhoulder-pits. Their Genital is like a horſe, but ſmall, no way anſwerable to their bulk. Pliny ſaith, that they gender averſe, the face turne from each other. Their *teſticles* are not ſeen outwardly, but lurke within about the reins, whence they engender the ſooner. Cretiaſ trifies in ſaying their feed is as dry, and hard as amber. Pliny ſaids, they have four *bellies*. Ariſtotele, that their gut is winding, and turning, that they ſeeme to have four bellies, and therein meat is found. Galen makes it very wide, and moſt like a horſes, their entrails reſemble a ſwine. Their *liver* is four times as great as an oxes; the reſt of the inwardes are anſwerable, except the milke; this is leſſe then proportion would require. Pliny makes their *lungs* four times greater as an oxes. Ariſtotele denies that he hath any *gall* in his liver: yet, if you cut that part, where it uſes to bide, ſome gally moiſture more, or leſſe, will ſpurt out. Galen alſo avers, that there is choller in his bladder. The ſame tooke a bone out of the *heart* of one that he cut up; and he obſerves, that it hath two ventricles in it, and not three, as Ariſtotele ſaith. Whereof *Ælian* thus; The Elephant is ſaid to have a double heart, and ſenſe, that by the one he is anger'd, by the other appeaſed, as the Moors report. See the deſcription of a couple in Al-drovandus. They are found in Africk, Aſia, and the neighbouring Iſlands. And in Africk

Cic. l. 2. de nat. Deo. Gal. l. 12. variorum.

And take tip burdets, diſcharge a pituall, as I have ſeen. l. 8. a. 1. ad 12.

Plin. l. 11. c. 46. Arif. H. A.

H. N. l. 11. c. 37. H. A. l. 2. c. 17.

H. A. l. 4. c. 31.

Place.

in a Forrell behind the Syrtis, or quickſands, in the deſerts bordering on Sala, a Town of Mauritania; in Lybia, Getulia, and the Forrells near mount Atlas, &c. The Syambari, between the Arabian Mountains, and the Nile, live on the hunting of them. There were huntings of them appointed by Ptolomeus Philadelphus, King of Ægypt, in the Æthiopia of the Ophiophagi, or Serpent-eaters. As for Aſia, King of Parthia, kept D. C. C. King of Audata 1000. The King of the Palibrot 9000. The King of Chryſaſum, Paraſanga, Abanga had 300 armed. In Taprobana are vaſter, and more warlike accounted then in India, as Oneſicritus a Governour under Alexander the Great, relates. In Zeilan are at this day very great ones, and very ingenious. The Siamenſian King is ſaid to keep 12000, whereof 4000 ſtand ever armed againſt any ſudden ſurprizes, and chances. Under the great Mogul, his command are 50000. In Moſambique Ile, and in Benomotapa, are found whole herds of them. To the Ile Zanzibar, alſo reſort many Merchants to buy Ivory. They delight much in moiſt Paul, and marſhy places, they love rivers, eſpecially in hote countries, for they can endure no cold. As concerning their *food*, they feed on fenny graſſe, on leaves of trees, on lumps, the fruits of the moſe tree, and on the roots of the Indian fig-tree. They devour ſometimes earth and ſtones. But eating it brings them diſeaſes, unleſſe they firſt chew it. The tame ones are fed with barley, and they will ſometimes devour nine Macedonian buſhels thereof at once. There was one ſhewed at Antwerp, that gobbled up four buſhels of apples on one day. They write, that they are much taken with muſkmelons. Water, but muddy, and troubled, is their drink; Wine alſo made of rice, and other grain, and ſo among us. That at Antwerp ſouped up at once more then 16. pound; and did that ſo often, that it ſeems to come near the proportion; whereof Ariſtotele writes. Yet they can well bear thirſt, and can goe without drinking eight dayes together. About their *coupling*, the time and manners, writers report diversly. Pliny out of Ariſtotele ſaith, the male breeds at five years old, the female at ten. Ariſtotele aſſignes to both the 20 years, and another while, the 15. c. 2. twelfth to the female, when ſooner, and the fifteenth, when later; you ſhall find in Solinus, that they couple averſe from each other. Horace of Canida agrees with him, that the female fits, then the male covers her. See Albertus the Great, and Ariſtotele, about the circumſtances, the deſire to couple in the water eſpecially, &c. They never couple but in ſecret. The male three years after ſeeks out the ſame female, and never more after. In two years they couple five dayes, and no more, ſaith Solinus out of Pliny, nor returne they to their herd, till they have waſh'd themſelves in fountain-water. In coupling-time they rage molt, and throw down the Indians ſtables. It is alſo doubted, how long the ſhee carries her burden.

Some

H. A. l. 4. cap. 31. Exer. 204. *Ælian*. Plin. Emmit. *Ælian*. H. A. lib. 16. c. 44. *Ælian*. H. A. lib. 16. c. 44. Strabo. Senec. The Author ſaith that they dread the Moſe, who creeps into their trunk, and that they fly, and can by no means be brought back again.

