

THE
HISTORY
OF
Four-footed Beasts
AND
SERPENTS:

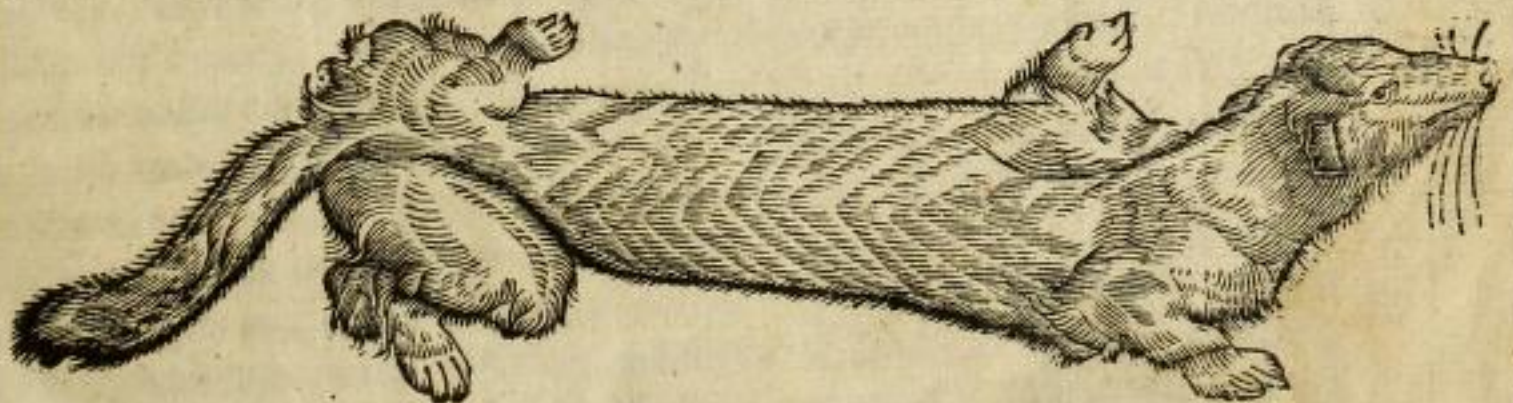
Describing at Large
Their True and Lively *Figure*, their several *Names*, *Conditions*,
Kinds, *Virtues* (both Natural and Medicinal) *Countries* of their *Breed*,
their *Love* and *Hatred* to Mankind, and the wonderful work of
God in their *Creation*, *Preservation*, and *Destruction*.

Interwoven with curious variety of Historical Narrations out of Scriptures,
Fathers, Philosophers, Physicians, and Poets: Illustrated with divers Hieroglyphicks
and Emblems, &c. both pleasant and profitable for Students in all Faculties and Professions.

Collected out of the Writings of CONRADUS GESNER
and other Authors,
By EDWARD TOPSEL.

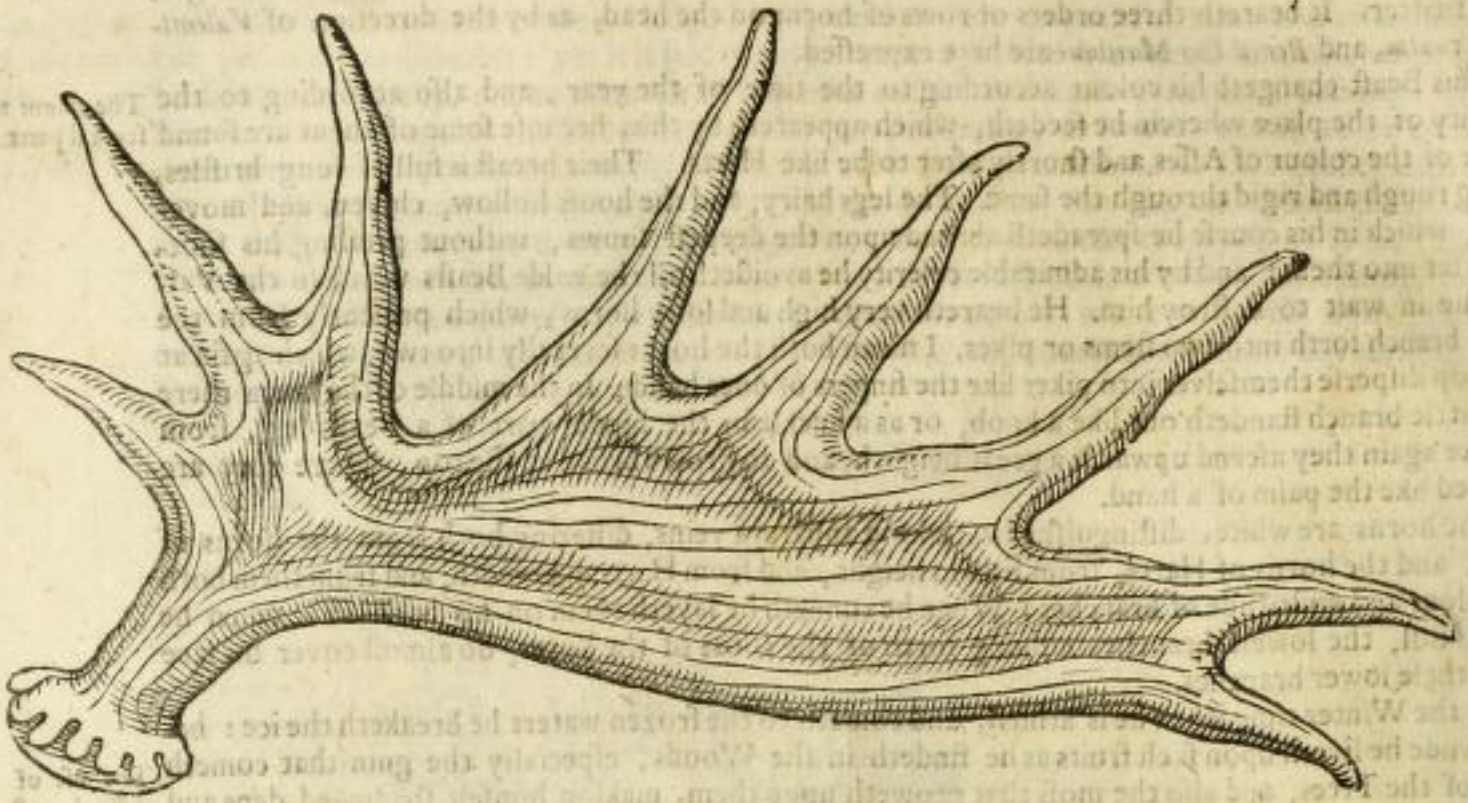
Whereunto is now Added,
The Theater of Insects; or, Lesser living Creatures:
As Bees, Flies, Caterpillars, Spiders, Worms, &c. A most
Elaborate Work: By T. MUFFET, Dr. of Physick.

The whole Revised, Corrected, and Inlarged with the Addition of Two
useful *Physical Tables*, by J. R. M.D.



LONDON:

Printed by E. Cotes, for G. Sawbridge at the Bible on Ludgate-hill, T. Williams at
the Bible in Little-Britain, and T. Johnson, at the Key in Pauls Church yard. MDC LVIII.



