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SYNOPSIS

OF THE

Newcastle Museum,

LATE

THE ALLAN,

FORMERLY

THE TUNSTALL, OR WYCLIFFE MUSEUM:

TO WHICH ARE PREFIXED

MEMOIRS OF MR. TUNSTALL, THE FOUNDER, AND OF
MR. ALLAN, THE LATE PROPRIETOR, OF THE COLLECTION;
WITH OCCASIONAL REMARKS ON THE SPECIES,
BY THOSE GENTLEMEN AND THE EDITOR.

—

BY

GEORGE TOWNSHEND FOX, ESQ., F.L.S.,

MEMBER OF THE NEW ZOOLOGICAL SOCIETY OF LONDON, AND OF THE LIT. AND
PHIL. AND ANT. SOCIETIES OF NEWCASTLE UPON TYNE.

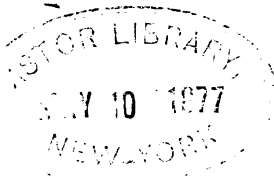
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NEWCASTLE:

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1827. u



also had a John Dory brought me, taken on this coast, which induces the belief that it is only want of proper fishing tackle, and the proceeding to fish in sufficiently deep water, that prevents our oftener meeting with these and other rare inhabitants of the sea. The man would deserve well of his country, who could invent the means of catching in plenty Ray's Toothed Gilt-head, which would scarcely require a *Quin* to establish its character as a delicious luxury of the table.

Pennant's amended description in last edition of *British Zoology* being pretty accurate, I shall repeat it, with some alterations.

"It is a deep fish, formed like a Roach, twenty-two inches long, eight broad, and grows slender towards the tail. The eyes large, like those of quadrupeds; in the lower jaw two rows of teeth, sharp as needles, with some stronger canine teeth in front; in the upper a single row only; the aperture of the gills large; the body with large scales, resembling silver mail, darker on the back, in the middle of which is one fin, extending almost to the tail; the first rays high, the rest low and jagged; behind the vent another corresponding, but less; both fins covered with the silver scales."—Rays' dors. 34; pect. 19-17; vent. 5-6; anal 22-29; caud. 24; branch. 7.

Willoughby's figure, which must have been taken from his friend Ray's original specimen, is, on the whole, very accurate, though rather short, and the fins have been jagged or torn.

66. SKULL and TOOTH of NARWHAL,* or UNICORN WHALE.
(*Monodon Monoceros, Lin.*)

This subject is curious, from the connexion of the cranium with the tooth. The latter is 5 feet 8 inches from its exertion at the jaw, where it protrudes through the upper lip of the animal. Louger teeth are seen. There are no marks of the rudiment of another tooth on the opposite side of the jaw, the bone being quite solid, which is a proof of its being an adult, or full-grown animal, as in the young there are said to be always two teeth. Occasionally these are found in the old whale, as a specimen of a skull with two teeth was formerly in the Leverian Museum, the figure of which is to be found in *Shaw's Zool. Lectures*. The lower jaw is wanting. These animals are found in northern seas, along with the different species of *Balena*. I received this article direct from a nautical friend. A stuffed specimen of this species was exhibited in this neighbourhood a few years ago, about 15 feet in length. They are said to grow to 40 feet.

The tooth of this animal is what was commonly exhibited, and was

* Which means Flesh-eater, so called by the Icelanders, because it is believed to feed on carcasses (Bochart de Reem, p. 955). "*Nar*, signifies a carcass, or dead body, according to Valentine in his *Mus. Museum*.—The Narwhal is said to pursue and attack other Whales, and plunging its tooth into their belly up to the mouth, suck the blood and humours." See *Phil. Tr.* for 1738. *Abr.* vol. viii. p. 160. It was not necessary, however, to refer to this propensity to account for the intolerable stench of an Unicorn fish taken in 1736, in the Duchy of Bremen, as Dr. Steigertahl does in the account of it, which is sufficiently overpowering in the Whales, that feed on milder food, which I have experienced, in more than one instance, of Whales brought into harbours on this coast.—*Ed.*

formerly believed to be the horn of the fictitious animal, the Unicorn, and is copied by the heraldic painters, who have placed it on the forehead of a Horse, with the legs and cloven hoofs of a Deer, and the tail and mane of a Lion, thereby justifying Horace's criticism on a similar monstrous invention.

