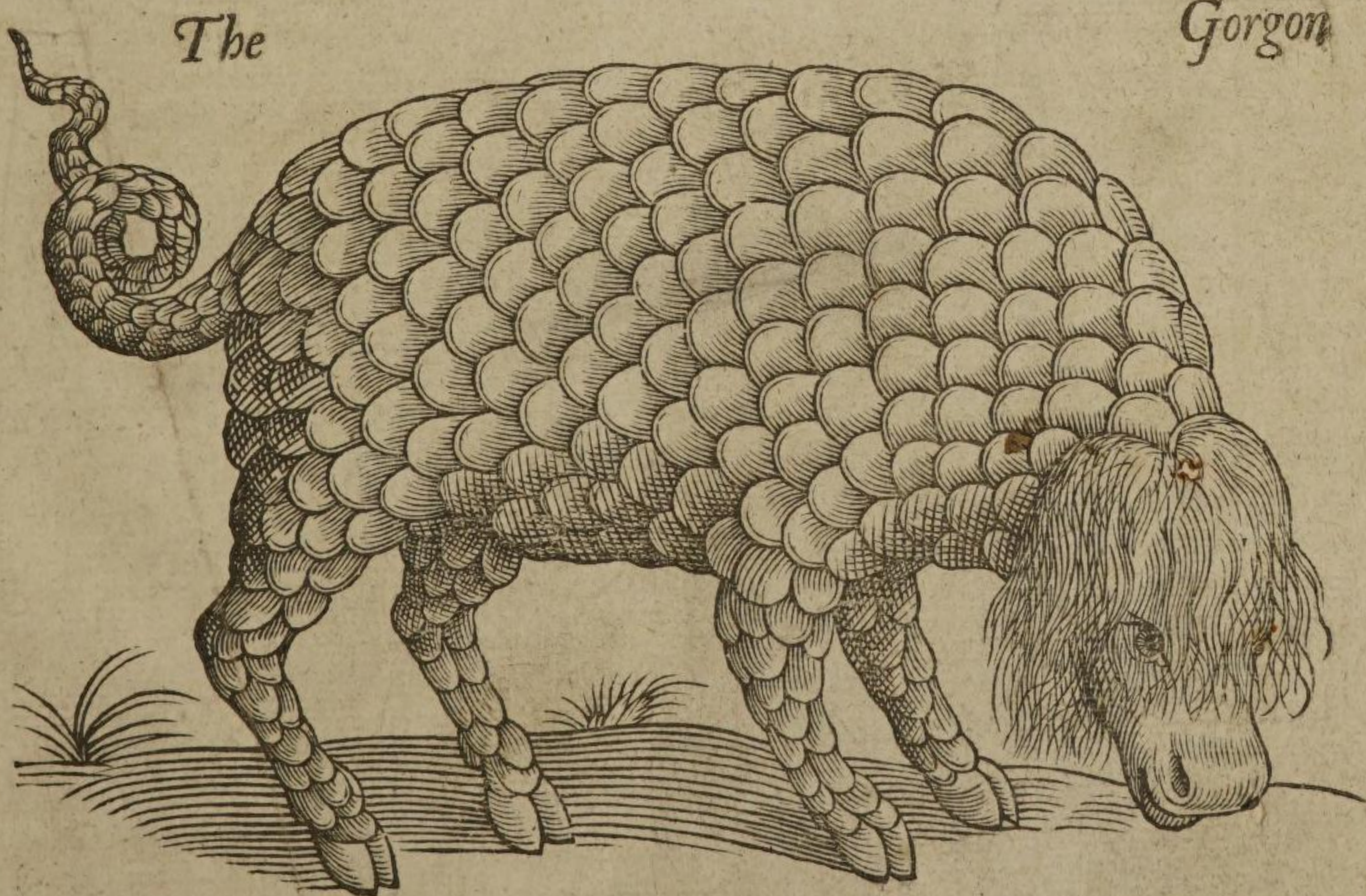


THE
HISTORIE
OF
FOVRE-FOOTED
BEASTES.