The King of *Swetia* had ten of them nourished at *Lappa*, which he caused every day to be driven unto the Mountains into the cold air, for they were not able to endure the heat. The mouth of this Beast is like the mouth of a Cow, they many times come out of *Laponia* into *Swetia*, where they are wonderfully annoyed with Wolves, but they gather themselves together in a ring, and so fight against their enemies with their horns. They are also in their own natural Countrey annoyed with Gulons, and generally all Beasts that live upon the spoil of flesh, are enemies unto them, and desire to destroy and eat them. In their pace, both slow and speedy, the articles of their legs make a noise like the cracking of Nuts. There was one of these Beasts given unto the Duke of *Saxony*, in the year of our Lord 1561. In *Scandinavia* they use them for the carriage of metals, drawing of Chariots and riding, and the nerves of them when they are dead make bows, and for want of nails, they do fasten planks and boards together.

Of the RHINOCEROS.

A preface to
the succeeding
story.

WE are now to discourse of the second wonder in nature, namely of a Beast every way admirable, both for the outward shape, quantity, and greatness, and also for the inward courage, disposition and mildness. For as the Elephant was the first wonder, of whom we have already discoursed; so this Beast next unto the Elephant filleth up the number, being every way as admirable as he, if he do not exceed him, except in quantity or height of stature; And being now come to the story of this Beast, I am heartily sorry, that so strange an outside, as by figure you may perceive, yeelding 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, lie unfolded and obscured before the Readers eyes: for he that shall but see our stories of the Apes, of the Dogs, of the Mice, and of other small Beasts, and consider how large a treatise we have 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 unknown to his minde about the story of this Rhinoceros, as the outward shape and picture of him, appeareth rare and admirable to his eyes: differing in every part from all other Beasts, from the top of his nose to the tip of his tail, the ears and eyes excepted, which are like Bears. But gentle Reader, as thou art a man, so thou must consider since *Adam* went out of Paradise, there was never any that was able perfectly to describe the universal conditions of all sorts of Beasts; and it hath been the counsel of the Almighty himself, for the instruction of man, concerning his fall and natural weakness, to keep him from the knowledge of many divine things, and also humane, which is of Birds and Beasts, Fishes and Fowl, that so he might learn the difference betwixt his generation, and his degeneration, and consider how great a loss unto him was his fall in Paradise; who before that time knew both God himself and all creatures; but since that time neither knoweth God as he should know him, nor himself as he shall know it, nor the creatures as he did know then.



But for my part which write the *English* story, I acknowledge that no man must look for that at my hands, which I have not received from some other: for I would be unwilling to write any thing untrue, or uncertain out of mine own invention; and truth on every part is so dear unto me, that I will not lie to bring any man in love and admiration with God and his works, for God needeth not the lies of men. To conclude therefore this Preface, as the Beast is strange and never seen in our Countrey, so my eye-sight cannot add any thing to the description: therefore hearken unto that which I have observed out of other writers.

That there is such a beast as the Rhinoceros.

First of all that there is such a beast in the world, both *Pliny*, *Solinus*, *Diodorus*, *Ælianus*, *Lampridius*, and others, do yeeld irrefragable testimony. *Heliogabalus* had one of them at *Rome*. *Pompey* the great, in his publick 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 ever a Rhinocerot was seen at *Rome* (as *Cælius* writeth.) *Antonius Pius* the Emperor, did give many gifts unto the people, amongst which were both Tygers and Rhinoceros (saith *Julius Capitolinus* in his life.) *Martial* also celebrateth an excellent epigram of a Rhinocerot, which in the presence of *Cæsar Domitian* did cast up a Bull into the air with his horn, as if he had been a Tennice ball, the Epigram is this;

*O quam terribiles exarsit prænus in iras,
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 and figure here expressed, was taken by *Gesner* from the Beast alive at *Lysbon* in *Portugale*, before many witnesses, both Merchants and others; so that we have the Testimony both of antiquity and of the present age, for the Testimony of the form and fashion of this Beast, and that it is not the invention of Man, but a work of God in nature, first created in the beginning of the world, and ever since continued to this present day.

The name and reason thereof.

Concerning the name of this Beast, the *Grecians* because of the horn in his Nose, call him *Rhinoceros*, that is, a Nose-horned Beast, and the *Latins* also have not altered that invention, for although there be many Beasts that have but one horn, yet is there none that have that one horn growing out of their Nose but this alone: All the residue have the horn growing out at their foreheads. There be some that have taken this *Rhinoceros* for the *Monoceros* the *Unicorn*, because of this one horn, but they are deceived, taking the general for the special, which is a note of ignorance in them, and occasion of error unto others; yet it is better to take the *Rhinoceros* for the *Monoceros*, because there is nothing in the special which is not contained in the general, according to the maxime in Logick, *Nihil est in specie, quod non prius fuit in genere*: And yet that is also absurd, considering that *Monoceros* is not only a word of generality for all one-horned Beasts, but of particularity a name for the *Unicorn*, whereby is meant the *Indian Ass*, as we shall shew in the story of the *Unicorn*.

This Beast in the *Hebrew* is thought to be called *Reem*, or *Karas*, and therefore *Munster* so translateth it, *Deut. 33. Tauri decor ejus, cornua Rhinocerotis cornua ejus, in eis ventilabit nationes ad summum usq; terra*. His beauty is like the beauty of a Bull, and his horns like the horns 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 *Greek* word *Rhinoceros*, and *Reem*, and *Karas*, or *Rimna* and *Karas*, he will easily think that either the *Grecians* have joyned together the two *Hebrew* words, as *Rhinoceros quasi Reem Karas*, or *Rimna Karas*; or else the *Hebrews* have parted asunder the *Greek* word, for *Reem* and *Rimna* may very well come of *Rhino*, and *Karas* of *Keros*, yet herein I leave the Readers to their own judgement. The *Indians* call this Beast in their tongue, *Scandabenamet*, as *Festus* writeth, but we will leave the name and come to the description of it.

Oppianus.

The quantity and several parts.

In quantity it is not much bigger then an *Oryx*: *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 legs. *Strabo* in his 16. book speaking of the *Ethiopian* Region, neer *India*, called these *Rhinoceros*, *Æthiopian* Buls, and saith that they are bred only in that Countrey, and by the relation of *Artemidorus* he writeth thus; *Outoi de micron apoleipontai ton eleplontoun oi rinokerotes, osper Artemidoros pbesi, epi seirau, to mekei, kai per eorakenai pbesas an Alexandria, alla schedon ti osoon to upsei apogetou aph'emoon oruthentos, &c.* That is to say, The *Rhinoceros* are exceeded by the Elephants in length, but in height 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 Elephants, his quantity greater then a Bul, or as the greatest Bull, but his outward form and proportion like a wilde Boar, especially in his mouth, except that out of his Nose groweth a horn, harder then any bones, which he useth in stead of armes, even as a Boar doth his teeth; he hath also two girdles upon his body like the wings of a Dragon, coming from his back down to his belly, one toward his neck or mane, and the other toward his loins and hinder parts. This saith *Strabo*.

Wherunto we may add the description of other parts out of *Oppianus*, *Pliny*, and *Solinus*. His colour like rinde or bark of a Box-tree (which doth not differ much from an Elephant) and on his forehead there grow haire which seem a little red, and his back is distinguished with certain purple spots upon a yellow ground. The skin is so firme and hard, that no Dart is able to pierce it:

and

and upon it appear many divisions, like the shels of a *Tortoise* set over the scales, having no hair upon the back. In like manner, the Legs are scaled down to the hooves, which are parted into four distinct claws; upon his nose there groweth a hard and sharp horn, crooking a little towards the crown of his head, but not so high: flat and not round, so sharp and strong, *Ut quicquid impetiret, aut ventilet, aut perforet, & ferrum etiam & saxa transigat*, saith *Oppianus* and *Ælianus*, that is, whatsoever it is set to, either it casteth it up into the air, or else boreth it through though it be iron or stones.