Some ſay a year and ſix monthes; ſome ſay three years, ſome ſay ten. Arif. H. A. l. 6. c. 27. writes, two years; Strabo, 16 months at leaſt; at longeſt 18. Diod. Sic. and *Ælian*, ſay the ſame. Some ſay reſolutely, eight years. They bring forth fitting on their hind legs with pain. The Birth comes into the light with the head formeſt, ſaith *Ælian*. They bring but one at once, as we read in Arif. and Diod. Sic. Every four years one birth, ſay Cadamufus, and Cadamufus Scaliger. The birth is as great as a grown hog, or a calfe of three months. As ſoon as it is brought forth, it can ſee and goe; and ſucks with the mouth, and not with the trunk. They ſuck till they be eight years old. They hold *enmity* with the *Rhinoceros*, the *Lyon*, *Tiger*, *Ram*, *Hog*, *Serpent*, *Dragon*, they hate *ſome colours* and *fire*. Of the *Rhinoceros* thus Pliny: In Pompey his ſports was a *Rhinoceros* ſeen. A born enemy to the *Elephant*, he whets his horn on the ſtones, and prepares for fight, wherein he aims moſt at the belly, which he knows to be ſofter. They are of equal height, only the legs are ſomewhat ſhorter of one then the other. Among the weſterly Ethiopians, the Lyons will ſatten on the young Elephants, and wound them; but if the dame come, they fly. The Tiger flies at the Elephants head, and with eaſe chokes him. If he be in a raging fit, the very ſight of a Ram makes him gentle. The grunting of a Swine terrifies him. Of their combating with Dragons, and their perpetual diſcord, Pliny writes, that the Dragon clings about him, as on a knot; he finding himſelf overmattered with his weight in falling, diſentangles himſelf. The cunning of beaſts in ſelf-defence, is ſingular, as in thoſe Dragons, who not being able to clime ſo high as the Elephant, ſpying their prey, caſt themſelves thereon from a high tree; He is not able to avoid the Serpents circling him, ſeeks a tree, or a rock to rub againſt. The Dragon aware of this, clings with his feet about the Elephants taile; he unites the knot: The Dragon flies taile, and hides his head in one of the Elephants noſtrils, ſtops his breath, and tears the ſofter parts: Dragons meeting them, being ſurprized, ſtand upright, and make at their eyes moſt, ſo that many of them being blind, and famiſhed, are found dead. Among colourous, he avoids the light-red, and the white moſt: We ſhall ſhew the cauſe elſe-where. That fire frights them, *Livy* tells us by an example of *Hannibal*, who at the ſiege of Capua, by fire drove them away: It fo terrified them that they fly, and can by no means be brought back again. Of their *Age*, men write diversly: Some ſay they live two hundred years, ſome three hundred; ſome ſay, one hundred and twenty years. One *Sicritus* ſaith, that they live to three hundred, ſeldome to five hundred, and that they are very ſtrong about the two hunde-

red year of their age. *Philoſtratus* relates, that one of thoſe that fought againſt *K. Alexander*, lived above three hundred and fifty years after him. I ſay nothing of Juba his Elephant; and that of Ptolom. Philad. and that of Seleucus Nicator: At ſixty years begins their youth. By the greatneſſe of their teeth you may know how long they ſhall live. They can endure no cold, that is their greateſt bane: They are troubled with wind, and flux of the belly, and feel no other diſeaſes. Yet *Ælian* ſpeaks of fore eyes. They that are taken and wounded, their wounds are waſhed with warme water firſt; then, if very deep gashed, anoynted with butter; after that, men lay on freſh and bleeding ſwines-ſhell, and ſo the inflammation is awſaged. Some years, I find they are made, and then they ſpare none they meet. A fore-taken thereof is an oily ſubſtance, flowing out of their ears. The cure is, to chide, and rage at them: Their keepers heed, by reaſon that they are of a baſe, and degenerate diſpoſition; and that luſt caſts them into their mad-fits. Men write, that they are troubled with rheums, and that the humour will petrifie, or harden into a kind of ſtone, whereof there have been a ſtatue ſhewen. They walk ſlowly, by reaſon of their heavy bulk: Yet they ſay, none is ſo ſwift, whom they with their walk cannot overtake. They bend their hams inward like a man: And becauſe his bending joynts of the legs are not ſo high, as thoſe of other beaſts, but ſtand lower toward the earth; it is troubleſome to the Rider, he being ſo ſeſe to fitting, which yet is to be meant of thoſe that are grown up: Since the young have an eaſie pace, and as delightful to the Rider, as that of the ambling Mule. There are many things that witneſſe their ſingular nature and *ingenuity*; that it is no wonder, that Pliny calls him the wittieſt of all that go on four feet. We ſaid afore, that they fear water, whereof *Hannibal* had much ado to bring his to it: and Pliny ſaith, that at Puteoli, they ran away from the ſhips for fear. Yet *L. Cælius Metellus* joyning tunnes together, carried them over the Sicilian ſea, for want of ſhips. The female is much ſtronger then the male, as ſhews plainly a maſculine ability. Ariſtotele yet affirms them to be more timorous. *Opian* ſaith, they can with their touches turne beeches, wild-olives, and palm-trees upſide down. One of them laid flat a body of a tree of ſuch a waſtneſſe, that four and twentieth men could ſcarce ſtir it; and three of them drew a ſhoar a very great Pinnace. They fight eagerly one with another. The conquered flies the very voyce of the conquerour, holding to him earth, and vervain. It come to a proverb, the conquered brings graſſe to the conquerer, from hence, yet with *Voffius*, I can hardly yeeld beleeve to it. They will *revenge an injury*. One of them kept a nut-shell, that a ſouldier ſtung at his face, and many daies after caſt it at him again walking in