Describing the true and liuely figure of euery Beast, with a discourse
of their seuerall Names, Conditions, Kindes, Venues (both naturall and
medicinall) Countries of their breed, their loue and hate to Mankinde, and the
wonderfull worke of God in their Creation, Preseruatiō, and Destruction.

*Necessary for all Diuines and Students, because the story of euery Beast is amplified with Narrations out of Scrip-
tures, Fathers, Phylosophers, Physitians, and Poets: wherein are declared diuers Hyeroglyphicks, Emblems,
Epigrams, and other good Histories, Collected out of all the Volumes of CONRADVS GESNER, and all
other Writers to this present day.* By EDWARD TOPSELL.



LONDON,
Printed by William Iaggard.
1607.

OF THE RHINOCEROS.

A præface to
the succee-
ding story.



WE are now to discourse of the second wonder in nature, namely of a beast euery way admirable, both for the outward shape, quantity, and greatnesse, and also for the inward courage, disposition, and mildnes. For as the Elephant was the first wonder, of whom we haue already discoursed, so this beast next vnto the Elephant filleth vp the number, being euery way as admirable as he, if he doe not exceede him, except in quantity or height of stature; And being now come to the story of this beast, I am hartily sorry, that so strange an outside, as by the figure you may perceiue, yealding no doubt through the omnipotent power of the creator, an answerable inside, and infinite testimonies of worthy and memorable vertues comprized in it, should through the ignorance of men, lye vnfolded and obscured before the Readers eyes: for he that shall but see our stories of the Apes, of the Dogs, of the Mice, & of other small beasts, and consider how larg a treatise we haue collected together out of many writers, for the illustration of their natures and vulgar conditions, he cannot chuse but expect some rare and strange matters, as much vnknowne to his minde about the storie of this Rhinoceros, as the outward shape and picture of him, appeareth rare and admirable to his eyes: differing in euery part from all other beasts, from the top of his nose to the tip of his taile, the eares and eyes excepted, which are like Beares. But gentle Reader as thou art a man, so thou must consider since *Adam* went out of *Paradice*, ther was neuer any that was able perfectly to describe the vniuersall conditions of all sorts of beasts, and it hath bin the counsell of the almighty himselfe, for the instruction of man, concerning his fall and naturall weakenesse, to keep him from the knowledge of many deuine things, and also humane, which is of birds and beasts, Fishes and foule, that so he might learne, the difference betwixt his generation, & his degeneration, and consider how great a losse vnto him was his fall in *Paradice*; who before that time knew both God himselfe and al creatures, but since that time neither knoweth God as he should know him, nor himselfe as he shall know it, nor the creatures as hee did know then.

But for my part which write the English story, I acknowledge that no man must looke for that at my hands, which I haue not receiued from some other: for I would bee vnwilling to write any thing vntrue, or vncertaine out of mine owne inuention; and truth on euery part is so deare vnto mee, that I will not lie to bring any man in loue and admiration with God and his works, for God needeth not the lies of men: To conclude therefore this Præface, as the beast is strange and neuer seene in our countrey, so my eye-sight cannot adde any thing to the description: therefore harken vnto that which I haue obserued out of other writers.

That there is
such a beast
as the Rhino-
ceros.

First of all that there is such a beast in the world, both *Pliny*, *Solinus*, *Diodorus*, *Aelianus*, *Lampridius*, and others, doe yeald erefrigable testimony. *Heliogabalus* had one of them at Rome. *Pompey* the great, in his publike spectacles did likewise produce a Rhinocerot (as *Seneca* writeth) When *Augustus* rode triumphing for *Cleopatra*, he brought forth to the people a sea-horse and a Rhinocerot which was the first time that euer a Rhinocerot was seene at Rome (as *Cælius* writeth.) *Antoninus Pius* the Emperor, did giue many gifts vnto the people, amongst which were both Tigers and Rhinocerots, (saith *Iulius Capitolinus* in his life.) *Martiall* also celebrateth an excellent epigram of a Rhinocerot, which in the presence of *Cæsar Domitian* did cast vp a Bull into the aire vwith his horne, as if he had bin a tenyce ball, the epigram is this:

*O quam terribilis exarsit pronus in iram,
Quantus erat cornu, cui pila Taurus erat.*

Lastly to put it out of all question that there is such a beast as this Rhinocerot, the picture & figure here expressed, was taken by *Gesner* from the beast aliue at *Lysbon* in Portugale, before



before many witnesses, both Marchants and others; so that we haue the Testimony both of antiquity and of the present age, for the Testimony of the forme and fashion of this beast, and that it is not the inuention of man, but a worke of God in nature, first created in the beginning of the World, and euer since continued to this present day.