Eucherius saith, that the *Rhinocerot* hath two horns in his nose, but that is utterly false, as you may see in the picture: Although *Martial* seem to expresse so much in these Verses;

*Namq; gravem cornu gemino sic extulit usum,
Jactat ut impositas Taurus in astra pilas.*

The *Rhinocerot* cast up a Bear into the air, even as a Bull would do a ball which were laid upon his two horns: we shall not need to apply *Gemino cornu* to the Bull, as *Politianus* doth, but rather take it figuratively for a strong horn; and if it must needs be literal, it is apparent by the Picture that there is another little horn, not upon the nose, but upon the wither of the Beast, I mean the top of his shoulder next to his neck, so that the error of *Eucherius* lyeth not in the number, but in the place; and that it may appear that this horn is not a fained thing, *Pausanias* above two thousand year ago writeth thus. *Rhinoceroti in summo naso cornu singulare est, & aliud supra ipsum non magnum, in capite nullum.*

I do marvel how it came to passe that men which can mock and deride others cunningly should be called proverbially *Nasuti homines*, except the proverb were taken from the *Rhinoceros*, who by reason of his crooked horn is said to have a crooked nose; for indeed a deformed nose is more subject to derision then any other part or member of the body, which caused *Martial* to write thus:

*Majores nunquam rhonchi: juvenesq; senesq;
Et pueri nasum Rhinocerotis habent.*

And thereupon *Horace* also saith thus;

——— *Naso suspendis adunca.*

Oppianus saith, that there was never yet any distinction of sexes in these *Rhinocerotes*: for all that ever 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 breed should continue without females, and therefore *Pliny* and *Solinus* say, that they engender or admit copulation like Elephants, Camels, and Lions.

When they are to fight they whet their horn upon 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 overcometh the Elephant, we have shewed already in his story, namely how he fasteneth this horn in the soft part of the Elephants belly. He is taken by the same means that the *Unicorn* is taken, for it is said by *Albertus*, *Isidorus*, and *Alunnus*, that above all other creatures they love Virgins, and that unto them they will come be they never so wilde, and fall asleep before them, so being asleep, they are easily taken and carried away.

All the later Physitians do attribute the virtue of the *Unicorn*s horn to the *Rhinocerot*s horn; but they are deceived by imitation of *Isidorus* and *Albertus*: for there is none of the antient *Grecians* that have ever observed any medicines in the *Rhinocerot*. The *Indians* make bottles of their skins, wherein they put their *Lycion*, or *succum medicatum*, and therefore I will conclude this story, with the riddle of *Franciscus Niger* made upon the excellency of the horn that groweth upon the nose.

Dic mihi quæ superis sint acceptissima dona.

Whereunto the answer is made in the next Verse:

Principium nasi Rhinocerotis amant.

*Picte quod juga delicata collo,
Pardus sustinet, improbaeq; Tigres,
Indulgent patientiam flagello.*

Ledesma of whom we spake before affirmeth, that he did eat of the Tigers flesh that was taken in the ditch in the Island *Dariene*, and that the flesh thereof was nothing inferior to the flesh of an Ox, but the *Indians* are forbidden by the laws of their Countrey, to eat any part of the Tigers flesh, except the hanches. And thus I will conclude this story of the Tiger, with the Epigram that *Martial* made of a Tiger, devouring of a Lion. Eating of Tigers.

*Lambere securi dextram & consueta magistri,
Tibris ab Hyrcano gloria rara iugo,
Sava ferum rabido laceravit dente Leonem:*

*Res nova, non ullis cognita temporibus.
Ausu est tale nihil hylvis dum vixit in altis:
Postquam inter nos est, plus feritatis habet.*

Of the UNICORN.



WE are now come to the history of a Beast, whereof divers people in every age of the world have made great question, because of the rare vertues thereof; therefore it behoveth us to use some diligence in comparing together the severall testimonies that are spoken of this beast, for the better satisfaction of such as are now alive, and clearing of the point for them that shall be born hereafter, whether there be a Unicorn; for that is the main question to be resolved.

Now the vertues of the horn, of which we will make a particular discourse by it self, have been the occasion of this question, and that which doth give the most evident testimony unto all men that have ever seen it or used it, hath bred all the contention; and if there had not been disclosed in it any extraordinary powers and vertues, we should as easily believe that there was a Unicorn in the world, as we do believe there is an Elephant although not bred in *Europe*. To begin therefore with this discourse, by the Unicorn we do understand a peculiar beast, which hath naturally but one horn, and that a very rich one, that groweth out of the middle of the forehead, for we have shewed in other parts of the history, that there are divers beasts, that have but one horn, and namely some Oxen in *India* have but one horn, and some have three, and whole hoofs. Likewise the Bulls of *Aonia*, are said to have whole hoofs and one horn, growing out of the middle of their fore-heads.

Likewise in the City *Zeila* of *Aethiopia*, there are Kine of a purple colour, as *Ludovicus Romanus* writeth, which have but one horn growing out of their heads, and that turneth up towards their backs. *Cesar* was of opinion that the Elk had but one horn, but we have shewed the contrary. It is said that *Pericles* had a Ram with one horn, but that was bred by way of prodigy, and not naturally. *Simeon Sethi* writeth, that the Musk-cat hath also one horn growing out of the fore-head, but we have shewed already that no man is of that opinion beside himself. *Aelianus* writeth, that there be Birds in *Aethiopia* having one horn on their fore-heads, and therefore are called *Unicornes*: and *Albertus* saith, there is a fish called *Monoceros*, and hath also one horn. Now our discourse of the Unicorn is of none of these beasts, for there is not any vertue attributed to their horns,

Many beasts with horns, improperly called Unicorns.
Solinus.
Aelianus.
Oppianus.

and

Whether there
be any Uni-
corns in the
World.

and therefore the vulgar sort of Infidel people which scarcely believe any herb but such as they see in their own Gardens, or any beast but such as is in their own flocks, or any knowledge but such as is bred in their own brains, or any birds which are not hatched in their own nests, have never made question of these, but of the true Unicorn, whereof there were more proofs in the world, because of the nobleness of his horn, they have ever been in doubt: by which distraction it appeareth unto me that there is some secret enemy in the inward degenerate nature of man, which continually blindeth the eyes of God his people, from beholding and believing the greatness of God his works.

But to the purpose, that there is such a beast, the Scripture it self witnesseth, for *David* thus speaketh in the 92. Psalm: *Et erigetur cornu meum tanquam Monocerotis.* That is, my horn shall be lifted up like the horn of a Unicorn; whereupon all Divines that ever wrote, have not only collected that there is a Unicorn, but also affirm the similitude to be betwixt the Kingdom of *David* and the horn of the Unicorn, that as the horn of the Unicorn is wholesome to all beasts and creatures, so should the Kingdom of *David* be in the generation of Christ; And do we think that *David* would compare the vertue of his Kingdom, and the powerful redemption of the world unto a thing that is not, or is uncertain or fantastical, God forbid that ever any man should so despight the holy Ghost. For this cause also we read in *Suidas*, that good men which worship God and follow his laws are compared to Unicorns, whose greater parts as their whole bodies are unprofitable and untamable, yet their horn maketh them excellent: so in good men, although their fleshy parts be good for nothing, and fall down to the earth, yet their grace and piety exalteth their souls to the heavens.

The Hebrew
names in Scri-
pture prove
Unicorns.