C

the same street. They are strangely kind to their keepers, or masters, and also mindfull of any wrong offered them, as Seneca excellently expresses it: the wildness of Elephants, confounding to the basest offices deserves them their meat. Strabo saith indeed that some of them have carried their chariotters false in battail, clearly off, and others have saved others. And Cassiodore writes, that when they thinke that their Masters provision falls short, they will by a certain motion, by meat of diverse, who if they desire them, and regard not answering their desire, they will open a bladder wherein much filth is gathered together, and cast so much out on the refusers houses, for who would thinke there ran a river therein, with that stink revenging the denier. At Cochim some of them tooke a souldier, and ducked him severall times in the water, because he refused to give their Master the way. Porus an Indian King being almost dispatched with wounds, his Elephant with his trunk plucked out the darts by degrees, and gently, and himself being also much wounded, would not fall, till he felt the King slide down from his back, having lost much blood, and then he bowed himself a little, that the King might not tumble down, but reach gently the ground. They by nature fear man, for if he but see the print of humane footing, though he spy not yet the man, he trembles for feare of finnes, or snares, makes a stand, smells, snuffs, and looks about him, puffs, but tramples not on him, but plucks him out, and delivers him over to the next, and he to the next, like a message, and so to the very last of the herd, that goes too and fro, & order themselves, as preparing for a battell. That sent of a mans steps, though barefooted they hold long. Cicero is of opinion that they are great lovers of mankind, and there is a kind of conversation between them. Philost intimates the same, saying, that if he ouce wanted to man, he suffers any thing from him, imitates all his carriages, delights to take food from a mans hand, like dogs, and embraces him with his trunk, suffers a man to thrust his head into his mouth; & hold it there as long as he please. See Athenæus and Ælian their relations of a certain Elephants love toward an infant. One is said to be in love with an Egyptian Herbwoman; it seemes his choyse was not common, for hee was also very acceptable to Aristophanes the famous Grammarian. Many arguments there are of their teachableness, which is singular. They will cast weapons into the aire, and catch them again, the wind not carrying them away; they among themselves can set forth a sware fight; and dance the armour-dance sportively: And, which is the greatest wonder, goe on thwart ropes, but better backward, as stooping forward. You find the like, as in Pliny, fo in Seneca and Suetonius, to say nothing of Xiphilinus. At Rome one was taught to tread the maze, without admonition, by night, and was found one night practising by himself by moonshine without bidding. That that Eman.

S.m.v.c.

G.c.c.17.

Pi. nat. de Sol. r. Anim.

P. in. H. N. 1.8. c.13.

Philos. de vit. ap. Philon.

Plin.

S.m.v.c. Ep. 56. Sicton.

the Portugal King presented Pope Leo the tenth with, would with all reverence salute him, looking out of a window, thrice with bowed knees, and a lowly posture, and courteis, as Oforius relates. Auger. Busbiquius also telles, that he saw a young one dance, and foot it to musick, and toss a ball with his trunk, as with hands. Those of Zeilan understand languages; one there learnt to write in Greeke these words: I my self have written this, and dedicate these Celticke spoils. They will feast together like men, and not one of them observed to be greedy after the greater peeces: In drinking, reaching the cup to each other, drinking with their trunks very moderately; then standing round, lightly, and merrily dashing each other. Arrianus boasts that he saw them, as an Ape, imitate, and sain the masters office, and as it were sing and dance, some leading the way. Among the rest this shews their wit, that being to passe deep ditches, and hard to be waded through, the greatest standing in the middle, will like a bridge, convey the rest over; others will carry peeces of planks into the ditch, to save him. Besides they know their usuall allowance of food; and can perceive it, if you mingle meal with it, though never so cunningly: And, which is miraculous, one of them would go draw water to try, if the kettle had holes in it, or no. They will worship the Sun, and the new Moon; set a wandering man in his right way again; watch adulterers, and murderers, and reveale them: But that they understand, speake and write the native tongue of a land, I count it fabulous.

Of their use in warre, shews, triumphs, and otherwise, shall be spoken elsewhere. Some use of them hath been in food, whence is the name of Elephant-eaters, dwelling about Draba in the Azachean mountains, and over against Meroe. Authors call them Adjabars, or Magabars. Pliny also saith that the Troglodites hunt, and live most upon them. Their flesh is heavy, cold, and odious. Ælian saith, there is nothing eatable in them, besides the trunk, the lip, and the marrow of their teeth. The Æthiopiens desire their hind-parts. But their reins are said to be delicates for Kings. As for medicines their fat is fabulously said to make him who is nointed therewith, hurt-free, though naked, under the wildest and savagest beasts. The touch of the trunk helps the head-ake, especial with neezing. His right side bound to red Lemnian-earth makes lullfull. The liver is good against the falling sicknesse. Snearing with his dung drives away lice.

The Ivory, that is that part especially about the mouth, or teeth, is of a singular nature and use. It may endure moysture, drowth not, and it is subject to rot. It may be softened, and is by a kind of drink called Zythrus, or Beer. When softened, it may be turned and take any shape. Thereof have been made Tables, Beds, Knif-hets, Swords, Sheaths, Quivers, Scepters, Chariots, Gates, and what not: Whereof search Aldrovandus. It is

H. N. 1.8. c. 13. P. in.

Philos. Anim. Piny.

P. in. H. N. 1.8. c. 13.

Ælian.

H. N. 1.8. c. 13. P. in.

Ælian. H. H. 1.16. c. 15.

The Transitor.

Ivory. Piny.

CHAPTER VI.