The name & reason thereof.

Concerning the name of this beast, the Græcians because of the horne in his Nose call him *Rhinoceros*, that is a Nose-horned-beast, and the Latins also haue not altered that inuention, for although there be many beastes that haue but one horne, yet is there none that haue that one horne growing out at their Nose but this alone: All the residue haue the horne growing out at their foreheads. There be some that haue taken this *Rhinoceros*, for the *Monoceros* the *Vnicorne*, because of this one horne, but they are deceiued, taking the generall for the speciall which is a note of ignorance in them, and occasion of error vnto others; yet it is better to take the *Rhinoceros* for the *Monoceros*, because there is nothing in the speciall which is not contained in the generall, according to the maxime of Logicke: *Nihil est qui specie, quod non prius fuit in genere*: And yet that is also absurd, considering that *Monoceros* is not onely a word of generality for all one-horned beastes, but of particularity a name for the *Vnicorne*, whereby is ment the *Indian-Asse*, as we shall shew in the story of the *Vnicorne*.

This beast in the Hæbrewis thought to be called *Reem*, or and *Karas*, and therefore *Munster* so translateth it. *Deutro. 33. Tauri decor eius, cornua Rhinocerotis, cornua eius in eis ventilabit nationes ad summum vsq; terra*. His beauty is like the beauty of a Bull, and his hornes like the hornes of a *Rhinocerot*, with the which he shall winnow the nations to the tops of the hills.

And *Tertullian* writing against the heretique *Praxeas*, doth so translate it. If a man compare together the Greeke word *Rhinoceros*, and *Reem*, and *Karas*, or *Rimna* and *Karas*, hee will easily thinke that either the Græcians haue ioyned together the two Hæbrew wordes, as *Rhinoceros quasi Reem Karas*, or *Rimna Karas*, or else the Hæbrewes haue parted afunder the Greeke word, for *Reem* and *Rimna* may very well come of *Rhino*, and *Karas* of *Keros*, yet heerein I leaue the Readers to their owne iudgment: The *Indians* cal this beast in their tongue, *Scandabenamet*, as *Festus* writeth, but wee will leaue the name and come to the description of it.

Oppianus. The quantity and several parts.

In quantity it is not much bigger then an *Orix*: *Pliny* maketh it equall in length to an Elephant, and some make it longer then an Elephant, but withall they say it is lower, and hath shorter Legges. *Strabo* in his 16. booke speaking of the *Ethiopian* Region, neare India, calleth these *Rhinocerotis Aethiopian* Buls, and saith that they are bred onely in that Country, and by the relation of *Artemidorus* he writeth thus: *Outoi de micron apoleypontoion elephantoon oi rinokerotes, osper Artemidoros phesi, epi seiran, to mekei, kai per eorakenai phesas an Alexandria, alla schedon ti osoon to vpsi apogetou aph'emoon oruthentos, &c.* That is to say, The *Rhinocerotis* are exceeded by the Elephantes in length, but in hight they almost equall them, (as *Artemidorus* said) he saw by one that was at *Alexandria*, and the colour thereof was not like a Box-tree, but rather like an Elephantes, his quantity greater then a Buls, or as the greatest Bull, but his outward forme and proportion like a wilde Boares, especiallye in his mouth, except that out of his Nose groweth a horne, harder then any bones, which he vseth in stead of armes, euen as a Boare doth his teeth; hee hath also two girdles vpon his body like the wings of a Dragon, comming from his backe downe to his belly, one toward his necke or mane, and the other toward his loines and hinder parts. Thus far *Strabo*.