We have shewed already in the story of the Rhinocerot, that *Keem* in *Hebrew* signifieth a Unicorn, although *Munster* be of another opinion, yet the Septuagints in the translation of Deut. 33. do translate it a Unicorn, for the Rhinocerot hath not one horn, but two. *Rabbi Solomon, David Kimbi, and Saadius* do always take *Keem* and *Karas* for a Unicorn, and they derive *Keem* from *Rom*, which signifieth *Altitudinem*, height, because the horn of the Unicorn is lifted up on high. Hereunto the *Arabians* agree, which call it *Barkeron*; and the *Persians*, *Bark*; the *Chaldeans*, *Remana*. In the 39. of *Job*, the Lord speaketh in this manner to *Job*: *Numquid acquiescet Monoceros ut serviat tibi, aut ut moretur juxta præsepia tua? Numquid ligabis Monocerotem fune suo pro sulco faciendo, aut complanabit glebas vallium post te?* That is to say, will the Unicorn rest and serve thee, or tarry beside thy cratches? Canst thou binde the Unicorn with a halter to thy plough to make furrows, or will he make plain the clots of the Vallies? Likewise in the prophesie of *Esa.* the 34. chap. and in many other places of Scripture, whereby God himself must needs be traduced, if there be no Unicorn in the world.

The kindes of
Unicorns.

Besides the *Arabians*, as *And Bellun.* writeth, call this beast *Alcherceden*, and say that it hath one horn in the fore-head which is good against poysons. The *Grecians* call it *Monokeros*, from whence *Pliny* and all the ancient *Grammarians* do call it *Monoceros*, yet the divines both elder and later do name it by a more learned proper *Latine* word *Unicornis*. The *Italians*, *Alicorno, Unicornio, Licorno, Leosorno*; the *French*, *Licorne*; the *Spaniards*, *Unicornio*; the *Germans*, *Einhorne*; and the *Egyptians*, *Gednorozecz*: And thus much for the name. All our *European* Authors which write of beasts, do make of the Unicorn divers kindes, especially *Pliny, Ludovicus Romanus, Paulus Venetus, Nicholaus Venetus, Aeneas Sylvius, Albertus Magnus*, out of whose words we must gather the best description that we can of the Unicorn. The *Arcean Indians* (saith *Pliny*) do hunt a certain wilde beast which is very curst, untamable, having one horn, which in the head resembleth a Hart, in the feet an Elephant, in the tail a Boar, and in the residue of the body a Horse; the horn he saith, is about two cubits long, and the voice like the lowing of an Ox, somewhat more shrill, and they deny that this beast is ever taken alive. *Ælianus* writeth hereof in this manner, there are (saith he) certain Mountains in the midst of *India*, unto the which the passage is very difficult, where are abundance of wilde beasts, and among other Unicorns, which the *Indians* call *Cortazonons*, who in their ripe age are as big as a Horse, and their mane and hairs are yellow, excelling in the celerity of their feet and bodies, having feet cloven like an Elephants, the tail of a Boar, and one black horn growing out betwixt their eye-brows, not smooth, but rough all over with wrinkles, and the same groweth to a most sharp point, these things (saith *Ælianus*) by comparing of whose words with *Pliny*, it is apparent they describe in these words but one and the same beast, and so also doth *Phyles*; whereby I gather, that it is no other beast then the wilde Ass, or at the least the wilde Ass cometh nearest to the Unicorn of all others, for they agree in these things; first, in that both of them have one horn in the middle of the fore-head; secondly, in that both of them are bred in *India*; thirdly, in that they are both about the bigness of a Horse; fourthly, in their celerity and solitary life; fifthly and lastly, in their exceeding strength and untamable natures; but herein they differ both in their feet and colours, for the feet of the wilde Asses are whole and not cloven like the Unicorns, and their colour white in their body, and purple on their head; and *Ælianus* saith, that the horn also differeth in colour from the Unicorns, for the middle of it is only black, the root of it white, and the top of it purple, which *Bellonius* doth interpret, that the superficies or upper face of the horn is all purple, the inner part white, and the inward part or middle black; but of this *Indian* wilde Ass we have spoken already, and therefore I will adde nothing in this place but the words of *Philostatus* in the life of *Apollonius*, who writeth in this manner;

Countries of
Unicorns.

There are many wilde Asses which are taken in the Fens, near the River *Hipbasis*, in whose fore-head there is one horn, wherewith they fight like Bulls, and the *Indians* of that horn make pots, affirming that whosoever drinketh in one of those pots, shall never take disease that day, and if they be wounded, shall feel no pain, or safely pass through the fire without burning, nor yet be poysoned in their drink, and therefore such cups are only in the possession of their Kings, neither is it lawful for any man except the King, to hunt that Beast, and therefore they say that *Apollonius* looked upon one of those Beasts, and considered his nature with singular admiration.

Now there was one *Damis* in his company, who asked him whether he did believe that the vulgar report of the Unicorns horns were true or no, *Apollonius* made this answer: *Adhibeo si hujus regionis immortalis regem esse intellexero, qui enim mihi aut alteri cuiquam poculum ita salubre potest dare, nonne verisimile est ipsum quotidie illo uti, & ex eo cornu frequenter vel ad crapulam usq; bibere, nemo enim ut puto illum calumniabitur qui in tali poculo etiam inebrietur.* That is to say, I would believe that report, if I found in this Countrey a King that were immortal and could never dye, for if a man would give me such a cup, or any other man, do not you think that I would believe he drunk in the same cup? and who would blame a man if he drunk in such a cup till he were drunk? for it were lawful to use that horn unto surfeiting: whereby we may gather the minde of that wise man concerning the Asses horn, and the Unicorns; namely, that they may give one some ease against accidental diseases, although they cannot prolong a mans life the space of one day: these things said he. There be Beasts (saith *Aristotle*) as the *Oryx* and *Indian Ass*, which are armed with one horn, and the cloven footed *Oryx* is no other then the whole footed *Ass*, for in the middle of their fore-head they have one horn, by which both sides of their head are armed, *Cum medium pariter commune utriq; extremo sit*, Because the middle is equally distant from both the extremes; and the hoof of this Beast may well be said to be cloven and whole, because the horn is of the substance of the hoof, and the hoof of the substance of the horn, and therefore the horn is whole, and the hoof cloven; for the cleaving either of the horn or of the hoof cometh through the defect of nature, and therefore God hath given to Horses and Asses whole hoofs, because there is greatest use of their legs, but unto Unicorns a whole and entire horn, that as the ease of men is procured by the helps of Horses, so the health of them is procured by the horn of the Unicorn. These things (saith *Aristotle*.) And *Strabo* also writeth, that there are Horses in *India*, which have Harts heads, with one horn, of which horn their Princes make cups, out of which they drink their drink against poyson: and therefore by this which hath been said it appeareth unto me, that either the *Indian Ass* is a Unicorn, or differeth from it only in colour; and the objection of the hoofs is answered by *Aristotle*. Unto this discourse I will adde the travails of *Ludovicus Roman*, wherein he saw two Unicorns at *Mecba* in *Arabia*, where *Mahomet's* Temple and Sepulcher is. There are preserved (saith he) within the walls and Cloysters of that Temple two Unicorns, which by way of miracle they bring forth to the people, and truly not without cause, for the sight is worthy admiration.

The use of a Unicorn's horn.