Of the Unicorn, and of the Horned-Asses

is polished like wood, especially with rough skin of a Skate, or Sole. The brightnesse of it is dimmed by womens termes. It is of a binding force, though it have no taste. Those who have tried it, delivers, that it furthers conception, and helps a moyst stomach. The clouds in a face are taken away by the shavings thereof, smeared on with honey. The powder of it cures fellons, mixt with Harts-horns, it is good against worms. If burned to ashes, it is called Spodium: But men are cozened with other beasts horns for this. Harts horne is more used then ivory.

Their differences and kinds, are especially considered from their places by Ancients, and later Writers. Since some of them are fen, some mountain, some field, some wood, or wild Elephants, some Lybian, and Indian. Solinus mentions Prasan, and Taxilan ones.

Those that haunt marshy-fens, their teeth are pale, thin, rough, and have in many places holes, in some knobs like hail-stones, nor cannot be well wrought on by Art. Those are maddish, and light.

The mountainers are perverse, and crafty, and never trust man, unless necessitie drives them to it. Their teeth are lesser, white enough, and not very rough.

Those that live in fields, are accounted gentle, tame, and love to imitate. Their teeth are largest, whitest, and easiest to be cut, and may be brought to what you please.

Those of the woods, in the Kingdome of Senega they are to be found, especially by the River Gambia; there they are by herds, as boers among us.

The Lybian, or Moorish, are lesse then the Indian, and can endure neither the voice, nor sent of these; nay they dare not so much as look on them.

The Indian ones are greatest of all, yet not all of a bignesse. Solinus therefore divides them into two kinds, the nobler are known by their vastnesse, the lesser are called bastards.

The Parfy are the greatest, such as Madaga-car produces. Those men call Taxila, that are in greatestee next to the former. These you find in Sumatra, very towardly, and excellen those on the Continent in good conditions, and ingenuity. Therefore they have been transported in great ships to the salt land, (from that Island Sumatra) and sold to the Calingian King.

Our Author promises a discourse of the use of the Elephants in War, and otherwise; whereof are many noble relations extant. As afore he omitted the diseases of the Horse; that are so many, that it is grown to an English proverb, He hath as many diseases as a Horse. He is troubled with Stagger, Bots, Glanders, Vveer, Farvise, &c. But I must hold me to translating.

Polyp. Hist. 1.7.

Solinus.

Scalig. Exerc. 2.4.

The Transitor.

The name of Monoceros, that among the Latines sounds so much, as a one-horned beast, agrees to many creatures; but in a strict sense, is retained to one alone: namely that, who from having but one horn, bears the name of Unicorn. In the Brachmans dialect, called Kartayamon, whether there is, or hath been such a beast in nature: I shall elsewhere examine, after Baccius, and Bartholinus, the great fond of so great a father. For present we shall treat hereof briefly, as resting on the fidelity of Relators.

As for the description of the Unicorn, he is said to resemble in his whole body the Horse: He is tailed like a Boor, grins and snarls like a Lyon, headed like an Hart, footed like an Elephant, furnished with one only horn, and that a black one, two cubits long, standing in the midst of his fore-head. It makes him all one with the Rhinoceros, and saith that his horn is so sharp and strong, that what ever he strikes at, he shatters, or pierces it through. There was one seen in the service of the great Chan of Tartary, in the Kingdome of Lambris. They are lesse then Elephants, holding their head downwards, like a Swine, of a prickling tongue, wherewith they get what they meet with; black eyed, and very like the Rhinoceros. Lewis of Bartheima of Bononia, writes thus of the Unicorns seen by him: There are Dens on the one side of the Temple at Mecca, wherein are kept two Unicorns, that are shown, as in the manner is, for a rarity.

Concerning the shape: The greater resembled a Horse: col of thirty months old; his horn, that he bears on his fore-head, is about three ells in length, the other was a year old, his horn grown to four hand breadth.

The colour of the beast, somewhat darker then that of a Sumpter, or Pack-horse, headed like a Hart, short-necked, and thin-haired thereabout, short-mained, and that hanging only on one side: Small, and slender-legged, like a Hinde: The feet a little cloven afore, Goat-hoofed, the feet hairy on the right side. He seems fierce, and of a nature affecting love-liness. I adde not what Garzia; hath out of Hortur: They are said to be found in the Arabian Deserts, and to have been seen there by Merchants; as also between the Cape of Good-Hope, and that they call the Curreutes. Some are in the Kingdom Basina, and Lambris; some in the utmost parts of Asia, in the Province Macinus, between the mountains of India, and Cathay, where the Seric inhabit. Some in the new world. The Horn is shewen in many places; the most famous are, S. Denys in France, Venetia, Spain, Utrecht, Helvetia, Denmark, Hampton-Court in England, Windfor,

Aldrov. H. Quad. 1.1. c. 16.

Strabo.

Plin.

Solinus.

M. Paul. Venet. 1.3. c. 15.

Varron. 1.1. c. 18.

Bartholi. de Unicorn. c. 24. Cat. H. Aron. 1.1.

Paul. c. 14. Vener. c. 14. Sive. Cadan.