Whereunto we may adde the description of other parts out of *Oppianus*, *Pliny*, and *Solinus*. His colour like rinde or barke of a boxe-tree, (which doth not differ much from an Elephant) and on his forehead there grow haire which seeme a little red, and his back is distinguished with certaine purple spots vpon a yellow ground. The skinne is so firme and hard, that no Dart is able to pierce it, and vpon it appeare many deuisions, like the shelles of a *Tortoise* set ouer with scales, hauing no haire vpon the backe. In like manner, the Legs are scaled downe to the hooues which are parted into foure distinct claws, vpon his nose their groweth a hard and sharp horne, crooking a little towards the crowne of his head, but not so high: flat and not round, so sharp and strong, *Vt quicquid impetieret,*

ret, aut veratilet, aut perforet, & ferrum etiam & saxa transigat: saith *Oppianus* & *Aelianus* that is, whatsoever it is set to, either it casteth it vp into the aire, or else boreth it through though it be Iron or stones.

Eucherius saith that the *Rhinocerot* hath two hornes in his nose, but that is vtterly false, as you may see by the picture: Although *Martiall* seeme to expresse so much in these verses;

*Namq; grauem cornu gemino sic extulit vs sum
Iactat vt impositas Taurus in astra pilas.*

The *Rhinocerot* cast vp a Beare into the aire, euen as a Bull would do a ball which were layd vpon his two hornes: we shall not neede to apply *Gemino cornu* to the Bull, as *Politianus* doth, but rather take it figuratiuely for a strong horne, and if it must needs be litterall, it is apparant by the picture that there is another little horne, not vpon the nose, but vpon the wither of the beast, I meane the top of his shoulder next to his necke, so that the error of *Eucherius* lyeth not in the number, but in the place, and that it may appeare that this horne is not a fained thing, *Pausanius* aboue two thousand yeare ago writeth thus; *Rhinoceroti in summo naso cornu singulare est, & aliud supra ipsum non magnum in capite nullum.*

I do maruaile how it came to passe that men which can mocke and deride others cunningly should be called prouerbially *Nasuti homines*, except the prouerbe were taken from the *Rhinoceros*, who by reason of his crooked horne is said to haue a crooked nose; for indeede a deformed nose is more subiect to derision then any other part or member of the body, which caused *Martiall* to write thus:

*Maiores nunquam rhonchi iuvenesq; senesq;
Et pueri nasum Rhinocerotis habent.*

And thereupon *Horace* also saith thus:

Naso suspendis adunco.

Oppianus saith, that there was neuer yet any destination of sexes in these *Rhinocerotes*: for all that euer were found were males and not females, but from hence let no body gather that there are no females, for it were impossible that the breede should continue without females, and therefore *Plinius* and *Solinus* say, that they engender or admit copulation like Elephants, Camels, and Lyons.

When they are to fight they whet their horne vpon a stone, and there is not only a discord betwixt these beasts and Elephants for their food, but a naturall description and enmity: for it is confidently affirmed, that when the *Rhinocerot* which was at *Lisborne*, was brought into the presence of an Elephant, the Elephant ran away from him. How and in what place he ouercommeth the Elephant we haue shewed already in his story, namely, how he fastneth his horne in the soft part of the Elephantes belly. Hee is taken by the same meanes that the *Vnicorne* is taken, for it is said by *Albertus*, *Isidorus*, and *Alunus*, that aboue all other creatures they loue Virgins, and that vnto them they will come be they neuer so wilde, and fall a sleepe before them, so being asleepe they are easily taken and carried away.

All the later Physitians do attribute the vertue of the *Vnicorns* horne to the *Rhinocerot*s horn, but they are deceiued by imitation of *Isidorus* and *Albertus*: for there is none of the auncient Græcians that haue euer obserued any medicines in the *Rhinocerot*. The Indians make bottels of their skins, wherein they put their *Lycion*, or *succum medicatum*, and therefore I will conclude this story, with the riddle of *Frauncicus niger* made vpon the excellency of the horne that groweth vpon the nose.

Dic mihi quæ superis sint acceptissima dona,

Whereunto the answer is made in the next verse:

Principium nasi Rhinocerotis amant.