Now their description is on this sort: One of them and the elder was about the stature of a Colt of two years and a half old, having a horn growing out of his fore-head of two cubits length, and the other was much less, for it was but a year old, and like a Colt of that age, whose horn was some four spans long, or thereabouts. The colour of them was like a Weasled coloured Horse, the head like the head of a Hart, the neck not long, and the mane growing all on one side. The legs slender and lean, like the legs of a Hinde, the hoofs of the fore-feet were cloven like a Goats feet, and the hinder-legs are all hairy and shaggy with the outside; the Beasts although they were wilde, yet by Art or superstition, they seemed to be tempered with no great wildeness; it was said that the King of *Æthiopia*, did send them to the *Sultan* of *Mecba*, with whom he is constrained to observe perpetual amity. Now these Unicorns are of another kinde, then the Unicorns of *Pliny* and *Ælianus*, because their Unicorn hath a whole hoof, and this cloven, but this objection was answered before: and although *Pliny* and *Aristotle* do acknowledge no other Unicorn then the *Oryx*, whose horn is black, as hard as Iron, and sharp at the point, yet it is clear that there is another Unicorn beside that.

Now *Paulus Venetus* saith, that in the Kingdom of *Basman*, which is subject to the great *Cham*, that there are Unicorns somewhat lesser then Elephants, having hair like Oxen, heads like Boars, feet like Elephants, one horn in the middle of their fore-heads, and a sharp thorny tongue, wherewith they destroy both man and beast: and besides he addeth, that they muddle in the dirt like Swine. Now if it were not for the horn in the middle of the fore-head, I would take this Beast for a Rhinocerot, but because the horn of the Rhinocerot groweth out of the nose, I deem this to be a second kinde of Unicorn; for there is no man that shall read this story, but will think that the learned Author had reason to discern betwixt the eyes and the fore-head, and therefore there can be no exception taken to my observation.

Nicolaus Venetus an Earl saith, that in *Masimum* or *Serica*, that is, the Mountains betwixt *India* and *Cathay*, (as *Æneas Sylvius* writeth) there is a certain Beast having a Swines head, an Oxes tail, the body of an Elephant (whom it doth not only equal in stature, but also it liveth in continual variance with them) and one horn in the fore-head: now this if the Reader shall think it different from the former, I do make the third kinde of the Unicorn; and I trust that there is no wise man that will be offended at it: for as we have shewed already in many stories, that sundry Beasts have not only their divisions, but sub-divisions, into sub-alternal kinds, as many Dogs, many Deer,

many Horses, many Mice, many Panthers, and such like, why should there not also be many Unicorns? And if the Reader be not pleased with this, let him either shew me better reason, (which I know he shall never be able to do) or else be silent, lest the uttering of his dislike, bewray envy and ignorance.

Other discourses of the horn.

Now although the parts of the Unicorn be in some measure described, and also their Countries, namely, *India* and *Æthiopia*, yet for as much as all is not said as may be said, I will add the residue in this place: And first of all there are two Kingdoms in *India*, one called *Niem*, and the other *Lamber* or *Lambri*; both these are stored with Unicorns: And *Alofius Cadamustus* in his fifty Chapter of his Book of Navigation, writeth that there is a certain Region of the New-found World, wherein are found live Unicorns; and toward the East, and South, under the Equinoctial there is a living creature (with one horn which is crooked, and not great) having the head of a Dragon, and a beard upon his chin, his neck long, and stretched out like a Serpents, the residue of his body like to a Harts, saying that his feet, colour, and mouth are like a Lions: and this also (if not a fable or rather a Monster) may be a fourth kinde of Unicorn; and concerning the horns of Unicorns, now we must perform our promise, which is to relate the true history of them, as it is found in the best Writers. This therefore growing out of the fore-head betwixt the eye-lids is neither light nor hollow, nor yet smooth like other horns, but hard as Iron, rough as any file, revolved into many plights, sharper than any dart, straight and not crooked, and every where black except at the point.

Pbiler.

There are two of these at *Venice* in the Treasury of *S. Marks* Church, as *Brasavolus* writeth, one at *Argentorat*, which is wreathed about with divers Spires. There are also two in the Treasury of the King of *Polonia*, all of them as long as a man in his stature. In the year 1520. there was found the horn of a Unicorn in the River *Arrula*, near *Bruga* in *Helvetia*, the upper face or outside whereof was a dark yellow, it was two cubits in length, but had upon it no plights or wreathings. It was very odoriferous (especially when any part of it was set on fire) so that it smelled like musk: as soon as it was found, it was carryed to a Nunnery called *Campus regius*, but afterwards by the Governor of *Helvetia* it was recovered back again, because it was found within his territory. Now the vertues of this horn are already recited before, and yet I will for the better justifying of that which I have said concerning the Unicorns horn, add the testimony of our learned men which did write thereof to *Gesner*, whose letters according as I finde them recorded in his work, so I have here inserted and translated word for word. And first of all the answer of *Nicholas Gerbelius* unto his Epistle, concerning the Unicorns horn at *Argentoratum*, is this which followeth, for, saith he, The horn which those Noblemen have in the secrets of the great Temple, I have often seen and handled with my hands; It is of the length of a tall man, if so be that you shall thereunto add the point thereof: for there was a certain evil disposed person amongst them, who had learned (I know not of whom) that the point or top of the same horn would be a present remedy both against all poyson, and also against the Plague or Pestilence: Wherefore that sacrilegious thief plucked off the higher part or top from the residue, being in length three or four fingers.

For which wicked offence, both he himself was cast out of that company, and not any ever afterwards of that family might be received into this society by an Ordinance gravely and maturely ratified. This pulling off the top brought a notable deformity to that most splendiant gift. The whole horn from that which sticketh to the fore-head of this beast, even unto the top of the horn is altogether firm or solid, not gaping with chops, chinks or crevices, with a little greater thickness then a tile is usually amongst us. For I have oftentimes comprehended almost the whole horn in my right hand. From the root unto the point it is even as wax candles are rowled together most elegantly severed and raised up in little lines.

The weight of this horn is of so great a massiness, that a man would hardly believe it, and it hath been often wondred at, that a beast of so little a stature could bear so heavy and weighty a burden. I could never smell any sweetness at all therein. The colour thereof is like unto old Ivory, in the midst betwixt white and yellow. But you shall never have a better pattern of this, then where it is sold in little pieces or fragments by the Oylmen. For the colour of our horn is life unto them. But by whom this was given unto that same Temple I am altogether ignorant.

Gerbelius.
A second History of a Unicorns horn.

Another certain friend of mine, being a man worthy to be believed, declared unto me, that he saw at *Paris* with the Chancellor, being Lord of *Pratus*, a piece of a Unicorns horn, to the quantity of a cubit, wreathed in tops or spires, about the thickness of an indifferent staffe (the compass thereof extending to the quantity of six fingers) being within and without of a muddy colour, with a solid substance, the fragments whereof would boil in the Wine, although they were never burned, having very little or no smell at all therein.

A third History of a Unicorns horn.

When *Joannes Ferrerius* of *Piemont* had read these things, he wrote unto me, that in the Temple of *Dennis*, near unto *Paris*, there was a Unicorns horn six foot long, wherein all those things which are written by *Gerbelius* in our Chronicles were verified, both the weight and the colour: but that in bigness it exceeded the horn at the City of *Argentorate*, being also hollow almost a foot from that part which sticketh unto the fore-head of the Beast, this he saw himself in the Temple of *S. Dennis*, and handled the horn with his hands as long as he would. I hear that in the former year (which was from the year of our Lord 1553.) when *Vercella* was overthrown by the *French*, there was brought from that treasure unto the King of *Frauce*, a very great Unicorns horn, the price

price whereof was valued at fourscore thousand Duckets. *Paulus Pœius* describeth an Unicorn in this manner; That he is a Beast, in shape much like a young Horfe, of a dusky colour, with a maned neck, a hairy beard, and a fore-head armed with a horn of the quantity of two cubits, being separated with pale tops or spires, which is reported by the smoothness and Ivory whiteness thereof, to have the wonderful power of dissolving and speedy expelling of all venom or poyson whatsoever.