Windfor, and the Gedanian of Empiricus. That at *S. Denys* is of greatest note, being rugged, not polished, blackish, and nearest those Ancients describe. Writers differ about the Unicorn horns length, *Rendaeus* makes him as long as a mans height, he takes it on trust, as we do. *Baccius*, and *Marius* bring it to six cubits: *Golnitzius* his measure is six foot and an half: *Bellonius* makes it up full seven foot. Nor do they agree about the weight. *Cardan* saith, one hath been seen to weigh seventeen pound, and three quarters. *Golnitzius* rises it to five and twenty. I with *Bellonius* should judge the horn to weigh eighteen pound, having poyssed it in my hand. *Baccius* thinks the *Venetian* are right. *Marius*, that they are longer then old ones, nor so writhed as *Ælians*, and so thin, that they cannot be drunk out of. Coloured like a smooth Harts-horn, and pale, not black. They are reported at the siege of *Byzantium*, to be conveyed to the *Venetian* Common-wealth, with twelve breast-plates of Imperial Cavaliers. The *Spanish* one hath nothing singular, a piece wherof *Phil. IV.* presented to *Cardinal Francis Barbarine*, an eminent man, and most courteous to strang Gentry.

That at *Utrecht* is as long as that at *Paris*, and reasonable great; much wreathed at top, and then growing straight toward the bottome. The outside is of a fawn-colour, the inside is whither. It is held in great account, and is shown for a right one, so that *Colonia Agrippina*, hath bid a great summe of gold for it. That of the *Helveticans*, was found in the year M. D. XX, at the mouth of the River *Arula*, near *Brugia*; white it is within, yellowish without, without writhings, two cubits long, but as sweet as musk, especially if it be near the fire. The *Danish*, one is kept in *Fredericks-Burgs* Castle, above seven Roman-foot long, if we except that part within the hollow, which *Bartholine* conceives to be above a foot, it is seven fingers about, writhed all along, and sharp-pointed at top; the colour mixt of white, and ash-colour, and in some of the spaces channelled, and chamfered with black, and dusky streaks.

That of the *Venetian Merchants*, was brought out of *Germany*, promising by the bright, and divers colour'd shipe, that it is a right one; and the rather, because there fall pieces from it, if you have it, not like teeth, and shavings, that can be crumbled; but there come thence shavings that are clammy, and yeelding, as any other cut horns. I can say little of the *Gedanian* one. *Empiricus* returning from *Constantinople*, not long ago, magnified it highly. More about this beast *Ælian* tells us, saying, that among all beasts he hath the most absurd vile voyce; that if other beasts come to him, he is gentle, but ever fighting with those of his owne kind; the males do not onely quarrell, but they also with the females, so that they kill one other. His whole body is very strong, but his horn invincible. He seeks deserts, and goes ever alone wandring. At coupling-time

the male is tamer, and feeds quietly with the female; when that time is over, and the female begins to swell, the male returns to his former fierceness, and betakes him to his wandring loveliness. Men say that there were some of their young ones brought to the *Prajan King*, and that on feast, and triumph-days, they were put together to fight, to shew their strength: for no man ever remembers that one grown up, hath been taken. So far *Ælian*. Some add, that this beast loves young Virgins. Albertr. H. A. l. 22. so, that if one spreads but her lap, as he comes, he will lay his head there, and fall in a slumber, and is so taken. For their use, all know how they are commended for the soverain vertue of their horne against venome, for where poyson is, it sweats, and drops stand on it; and so, as some think, the right horn is knowne. *Alofius Mundella*, commends it against the bite of a mad dog, and other mischievous beasts, as also of worms. The ancient *Indian Kings*, who first arrived at the knowledge of this horne, made cups of it for themselves, that drinking out of them, they might fence themselves against poyson, drunkennesse, cramp, falling sicknesse, and other malignant diseases. A *Jew* of *Venice*, made a circle on a table with that horn, and cast then a *Scorpion*, and a *Spider* within it, who had not the power to passe that circle: after that they being pluckt by it a hand high, whether by the shadow of it, or the vertue flowing from it, they were both kill'd, within the space of an hour. No wonder then that it is so valued, that *German Merchants* ask'd for one of them 90000 Baccius. crowns; and the *Pope*, setting up a kind of an *Apothecaries shop* in the *Vatican*, gave 12000 pieces of gold to the *Epidaurian Merchants*, for a piece of an Unicorn's horne, of the which *Austrian Ricchus* the *Popes* then chief Physician, used to put now a scruple, now 10 grains in wine, or cordiall water, and administr'd it with great successe. And thus shall serve now to have spoken of the Unicorn, we shall say more elsewhere. Concerning horn'd *Asses*, I find H. A. l. 4. c. 40. them cried up in three places, namely in *India*, *Scythia*, and *Africa*. *Herodotus* mentions the *African*. *Ælian* saith that they hold the water of the River *Styx*, and were sent in yron vessels by *Alexander* to *Delphos*, to be there dedicated to *Pythia*. Of the *Indian* ones, the H. A. l. 4. c. 52. same *Ælian* thus: I have been informed, that there are wild *Asses*, no lesse then *Horses* bred among the *Indians*, white bodied, onely purple-headed, and blew-eyed, and that they bear a horn in the forehead, a cubite and half long; the upper-part whereof is light red, the lower white, and the middle coalblack; and that, not all, but the principall *Indians* have hang'd them as bracelets on their arms, and set them off with gold, and have use to drink out of the same. They report, that, who so uses to drink out of this horn, shall be free from incurable diseases, nor shall be ever troubled with convulsion fits, nor ever toucht with the falling-sicknesse, nor tainted with any poyson;