“Spectatum admisi, risum teneatis, amici?”

Pennant attributes the origin of this fictitious animal, and with some reason, to one of the great strait-horned Antelopes (as *A. gazella*, or *Leucoryx*, for instance) deprived by accident of one of its horns, and hence represented as a perfect animal. See *Hist. Quad.* i. p. 156, where his figure of the latter at p. 76, well justifies the hypothesis.

The editor of Guillim abridged,* who considered Heraldry as the perfection of human science, solves the problem more expeditiously. “We shall not stand here disputing,” says he, “as some do, whether there be any such creature as an Unicorn, but take it for granted that there are, seeing we have so often beheld their forms in *Escocheons*, and being told so by the learned in *Natural History* ;” and the author of the original work (Dr. Barkham), says, “It has been much questioned among Naturalists which beast it is that is properly called the Unicorn, and some have made doubt whether there be any such beast as this, or no. But the great esteem of his horn (in many places to be seen), may take away that needless scruple. His virtue is no less famed than his strength, in that his horn is supposed to be the most powerful antidote against poison,” &c.—*Guill.* Display of Heraldry, 5th ed. p. 130.

This alexipharmic property, Thumberg relates, is attributed also to the Rhinoceros' horn, which is used as a drinking cup, when hollowed out, by the Indian princes, as a safeguard against poison. The coincidence of this supposed property in the horn of the Rhinoceros and that of the Unicorn, is worthy of notice, as applied to the following reasoning.

The Unicorn of Holy Writ, as found in eight passages of the Old Testament,† is considered by modern naturalists‡ as decidedly the Rhinoceros, which, besides its being one-horned, has also the properties ascribed to the Unicorn of rage, voracity, untameableness,

* Samuel Kent, 1728.

† Numb. xxxiii. 22, and ib. xxiv. 8, (strength and voracity).—Deut. xxxiii. 17, (rage).—Job xxxix. 9—12, (untameableness).—Psalm xxii. 21. (here two are meant, the word being in the Dual. Bochart. 957.—Ps. xxix. 6. (activity).—Ps. xcii. 10, (one-horned).—Isa. xxxiv. 7, (*Reemim* is here translated in Sept. *αδροι* crassi, ingentes, thick, or mighty ones, which suits the Rhinoceros), and this is a strong inference in favour of that animal, as the LXX. having in seven passages given Monoceros (*Μονοκερας*), illustrate their meaning in the eighth by this word, which applies to it alone of all the beasts in question.—N. B. There are two other passages (Ps. xxxvii. 20 and lxxviii. 69.) in which the word *Reem* is met with in the Hebrew text, but which are not considered by modern critics, or by our Bible translators, as referable to the animal, though so rendered in one instance in the Sept. and in both in the Vulg.—*Vide* Boch. p. 950.

‡ Pennant's *Quad.*—Gmel. *Sys. Nat.*—Sir E. Home in *Phil. Tr.* &c.

and great strength,* to which may be added, the sublimity and singularity of its character, as suited to the emblems for which the Unicorn is employed.

Certain biblical critics, and these of great erudition, have adopted other animals for the Monoceros or Unicorn of the scriptures, as the *Oryx* of the ancients, a species of Antelope, by Bochart; and, by Bootius and Parkhurst, the *Urus*, or Wild Bull, an uncertain species of *Bos*, recorded by Cæsar,† as inhabiting the forests of Hercynia, though little heard of since his time. (See also Crutwell's Concordance, article "UNICORN.") Though a mutilated individual of the former might have been the origin of the fabulous animal, one cannot see with what reason we should consider any species which has properly two horns, however agreeing in qualities, as the type of a declaredly one-horned animal. It must, however, be acknowledged, that we have only the authority of the Greek translators of the Bible, in the Septuagint, for the Hebrew word *Reem*, or *Rem*, of Job, Baalam, Moses, David, and Isaiah, meaning Monoceros, which they so translate it, with only one exception, and yet their authority is not small, as they were likely to know, from the times they lived in, what animal was meant. Should it be asked why, if the LXX. knew the animal to be the Rhinoceros, they did not name it as such, it may be answered, that the term had not, as yet, been employed in their time, but was first used by Agartharchides, who lived under Ptolemy VI. or Philometor, whereas the Greek version was made, as is well known, under Ptolemy II. Philadelphus; and they were, therefore, justified in giving the general designation of Monoceros, or Unicorn, as its received character; and its single horn, being that usually known, hence became the standard of nature. The Latin Vulgate and St. Jerome render *Reem* in four passages *Rhinoceros*, and in the rest *Unicornis*, which shews the opinion beginning then to prevail of the identity of these names. *Reem* is stated to be the Arabic name of the Rhinoceros at this day (See Jackson's Morocco), and this would seem to be conclusive on the subject; but that Bochart equally affirms *Rim* to be the Arabic name of a species of *Capra*, or Goat-animal. Parkhurst,‡ in following Bochart, has adduced the strongest *prima facie* objection to the word *Reem* being considered an Unicorn, in the following commentary:—"That it cannot mean an Unicorn, is evident, from the passage in Deut., where the two tribes of Ephraim and Manasseh are compared to the horns|| of a REEM, 'with which (two horns) their father Joseph should push the people to the ends of the earth.' In the Septuagint this is translated *Μονοκερας*, which would be absurd, except for the reason already given, to speak of the horns of an one-horned animal; and the translators of our Bible have, therefore, in order to reconcile the sense, altered the text to "the horns