Another description of the Unicorn.

For his horn being put into the water, driveth away the poyson, that he may drink without harm, if any venomous Beast shall drink therein before him. This cannot be taken from the Beast being alive, forasmuch as he cannot possibly be taken by any deceit: yet it is usually seen that the horn is found in the Deserts, as it happeneth in Harts, who cast off their old horn through the inconveniences of old age, which they leave unto the Hunters, Nature renewing another unto them.

The horn of this Beast being put upon the Table of Kings, and set amongst their junkets and bankets, doth bewray the venom if there be any such therein, by a certain sweat which cometh over it. Concerning these horns, there were two seen, which were two cubits in length, of the thickness of a mans arm, the first at *Venice*, which the Senate afterwards sent for a gift unto *Solyman* the *Turkish* Emperour: the other being almost of the same quantity, and placed in a silver pillar, with a short or cutted point, which *Clement* the Pope or Bishop of *Rome*, being come unto *Marffels*, brought unto *Francis* the King for an excellent gift. Furthermore concerning the vertue of such a gift, I will not speak more of this Beast, then that which divulged fame doth perswade the believers.

Petrus Bellonius writeth, that he knew the tooth of some certain Beast in time past, sold for the horn of a Unicorn, (what Beast may be signified by this speech I know not, neither any of the *French* men which do live amongst us) and so a small piece of the same being adulterated, sold sometimes for 300. Duckets. But if the horn shall be true and not counterfeit, it doth notwithstanding seem to be of that creature which the Ancients called by the name of a Unicorn, especially *Ælianus*, who only ascribeth to the same this wonderful force against poyson and most grievous diseases, for he maketh not this horn white, as ours doth seem, but outwardly red, inwardly white, and in the midst or secretest part only black.

Of adulterated Unicorns horns.

But it cannot be denied, that this our Unicorns horn was taken from some living wilde Beast. For there are found in *Europe*, to the number of twenty of these horns pure, and so many broken; two of the which are shown in the treasury of *Saint Marks Church* at *Venice*, (I heard that the other was of late sent unto the Emperour of the *Turks* for a gift by the *Venetians*) both of them about the length of six cubits: the one part which is lowest being thicker, and the other thinner, that which is thicker, exceedeth not the thickness of three inches just, which is also attributed unto the horn of the *Indian* As, but the other notes of the same are wanting.

I do also know, that which the King of *England* possesseth to be wreathed in spires, even as that accounted in the Church of *S. Dennis*, then which they suppose none greater in the world, and I never saw any thing in any creatures more worthy praise, then this horn. The substance is made by nature, not Art, wherein all the marks are found which the true horn requireth. And forso much as it is somewhat hollow (about the measure of a foot which goeth out of the head, and the bone growing from the same is comprehended) I conjecture that it never falleth, as neither the horns of a *Musk-cat*, a wilde *Goat*, and an *Ibex* do: but the horns of these beasts do yearly fall off, namely, the *Buck*, the *Hart*, *Field-goat*, and *Camelopardal*. It is of so great a length, that the tallest man can scarcely touch the top thereof, for it doth fully equal seven great feet. It weigheth thirteen pounds with their assize, being only weighed by the guess of the hand, it seemeth much heavier. The figure doth plainly signifie a wax candle, (being folded and wreathed within it self) being far more thicker from one part, and making it self by little and little less towards the point, the thickest part thereof cannot be shut within ones hand, it is the compass of five fingers, by the circumference, if it be measured with a thread, it is three fingers and a span.

That part which is next unto the head hath no sharpness, the other are of a polished smoothness. The splents of the spire are smooth and not deep, being for the most part like unto the wreathing turnings of *Snails*, or the revolutions or windings of *Wood-bine* about any *Wood*. But they proceed from the right hand toward the left, from the beginning of the horn, even unto the very end. The colour is not altogether white, being a long time somewhat obscured. But by the weight it is an easie thing to conjecture, that this Beast which can bear so great burden in his head, in the quantity of his body can be little less then a great *Ox*.

There are found oftentimes in *Polonia* certain horns which some men guess to be of the Unicorns, by a double argument. First, because they are found several, never by twains which as yet is heard, although sometimes they may be found with the skull and bones of the rest of the body: furthermore, because their strength or vertue is approved against great and most grievous diseases: concerning which thing *Antonius Schnebergerus*, a Physitian of great learning amongst the *Sarmatians*, and an excellent observer of nature, writ unto me some five year past, to see some of these horns, having sent them by the labour of my very good friend *Joachinnus Rhaticus*, a most excellent Physitian in *Sarmatia*, and incomparable in the *Mathematick Arts* in this age.

Of the Unicorns horns found in *Polonia*.

The first of these horns (saith he) I saw being of the length of my fadom, with a dusky or darkish colour: the point thereof being exceeding sharp and smooth. The compass about

the root of the horn did exceed six spans. The outside was plain, with no turnings of spires: the substance easie to be crum'd, the figure crooked, the colour exceeding white within, which if it be drunk in Wine, doth draw over it self a dark colour. Eight such divisions were joynd to the same, as you shall see in the greater part which I send, but that part is not of the horn, but either the entrance of the palat, or some other things as I conjecture.

This horn was found under the earth, (not deeper then a foot, in a solitary and high place, as between two hills, through which a River runneth) by Countrey-men that were digging to lay the foundation of a house. But the horn was smitten with an Ax, and severed into very small pieces: but that noble and excellent man *Joannes Erikasz* (in whose field the horn was found, being distant from *Cracovia* two miles) by all diligence he could, lest that the small pieces should be cast abroad, took deliberate heed, that they should be taken out of the earth. From the root to the top it was all round and smooth, but touching it with ones tongue, it cleaveth fast unto it, the tooth was as big as a man could gripe in his hand, being in the upper or outward part bony or hollow within, white in the middle, and toward the end somewhat reddish.

But there was found all the Beast, as by the greatness of his bones might easily be perceived, being bigger in quantity then a Horse. It is most certain that it was a four-footed Beast, by the bones of the shoulders, thighs and ribs. But if this horn were the tooth of an Elephant, as some do suppose, you would marvel why two (which I have heard) were never found together. But the teeth or rather horns of Elephants are neither so crooked that they might come almost to half a circle as they did. The strength of this horn a penny weight thereof being put in Wine or water of Borage, healeth old Fevers, as also tertian or quartern Agues of three years continuance, and cureth many diseases in mens bodies, as asswaging the pain of the belly, and making of those to vomit, who can by no means ease their stomachs. Hitherto shall suffice to have spoken concerning one of those four horns which I saw. The other was like unto this, but less pure; for the colour was outwardly most black, inwardly most white, being found in the River. The third, and fourth most hard, so that a man would think it were by the touching thereof stone or iron, being solid even unto the point, for I have not seen them wholly, but the part of one, to the length of a cubit; of the other, to the length of half a cubit, with a dark colour, being almost of the same thickness as the two former: But forasmuch as the two former have no rifts or chinks in them, these have by their longitude, being like herbs bending or wreathing in their stalks.