day,

Celcius. nay, that if he hath drunk any venome, he shall cast it up again, and recover his health. And when other *Asses*, all the world over, whether tame, or wild, and all other wholehoofed beasts have, as it is said, nor ankles, nor gall in their liver: These *Indian Asses* onely have ankles, and these black, and that within, if you break them, neither want they a gall; and that in swiftnesse, they exceed not onely by much other *Asses*, but also by far both *Elephants* and *Horses*. And when they come first on the way, their pace is but slow at beginning, but then they mend it by degrees, and at length none can overtake them. After the females have brought forth, the fires very carefully looke to the colts, and their haunt is in the most desert parts of *India*: when the *Indians* hunt them, they hold the colts feeding behind them, and fight for them: they dare meet the horsemen face to face, and make at them with their horns. So strong they are, there is no re-

sisting of them, they make all yeeld, or what will not. They break, or so shatter, that it become uselessse, and is quite spoily'd. If they meet with horses they rend, and tear their sides in pieces, that their very guts fall out, so that horsemen are afraid to come near them, knowing that the approach is the utter lamentable destruction, both man and horse, they lay finely about them with their heels. What ever they bite, they make an utter riddance of it. If they be once grown up, they are not to be taken; they are kill'd with darts and arrows. Their flesh is so bitter, it is not to be eaten. *Philostratus* writes almost the same. The figure Vit. Apellon. l. 9. that we have here added, is of a wild beast-bodied, and eared like an *Ass*, armed with two horns, one shooting out of his nostrills, the other about his eyes, but because it is not wholehoof'd, nor one-horn'd, it cannot be the *Indian Ass*.

C 3

THE



Me 3

Baccius, l. 2. c. ult. Renod. l. 3. Pirin. c. 21.

Bartholin. de Unicorn. c. 27.

H. A. l. 16. c. 20.

juice seems to be but grosse, and melancholy. In Phisick, the horne is binding, and good against the epilepsie, if cut off between the feat of the birth, and that of the assumption of the Virgin Mary: Some say, on Egidius his day. The sinews are used in Swethland against the cramp, made into a girdle, and tied about the part in paine. The hoof helps against the falling-sicknesse, and the stopping of the womb, or hysterice. The outer right hind-hoof of the male, afore he hath coupled, chooped of from the live-foot with a hatchet, after mid-August, is a present help for the cramp, and fainting fits; if you make a ring of it for your left hand, or if you graft it in your right hand; or put a bit into the eare, and sometimes pick the eare therewith. The shavings of it with zedoary, helps womens griefs.

ARTICLE XI.

Of the Rhinoceros.

Diacon. l. 16. Pausanias in Bacco.

**T**he Rhinoceros borrows his name from the horn in his snout. Some call him an Egyptian Ox, some an Ethiopian Bull, but they mistake; for there are none in Egypt, except by chance. In Ethiopia indeed is a bull like him in the horn, which the unskillful miscall a Rhinoceros. Authours are most uncertain in their description of him.

Pliny.

Pliny in *hæretibus*; That hee hath one horn in his Noze, he is as tall as the Elephant, his thighs much shorter, box-coloured. Others add, that he hath a swines-head, an oxes-tayl, the Elephants hew; his horn is two foot long, that he is in the Province of Mangus; that he is cold of temper; the horn on the tip of his snout is sharp, strong as iron, his skin so tough, that no dart can pierce it; that he hath another shorter horn on his right shoulder. Some say, two in his nose, others say, one in his forehead. Some make the horns flat, like a Trumpet, with a black croffe streaked. Some say it is crooked; some flat; some, turning up. Some write that he hath two girdles on his back curling, and winding like those of Dragons; one turning toward his mane; the other toward his loyns. But Bontius, who hath seen the Rhinoceros a hundred times, both kept in Den, and loose in woods, writes that his skin is ash-coloured like the Elephants, very rugged, full of deep folds on the sides, and back, thick of hide, that a Japons sword cannot enter; the folds are like shields, or shells. He is hog-snouted, but not so blunt-nosed, their horn at the end is different according to their age: in some ash-coloured, sometimes black, sometimes white, he is not so long-legged, nor slightly as the Elephant.

Æli. H. A. l. 17. c. 44. Lucull. l. 3.

He is found in the deserts of Africa, in Abasia, in many parts of Asia, in Bengala, and Jacatra; Not known to the Greeks in Aristoteles time, nor to the Romans afore the year DCL XVI after the building of Rome.

Placc.

Some say Augustus shewed on in a Triumph, Dio. Hist. l. 14. Some, that Pompey was the first, who presented him in his Palays. He hath a rough N. I. S. tongue, and feeds on grasse, and briars. He holds enmity with the Elephant. He hurts nor mankind, unless provoked. When he is to fight, he sharpens his horn on the stones: In Nature. combat, he aims at the belly, which he knows to be soft; out of which he lets all his enemies blood. If he cannot come at the belly, the Elephant with his trunk and teeth dispatcheth him. Provoked, he makes no more of a Man and an Horfe, then of a flea; he can with his sharp tongue lick a man to death; fetching of skin and flesh to the bare bones. Shoot him, and he with a hideous cry layes all flat, that comes in his way, even the thickest trees. Read stories of his feroces in Bontius. Hee delights strangely in mud. Being to fight, hee secures her young one first: Hee grunts like a hog. The Moors feed on his flesh, which is so finewy, that they had need of iron teeth to chew it. The skin steeped in wine is given in against malignant feavers. The horne some prescribe against poyson. The dainty ones among the Romans used it in bathing for a cruize; They kept oyl in it for them that bathed: I cannot say there are different kinds of these beasts. Yet they say, there was one taken in Africa, as great as a wild Ass, the horn two cubits long, the feet like the Deers, eared like the Horfe, tailed like the Ox.

CHAPTER III.