* Pennant adds swiftness, which is not a scriptural property, though well suited to the Rhinoceros, and attributed to the Unicorn by Ctesias and his followers.

† Bell. Gall. lib. vi. 28.

‡ Heb. Lex. p. 748.

|| Or rather, two horns, the word being in the Dual. Number *Boch*.

of Unicorns," *per Enallagen numeri*, and agreeably to the text of the Samaritan Pentateuch.—*Vide* Deut. xxxiii. 17. King James's Bible. The Vulgate has, more consistently, given in this passage *cornua Rhinocerotia*, as have the Latin translations of the Syriac and Arabic versions (*See* *Watson's Polyglot*, i. p. 860, 861).

The two-horned Rhinoceros (which was known to the Romans),* has been brought forward to reconcile this discrepancy, and the conjecture is at least plausible, as the longer and shorter horn of this animal well represents the difference between the 'ten thousands of Ephraim and the thousands of Manasseh;' and when we consider that it might be known to Moses, the author of the passage, during his residence in Egypt, the objection appears fully answered. Both species of Rhinoceros inhabit India *extra Gangem*, and So. Africa in the present day, and it is certain that their range was more extended formerly. *See* an account of a 2-horned Rhinoceros taken in Sumatra, in *Ph. Tr. Ab.* vol. xvii. and of another, by Sparmann, at the Cape.

It must be acknowledged that great uncertainty exists as to the actual animal of the Scriptures, which can only be judged of by the qualities there attributed to it. The subject has been most laboriously discussed by learned writers, particularly by Bootius, a learned Dutch physician, of the reign of Charles I. †; and by Bochart, a French Protestant divine, soon after, in his "Hierozoicon, or Account of Animals of the Sacred Writings," ‡ the most erudite work, perhaps, of modern times; but, in both instances, with more labour than success. Both agree in denying the *Reem* to be either an Unicorn or a Rhinoceros, which they considered distinct animals, though they differ in the actual animal. Bochart, who adopts the *Oryx*, has given an engraving of it from an old picture, found in Italy, representing five Deer-like animals, each with one straight horn growing from the *side*, and not the *centre*, of the head. From which, and from the account of two animals of the deer-kind, seen by Vartomanus, at Mecca, with one horn each, it seems not unlikely that the *Oryx* is, occasionally, found with only one horn, and hence the fabulous

* *Vide* Mart. de Spec. 22, where, in the lines on the Rhinoceros exhibited by Domitian in the shews, it is said that "he throws up a Bear with his double horn (gemino cornu) as easily as a Bull throws foot-balls." Until the two-horned Rhinoceros became re-discovered in modern times, the correctness of the text of the Roman Poet was much doubted; some wishing to alter it to *Urus* (a Bull with two horns) instead of *Ursus*, an animal with no horns; others, to make Martial say, the Rhinoceros threw up a double Bear (that is, two Bears) instead of *one*, with his double horn! The two-horned Rhinoceros is also found on a coin of Domitian's, which is confirmatory of Martial's words, the exhibition at Rome being found worthy of such distinction. See a copy of the coin in a preceding plate, taken from *Phil. Tr.* for 1749. *Abr.* vol. ix. t. 12, which well marks the form of the animal, without *rugæ* on its skin; also figured by Pennant, in *Hist. of Quad.* ed. 1781; though omitted in the 3d ed., 1798.