There was another found in a certain field, so much appearing out of the earth, that the rude or Countrey sort did think it to be some pile or stake. Many also are cured and freed from shaking Fevers by the medicinal force of these, the cause whereof I suppose to be this, because the former are softer, for as much as one of them will ly in the water for so long a time, but the other under the earth being scarce well hid. I afterwards saw a fifth like unto the first, none of them being straight or direct up, but also crooked, some almost unto a half circle: Hitherto *Schnebergerus*, who also addeth this: That there are more of these to be found in *Polonia*, and therefore for the most part to be contemned.

There are moreover found in *Helvetia* some of these horns: one in the River *Arula* against the Town of *Bruga*, the other in the last year, in the River of *Birsa*, but it was broken, even as the third with that famous Earl of the *Cymbrians*, *William Warner* in a Tower near unto the City *Rottavit*, who gave unto *Gesner* a good piece thereof, who found another piece as he was a fishing at *Birsa* in the River. And it is no great marvel that they are found there, where through length of time they are broken into small pieces, and carryed by the force of the waters into divers places.

But it is most diligently to be observed, whether they are found in the earth, or also to be known whether that great horn be of this beast, which hangs alone in the great Temple at *Argentaur*, by the pillar, for it hath hanged there many years before, as now it appeareth, for that doth plainly seem the same magnitude, thickness, and figure which *Schnebergerus* hath described in his own horn, that we have allowed before for wilde Oxen. The Ancients have attributed singular horns to the Unicorn, whom some have cald by other names as it is said: and furthermore to the *Oryx* (a wilde Beast unknown in our age except I be deceived) which *Aristotle* and *Pliny* call a Unicorn, *Aelianus* a *Quadrucorn*. *Oppianus* doth not expresse it, but he seemeth to make it a two horned Beast. *Simon Sethi* doth also write, that the Musk-cat or Goat which bringeth forth Musk, hath one horn. Certain later writers (as *Scaliger* reporteth) say, that there is a certain Ox in *Ethiopia* which hath one horn coming out in the midst of his fore-head, greater then the length of a foot, bending upwards, the point being wreathed overthwart, and they have red hair, whereby we gather that the horn of all Unicorns is not pure. But the reason why these horns are more found in *Polonia*, then in any other place, I cannot well guess, whether from thence we shall suspect them to be of certain *Uries*, which at this day abide in the Woods of *Sarmatia*; in times past, there were many more, which have lived both in greater and larger Woods, neither were they killed with so often hunting: some whereof it is most like have come to great age, as appeareth by their great and stately horns, which things we leave to be considered of others. I suppose that the Apothecaries never have the true horn of a Unicorn, but that some do sell a kinde of false adulterated Horn, other the fragments of this great and unknown horn, of which we have spoken, and not only of the horn, but also of the bones of the head; some of which are so affected by longinquity of time, that you may take a three-fold substance in them, although it be broken by a certain distance, one being for the most part whitish and pale, the other whiter and softer, the third stony and most white.

I hear that in the new Islands there was a horn bought in the name of a Unicorns horn, being much praised for expelling of poyson: which what it is I have not as yet examined, but it is to be inquired, whether it be Rhinocerots or not, for both the ancient and late Writers do mingle this with the Unicorn. I do verily conjecture that the same strength is pertinent to both the Horns.

And thus much shall suffice concerning the true Unicorns horn, and the Vertues arising therefrom. In this place now we will proceed to the residue of the history, reserving other uses of this horn to the proper medicines.

These beasts are very swift, and their legs have no Articles. They keep for the most part in the Deserts, and live solitary in the tops of the Mountains. There was nothing more horrible then the voice or braying of it, for the voyce is strained above measure. It fighteth both with the mouth and with the heels, with the mouth biting like a Lion, and with the heels kicking like a Horse. It is beast of an untamable nature, and therefore the Lord himself in *Job* saith, that he cannot be tyed with any halter, nor yet accustomed to any cratch or stable. He feareth not Iron nor any Iron instrument, (as *Isidorus* writeth) and that which is most strange of all other, it fighteth with his own kinde, yea even with the females unto death, except when it burneth in lust for procreation; but unto stranger-beasts, with whom he hath no affinity in nature, he is more sociable and familiar, delighting in their company when they come willingly unto him, never rising against them, but proud of their dependance and retinue, keepeth with them all quarters of league and truce, but with his female, when once his flesh is tickled with lust, he groweth tame, gregal and loving, and so continueth till she is filled and great with young, and then returneth to his former hostility. He is an enemy to the Lions, wherefore as soon as ever a Lion seeth a Unicorn, he runneth to a tree for succour, that so when the Unicorn maketh force at him, he may not only avoid his horn, but also destroy him; for the Unicorn in the swiftness of his course runneth against the tree, wherein his sharp horn sticketh fast, then when the Lion seeth the Unicorn fastned by the horn, without all danger he falleth upon him and killeth him. These things are reported by the King of *Æthiopia*, in an *Hebrew* Epistle unto the Bishop of *Rome*.

The natural
properties of
Unicorns.

Philes.
Ælianus.

It is said that Unicorns above all other creatures, do reverence Virgins and young Maids, and that many times at the sight of them they grow tame, and come and sleep beside them, for there is in their nature a certain favour, wherewithal the Unicorns are allured and delighted: for which occasion the *Indian* and *Æthiopian* Hunters use this stratagem to take the beast. They take a goodly strong and beautiful young man, whom they dress in the apparel of a woman, besetting him with divers odoriferous flowers and spices.

The taking of
Unicorns.

Albertus.
Alunnus.
Tzetzes.

The man so adorned, they set in the Mountains or Woods where the Unicorn hunteth, so as the winde may carry the favour to the beast, and in the mean season the other Hunters hide themselves: the Unicorn deceived with the outward shape of a woman and sweet smells, cometh unto the young man without fear, and so suffereth his head to be covered and wrapped within his large sleeves, never stirring but lying still and asleep, as in his most acceptable repose. Then when the Hunters by the sign of the young man perceive him fast and secure, they come upon him, and by force cut off his horn, and send him away alive: but concerning this opinion we have no elder authority then *Tzetzes*, who did not live above five hundred years ago, and therefore I leave the Reader to the freedom of his own judgement, to believe or refuse this relation; neither was it fit that I should omit it, seeing that all Writers since the time of *Tzetzes*, do most constantly believe it.

It is said by *Ælianus* and *Albertus*, that except they be taken before they be two years old they will never be tamed; and that the *Thracians* do yearly take some of their Colts, and bring them to their King, which he keepeth for combat, and to fight with one another: for when they are old, they differ nothing at all from the most barbarous, bloody, and ravenous beasts. Their flesh is not good for meat, but is bitter and unnourishable: And thus much shall suffice for the natural story of the Unicorn; now followeth the medicinal.

The Medicines arising from the Unicorn.

Concerning the horns of the Unicorn, I have sufficiently already written, as the Antients have delivered in their remedies: but in this place I will handle the remedies which late Writers have attributed thereunto, as also our own observations of the same. I remember that in times past, I saw a piece of this horn of the weight of nine Inches, with a certain Merchant in the market, being black and plain, and not wreathed in circles or turnings, but at that time I did not so much observe it. Now amongst our Apothecaries I do not only finde small or little fragments out of which there issued (as they say) some certain marrow, which are rounder, whiter, and softer.