Of the fourfooted Beasts chewing the cud, that have no horns.

ARTICLE I.

Of the Camell.

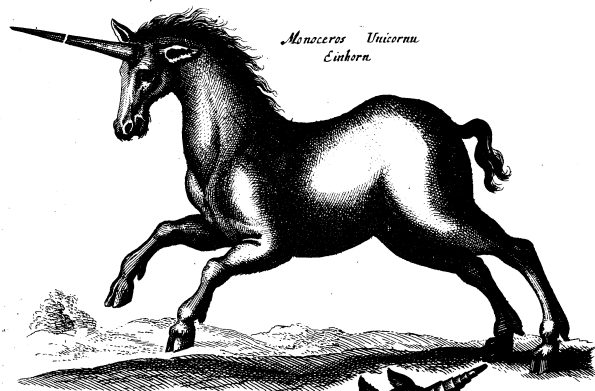
**T**HUS far of the Horned-beasts chewing the cud. Those that have no horns, are the Camell, and the Camell-pantler.

The Camell is so called either from the Hebrew *Gamal*, or the Greek *Kammos*, to labour, since hee is a Beast of carriage; or from *Chama-mai*, lowly; because hee kneels to take up his burden; or from *Kammos*, crooked, from his manner of bending. Hee is cloven-footed, but behind on one fashion, afore on another; the clefts like the Gooses are filled. The Bunch on their back differences them from all other beasts: Hee hath another below like it, that seems to support his body, it is about the bending of the knee. The female hath four teats like the Cow: Tayled like the Ass. The Gentail behind, and so finewy, that with it men bend the strongest bows: On either thigh a knee; nor more folds, but they seeme so many, because they come under the belly. The ankle like the Oxes. The buttock answers the bulk of the body: The gall is not distinct, but confounded with certain veins. Hee hath no fore-teeth above.

Pin. Placc. Anax. Plurar. Varro. Solin. Pol. c. 62. Gending. Pin. Arift. Suidas. Arift. Æli. Dicafeas. Arift. Hieron. in vit. Hilarion. Age. Arift. Pin. Æli. Nature. Basil.

above. Hee alone of the hornles beasts hath a double stomach, to digest his thorny hard food. Therefore the skin that covers his mouth and stomach, is throughout rough: Some write of their marrow and fewer. They are found in Africa and Asia, in Baetria especially and Arabia, and in Ionia by the city Clazomenia, where they leave whole fields for them to feed in. Mithridates being overcome by the river Rhinodacus, they were first (saith Salust) seen at Rome; but there were of them seen in the Achaian and Asian warre. Prolomy at Lagos shewed a Baetrian one all over coleblack among his fights. They delight in thorny and woody food; they brows also on bulrush tops, nor refuse they barley alone, or with hay, or thin low grasse; sometimes content with thistles: Now a dayes they that travell through the deserts of Arabia, give each five barley cakes a day, as high each as an Quince: They can goe four dayes together without drinke; but when they come to water, they drinke so much, as not only quenches thirst, but serves for the day following. They love muddy, and avoid cleare water: they stamp on purpose in their water to thicken it. The later ones they say can refrain from drinking 12, nay 15 dayes together, if need be; and some eye-witnesse affirme that in Biled Elgerid, if they feed on fresh grasse, they never drinke. About their Engending the posture and manner read Pliny, and Aristotile. In coupling-time they retire into lonely places; when one can safely come near them, but their keeper. Some say the female goes ten months, and in the eleventh brings forth; and a year intermitted couples again. They bring forth in the spring; and some say, they presently after couple. Writers differ about it. They have three enemies, the Horfe, the Lion, and the Gaddly. Cyrus with his Camels worsted Crætus his Horfe; for Horfes cannot endure their smell. And the Arabs insure their Camels with fish fat, to keep away the flies from vexing them. They are troubled with the gout, whereof they dy, and shedding all their hair, is another of their diseases. They run mad sometimes through lust, and remember a wrong, and kill whoever they meet, even their guides. This hwenier lasts forty dayes. Some say, Hieron writes of one in Baetria, that had killed divers men; there were above thirty men to master him with strong ropes, and a great out-cry. His eyes were blood-red, he fomed at mouth, his tongue swelled, and he roared hideously. Some live fifty years, some last hundred, unless change of hair bring them into diseases, they live longest in Baetria. Their disposition, nature, appears in their revengfulness, teachableness, love of musick, modesty, and natural affection. Hee layes up an injury long, being troken, and watches occasion to be revenged. He may be taught by a drum to lead a dance; they use a yong one to tread on a hote floor, which makes him lift up his feet by turns; a drum being still beaten at door. They use him to it