† *Animadvertiones sacræ ad textum Hebraicum V. T.*—Auctore Arnoldo Bootio, M. D. 1 vol. 4to. 1644.—*Vide* lib. iii. cap. 1.

‡ *Hierozoicon sive bipertitum Opus de Animalibus Sacræ Scripturæ.*—Auct. Sam. Bocharto. Lond. 1683. 2. vols. folio.—*Vide* lib. iii. cap. 26—28. p. 930—975. There is a 2d ed. by F. C. Rosenmuller. Leip. 1798—96, 3 vols. 4to.

animal. He has also given a wood-cut of the Narwhal's tooth with the skull (like our subject), which was known to him as the popular Unicorn's horn. (See Hieroz. i. p. 958.) The arguments of these authors, too extensive for insertion here, though replete with learning and ingenuity, are drawn only from books, and exhibit a great want of practical acquaintance with Zoology; as, for instance, when Bochart states the horn of the Rhinoceros to be short and depressed (*depressissimum est*), as a necessary consequence of its situation and weight, it is evident that he had not seen the animal, or, had he seen even a horn of the Rhinoceros, such as that in our Museum (47 inches long in the bend, weighing 18½ lbs., and measuring at the base 19 inches in circumference), he would scarcely have made the latter assertion. This error of the Rhinoceros's horn not being *exalted* (whilst it is remarkably so), agreeably to the Hebrew root of the verb, pursues and confounds his whole reasoning. His objection also of the Rhinoceros not being an inhabitant of Arabia and Syria, and therefore unknown to the Jews, applies equally to the Urus and the Oryx, and though rare, it might be known to Job, who was an Arabian, from his contiguity to Ethiopia,* where it inhabited; and to Moses during his residence at the court of Pharaoh, where, we are told, he became 'learned in all the wisdom of the Egyptians' (Acts vii. 22). Balaam, who resided in Mesopotamia,† might be acquainted with the Rhinoceros of India. The subject, in regard to David, is attended with more difficulty, and we can only suppose the animal known to him by tradition.‡ Not so in regard to Isaiah, who is understood to have been well acquainted with Egypt, towards which many of the prophecies are directed. On the whole, the absence of the Rhinoceros from Judea, appears a stronger argument in its favour than against it in the present case, as a perfectly well-known animal would not have occasioned the ambiguity.

The origin of the account of the Unicorn, is considered to be derived from Ctesias,|| a Greek physician, who was taken prisoner by Artaxerxes, whilst accompanying the younger Cyrus, in the battle of Cunaxa. During his residence at the court of Persia, he wrote an account of Indian affairs, in which he recorded the Wild Ass§ of India, as large, or larger than a horse, with a horn in the middle of the forehead a cubit long; body, pure white, &c. This was doubtless the Leucoryx Antelope. Aristotle is the next who speaks

* This argument applies, I conceive, whether Job was the author of the book or not, or whether the words of the text in question were the author's, or those of the Deity, by whom they are given as uttered, as they would hardly have been addressed to Job, had he not understood the subject of them.

† Viz. at Pethor, a city or district of Padan-Aram, or Mesopotamia, on the Euphrates. See Numb. xxii. 5.

‡ The 92d Psalm is not David's, but was composed, amongst others, during the Babylonish Captivity, A. C. 539, and therefore nearer the country of the Rhinoceros. See Townshend's Bible, Index III. It is the true Unicorn chapter. Vide in loco.

|| "Primus fabulæ architectus."—Bochart.

§ That this is not the *Oner* of authors (*ex ονος αχλος*) which is the common Ass in its wild state, is clear, from its size and horn.

of the Indian Ass, copying from Ctesias, and the first who uses the term *Monoceros*. He describes it as a whole-hoofed animal, and in this he is followed by all other authors both ancient and modern—from Pliny to Pennant. I feel convinced that they have all mistaken the text of Ctesias on that subject, the reasons for which I must reserve for another place. After him the term is employed by the LXX, as the synonym of the *Reem*. Next, Agartharchides, who lived in Egypt under Ptolemy Sextus, in his History of the Red Sea, is the first describer of the Rhinoceros under that name, and his account is so exact, as evidently to have been made from the life.* From these joint sources, the animal is described by Pliny, Ælian, and others, under the separate names of Equus, Asinus, et Bos Indici, Monoceros, and Rhinoceros; the former of whom, added the head of a stag, the body of a horse, the feet of an elephant, and the tail of a hog, and hence the animal, so depicted, was transferred to the heraldic charges, though the heralds wisely restored its cloven hoofs. I may add, that the first figure of the true Rhinoceros was made by the famous painter, Albert Durer, from a specimen brought into Portugal, in 1515, from Cambodia, in the East Indies (*Gesn.* i. p. 842), and exhibited, in combat with the Elephant, at the shews or games given at Lisbon by Emmanuel the Great, as one of the fruits of the successful enterprises of discovery in his reign, a trophy more honourable than the barren pomp of Domitian, in his exhibitions. The account is to be found in the Chronicle of King Emmanuel, by Damianus de Goës, 5th part, ch. xviii. p. 276, Anno. 1517. *Vide Plin.* Hist. Delph. ed. fol. emend. ad. lib. viii. p. 489. Many years after Durer's picture, one Hendric Hondius published in Holland an exact copy of it, counterfeiting the date and name (*Parsons* in Ph. Tr. for 1743). This figure is also copied by Gesner (though not without acknowledgment), and is well known in his and other later authors' works.

On the whole, the Rhinoceros, either one or two horned, or both, seems the most suitable animal to adopt as the *Reem* of the scriptures, and the opinion is much strengthened by the discovery of a new or third species of the genus, with two horns, the skull of which, was brought from Africa, in 1821, by Mr. Campbell, of the Missionary Society, and an account of which is to be found in Ph. Tr. for 1822, by Sir E. Home, vol. cxii. p. 38. The great length of its

* The works of Ctesias and Agartharchides are lost, except as far as they are to be found in the *Excerpta* of Photius, who has preserved to the learned world the substance of several extinct Greek works, in his "Bibliotheca." Photius is well known in history as Patriarch of Constantinople, in the 9th century, in which office he was established after much contention, as is related in Gibbon. He was the most learned man of his age, which hence was called by some the Photian age. His great work, which was edited in 1601, by Hoeschelius, and a Latin translation added by And. Scottus, has the following title:—"Photii Myriobiblon sive, Bibliotheca Librorum quos legit et censuit Photius Patriarcha Constantinopolitanus. Genevæ, 1612," and "Ed. alt. Rathomagi, 1653." In the Prolegomena are some entertaining *jeux d'esprit*, or punning epigrams, on the names of Photius and his Editors, shewing darkness (*Scotos*, à *σχοτος*) illustrating light (*Photius* à *φως*) &c. Access has been afforded me to this and other scarce books, at that storehouse of antient literature, the College Library of Durham.—*Ed.*

anterior horn (from 36 to 49 inches), and its direction on the nose (nearly straight forward), justifies the name of *Rens* or *exalted*, as applied to the Rhinoceros. This species is phytivorous, and not gregarious, but going in pairs. Its skin is not welted, but smooth and without hair, and of a *dark brown* colour, a curious coincidence with the *Color buxus* of Pliny and other authors, *ex Agarth.*, which is not suitable to the other two species, and which staggered Strabo, who had seen the one-horned Rhinoceros.* The smallness of the brain of all the species of Rhinoceros, being in the proportion of only 1 to 5½ of that of the Elephant, infers a want of intelligence, indicating utter untameableness, which is further corroborated by the intelligent account of the keeper at Exeter 'Change of the Rhinoceros Unicornis, lately in this country, of which three years' confinement made no alteration in its habits. Nothing could controul its rage in its fits of frenzy, and in its fury it drove its horn against its object of attack, for which purpose it fell on its knees, to enable the horn to bear on it. (This pushing property is an answer to Parkhurst's objection, taken from Bruce, to its suitability to the text in Deut., and corroborates the text; and how far the description is suited to the passage in Job, will readily be perceived; in fact, there is no account on record, of a Rhinoceros ever having been tamed.) During one of these fits the keeper nearly lost his life, the horn passing between his legs and transfixing a board. Quick in its motions, it eats voraciously (See the passage, Numb. xxiv.), and without selection. From this account we learn also, that this beast, though long represented as clothed in almost impenetrable armour, has its skin only covered with small scales, of the thickness of paper, with the appearance of tortoise shell, and at the edges of these, the skin itself is exceedingly sensible either to the bite of a fly or the lash of a whip. See Ph. Tr. ubi supra.