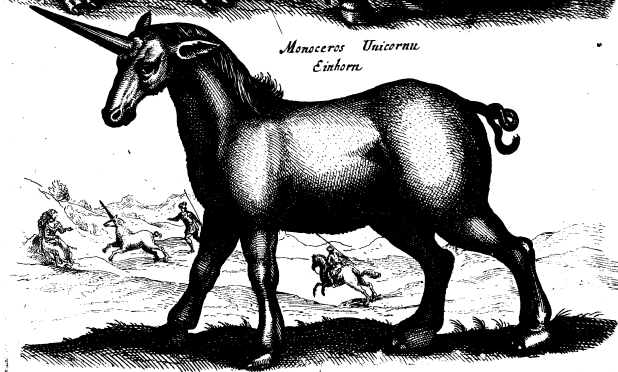
year in this school; and after, when ever he hears a drum, he falls a capping, when he begins to tire, musick will revive him on, when blows cannot force him. He will not couple with his dame. If being blinded he be betrayed to it, in revenge he will kill the causer of it. He is compassionate. He eats all night; but forbears, if any in the stable be sick. This the Indians observed. When they would have them speedy, they take their yong ones along some miles with the dame; Shee will double her pace to returne to her yong ones. He is very usefull. In medicine, the flesh provokes urine. The fat of the bunch smoked helps the Hemerods. The brain dried, with vinegar, the falling sicknesse. The blood furthers conception, and is good against the stoppings of the mother, if used after the moneths. The milk eases the belly, being thin and waterish, it helps the cramp, and wakens appetite. The urine, (which fillers all a life) whitens and cleanses the teeth. The tayl dried loosens. The dung with oyl makes the hair curl. The fame, white, pounded with hony, allays swellings, and cures wounds. It is said, that the bristles of the tayl wreath, and tied to the left arme cures the quartane; if you will believe it, we know that the Arabs eat the milk. Galen saith, the Alexandrians eat the flesh. Hellogabalus, Apicius like, fed on it sometimes at supper; and the heels being tenderest. The Jews of old made it their food. Some reckon that, and the milk among dainties. This, in those that are near foaling, is of a lesse cheefy, and buttery substance. Historians relate their use in war. Hence some armes have their names as we shall shew, if God give leave, in our Philology. In Arabia, Egypt, &c. they travel without them. They are good for carriage, but stinted to so much weight; usually fix hundred pound; for a need, a thousand. While they are loaden, and unloaden, they ly down on their belly; and feeling they have their just load, they rise up, and will carry no more. The African Camels will travell with ease fifty dayes together without intermission. Some are fat, some leane, there are reddish, and white. The swiftest are called *Dromedaries*; these are lower then the other. They will travell above an hundred mile in one day. They are swifter then Nisæan horses. The females are swiftest. The Arabian are double-bunched on the back, called thence *Dityloi*. The Baetrian are held strongest, and have one bunch under the belly to ly on. The *Cassian* are as big as the greatest horfe. The African are of three kinds; the first is called *Hugium*, who are indeed huge great, and strong, able to carry a 1000 pound weight. The second sort are lesse, double-bunched on the back, called Becheti, fit for carriage, and to ride on; the Afians know no other. The last they call *Raguahil*, they are lank, and slender; fit only for the saddle, he will carry a man an hundred miles a day. On these the King of Tambutus uses to send his messengers to Segelmessis, or Darha, 900 miles off, in the space of eight dayes, without



*Monoceros Unicornu  
Einhorn*

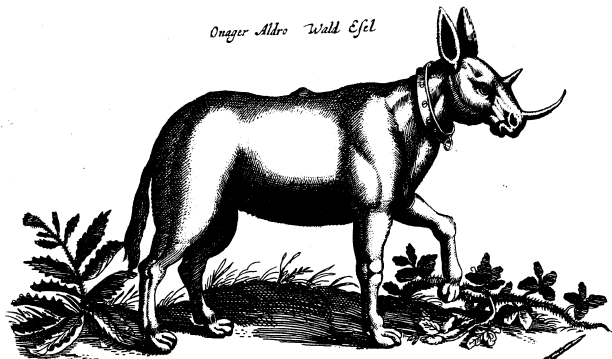


*Capricornq Marinq  
Meer Steimbock*



*Monoceros Unicornu  
Einhorn*

*Onager Albro Wall Efil*

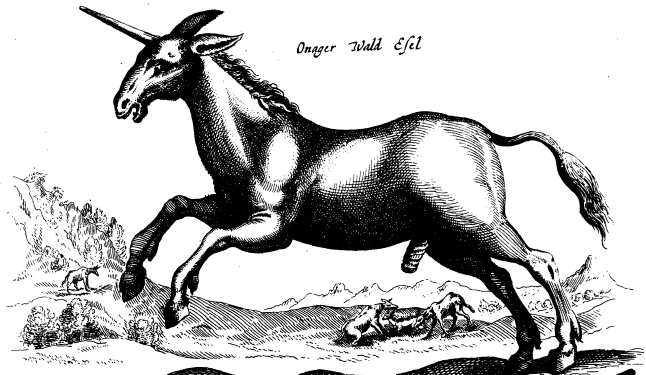


*Monoceros seu Unicornu Tubatus  
Einhorn mit mahnen*

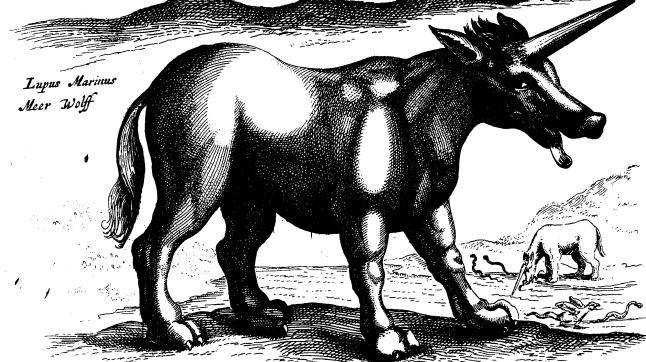


*Monoceros seu Unicornu aliud  
Einhorn mit mahnen ein andr art*





Qnager Wald Esel



Lynx Marinus  
Meer Wolf



Capra Sibirica wild Geiß art



RHINOCEROS *Spermog. Rhinocer.*