Finally, the Unicorn of profane authors has, I conceive, not been without a prototype, which was the Oryx Antelope in its one-horned state, a circumstance, seemingly, not uncommon, as there are so many references to it. Pliny (lib. xi. c. 46.) after Aristotle, expressly calls it Oryx unicornis. The whole of the accounts of it are, however, apparently derived from Ctesias's Indian Ass; and Mr. Pennant has not gone far enough back, in attributing to either Aristotle, Pliny, or Ælian any thing like original description (See Hist. Quad. i. p. 140).—Pliny's description of the Monoceros may, however, be excepted, which may justly be called original, as it is pure invention. We may conclude this digression (tedious, I fear) with the deduction that the Unicorn is not a fictitious animal, but actually to be found in nature, though we must not look for it in the Polar Sea, to which, however, we owe the present discussion.

—Ed.†

* He says, "Ejus quem nos vidimus color, non buxo, sed elephanti similis erat."—Ex *Gesm.* i. p. 844.

† The above was written and in the press, when I was referred by a friend to Dr. Harris's Natural History of the Bible, lately published. I am glad to find no discrepancy in the arguments between us on the Unicorn, and, indeed, a remarkable agreement, which may be considered an inference of their truth. I may notice, that he makes Balaam a priest of Midian, and states Job to make frequent allusion to the subject, and seems

67. JAWS of PORPOISE (*Delphinus Phocæna*, *Lin.*).
 68. SKULL of POLAR, or WHITE BEAR (*Ursus maritimus*, *Lin.*).

Notwithstanding Linnæus's northern residence, he had never seen the Polar Bear, when he published the 12th ed. of *S. N.* in 1766, and therefore only conjectured, from its longer head and narrower neck, that it might be a species distinct from the black Bear of the forests. *Vide Sys. Nat.* p. 70.

69. JAWS of a cetaceous Animal?
 70. EAR of WHALE and section of ditto.
 71. Six specimens of Plants from Melville Island.—*Vide infra.*
 72. Three Pairs of Jaws of Shark (*Squalus Carcharias*).
 73. One tail of Do.
 74. Bottle of young Alligators.
 75. Hanging Nest of Bird.
 76. Papilio Thoas.
 77. Antediluvian Bones, from the Cave of Kirkdale, in Yorkshire, viz. :—1 of Rhinoceros; 1 of Elk; 1 of Hyæna, with the Teeth; 4 fragments of Hyæna; 1 of Horse; 1 of Rat; 1 of ———? and 1 Stalactite.

Through the intervention of R. Wilson, Esq. of Scarborough, I received these from Thomas Harrison, Esq. of Kirby Moorside, whose son-in-law is the proprietor of the cave, and who in a letter states, that "such has been the avidity of Geologists for the smallest trifle emanating from this cavern, that it has been swept with an incalculable expense and Herculean labour, so that even a solitary Stalactite, Chert, or the Oolite itself, in lieu of ancient remains, have been carried off and treasured up with no ordinary care;" and, consequently, specimens of these bones of 4000 years old, with which the cave, on its discovery, was strewed a foot thick, are now only to be met with in private hands. This cave was opened by some workmen in a quarry, in 1821. It is about 200 feet below the incumbent field, and its greatest length is about 200 feet. For particulars of this interesting modern discovery, see Buckland's *Reliquæ Diluvianæ*, and *id.* in *Phil. Tr.* for 1822, vol. cxiii. p. 171—236, pl. 15—26.

From Mr. George Gibsone, Newcastle.

78. Thirteen Species of Shells, *see* Allan Mus. Shells.
 79. Sixteen Do.—*Vide infra.*

From Rev. Robert Green, of Newcastle.

80. COMMON WILD GOOSE (*Anas Anser*, *Lin.*).

From Mr. John Green, Jun. of Newcastle, Architect of the New Building of the Lit. and Phil. Society.

Fourteen Birds from Van Dieman's Land, brought by ship Malvina, Capt. Cooper, in 1825.

not to be aware of the ancient authorities respecting the Oryx, nor of the reasons why authors have adopted it.