But both the same colour, as also the substance being put too much, and eaten, if it be easily crummed, and not stuf as other horns, doth signifie the same not to be good or perfect, but counterfeited and corrupted: as perhaps the horn of some other beast burnt in the fire, some certain sweet odors being thereunto added, and also imbrued in some delicious or aromatical perfume; peradventure also Bay by this means, first burned, and afterward quenched or put out with certain sweet smelling liquors. There is great care to be had, that it be taken new, and while it smelleth

sweet, not either abolished by age, nor the vertue thereof diminished by often or frequent cups. For rich men do usually cast little pieces of this horn in their drinking cups, either for the preventing or curing of some certain disease. There are also some which inclose it in gold or silver, and so cast it in their drink, as though the force thereof could remain many years, notwithstanding the continual soaking in Wine.

But that which is so used and drunk in Wine doth bring upon it a certain dark or obscure colour, the whiteness which before remained upon the same being quite lost, expelled and utterly abolished. Most men for the remedies arising from the same, command to use the horn simply by it self: Others prefer the marrow therein. It being cast in Wine doth boil, which some men either through ignorance or deceit, impute to be a sign of the true horn, when as contrarily any other horns being burnt, do in water or wine cause bubbles to arise. There are some wicked persons which do make a mingle mangle thereof, as I saw amongst the *Venetians*, (being as I hear say, compounded with lime and sope) or peradventure with earth or some stone: (which things are wont to make bubbles arise) and afterward sell it for the Unicorns horn.

Wherefore it shall be more safe to buy it out of the whole horn if it may be done, or of greater crums, and which may well describe the figure of a horn; then small fragments where you may receive less deceit. A certain Apothecary which was at *Noremberg*, in a stately mart Town amongst the *Germans*, declared the way unto me how to deface the colour of an adulterated Unicorns horn, being made by some with Ivory, either macerated or boiled with certain medicines (by Set-foil as I suppose, and other things) by which means having scraped it, I found within the true substance to be Ivory. *Antonius Brasavolus* writeth, that all men for the most part do sell a certain stone for Unicorns horn: which truly I deny not to be done, who have no certainty therein my self: notwithstanding also it may to come pass, that a very hard and solid horn, about the point of a sword especially (which part is preferred to inferior, as also in Harts horns) to which either stones or iron may yeild, such as Authors attribute to the Rhinocerot. And other Unicorns may bear the shape of a stone before it self. For if *Orpheus* concerning Harts horns rightly doubted, whether the same or stones were of greatest strength: I think it more to be doubted in the kinde of Unicorns, for the horns of Harts are not only solid (as *Aristotle* supposed) but also the horns of Unicorns, as here I have said.

The horn of an Unicorn is at this day used, although age or longinquity of time hath quite abolished it from the nature of a horn. There are some which mingle the Rhinoceros with the Unicorn, for that which is named the Rhinoceros horn, is at this day in Physical use, of which notwithstanding the Authors have declared no effectual force. Some say that the Unicorns horn doth sweat, having any poyson coming over it, which is false, it doth perhaps sometimes sweat, even as some solid, hard, and light substance, (as also stones and glass) some external vapour being about them, but this doth nothing appertain to poyson.

It is in like manner reported, that a kinde of stone called the Serpents tongue doth sweat having poyson come over it. I have heard and read in a certain book written with ones hands, that the true horn of a Unicorn is to be proved in this manner. To give to two Pigeons poyson (red Arsnick or Orpin) the one which drinketh a little of the true Unicorns horn will be healed, the other will die, I do leave this manner of trial unto rich men. For the price of that which is true, is reported at this day to be of no less value then gold. Some do sell the weight thereof for a floren, or eight pence: some for a crown, or twelve pence. But the marrow thereof is certainly of a greater price, then that which is of harder substance. Some likewise do sell a dram thereof, for two pence half penny, so great is the diversity thereof. For experience of the Unicorns horns to know whether it be right or not: put silk upon a burning coal, and upon the silk the aforefaid horn, and if so be that it be true the silk will not be a whit consumed.

The horns of Unicorns especially that which is brought from new Islands, being beaten and drunk in water, doth wonderfully help against poyson: as of late experience doth manifest unto us, a man, who having taken poyson & beginning to swell was preserved by this remedy. I my self have heard of a man worthy to be believed, that having eaten a poysoned cherry, and perceiving his belly to swell, he cured himself by the marrow of this horn being drunk in Wine, in very short space.

The same is also praised at this day for the curing of the Falling sickness, and affirmed by *Ælianus*, who called this disease cursed. The ancient Writers did attribute the force of healing to cups made of this horn, Wine being drunk out of them: but because we cannot have cups, we drink the substance of the horn, either by it self or with other medicines. I happily sometime made this Sugar of the horn, as they call it, mingling with the same Amber, Ivory dust, leaves of gold, coral, & certain other things, the horn being included in silk, and beaten in the decoction of Raisins and Cinamon, I cast them in water, the rest of the reason of healing in the mean time not being neglected. It is moreover commended of Physitians of our time against the pestilent feaver; (as *Aloisius Mundellus* writeth) against the bitings of ravenous Dogs, and the strokes or poysonsome stings of other creatures: and privately in rich mens houses against the belly or maw worms; to conclude, it is given against all poyson whatsoever, as also against many most grievous diseases. The King of the *Indians* drinking out of a cup made of an *Indian* Unicorns horn, and being asked wherefore he did it, whether it were for the love of drunkennes, made answer, that by that drink drunkennes was both expelled and resisted, and worser things cured, meaning that it clean abolished all poyson whatsoever. The horn of a Unicorn, doth heal that detestable disease in men called *S. Johns evill*, otherwise the

curfed disease. The horn of an Unicorn being beaten and boiled in Wine, hath a wonderful effect in making the teeth white or clear, the mouth being well cleaned therewith. And thus much fhall fuffice for the medicines and vertues arifing from the Unicorn.

Of the URE-OX.



This beaft is called by the *Latines*, *Urus*; by the *Germans* , *Aurox*, and *Urox*, and *Grosse vefent*; by the *Lituanians*, *Tbur*; the *Scythians*, *Bubri*; and thefe beafts were not known to the *Grecians*, (as *Pliny* writeth) of whom *Seneca* writeth in this manner; The feveral names.

*Tibi dant varie pectora Tigres,
Tibi villofi terga Bifontes,
Latisq; feri cornibus uri.*

And *Vigil* alfo maketh mention of them in his *Georgicks*, writing of the culture or tilling of Vines.

*Texenda fapes etiam & pecus omne tenendum:
Præcipue cum frons tenera, imprudens; laborum,
Cui fuper indignas hyemes, folemq; potentem,*

*Silveftres uri affidue, capreæq; fequaces
Iluant.*

Thefe wilde beafts or Ure-oxes are wilde Oxen, differing from all other kindes, already rehearfed in the ftory of Oxen, Bugles, Bifons, or any other, although fome have unskilfully taken them for Bifons, and Sir *Thomas Eliot* in his Dictionary, doth Englifh *Urus* a Bugil, but befide him no body, that I know, and for this caufe he is reprehended by other. Now although there be nothing in this beaft but ordinary, yet feeing it is a creature fo well known, we have lefs reafon to omit his fhape and ftory, left we fhould juftly be condemned of negligence and careleffnefs.

In outward proportion of the body it differeth little from the Bull, It is very thick, and his back fomewhat bunched up, and his length from the head to the tail is fhort, no ways answerable to the proportion of his ftature and fides: the horns (as fome fay) are but fhort, yet black, broad, and thick, his eyes red, a broad mouth, and a great broad head, his temples hairy, a beard upon his chin, but fhort, and the colour thereof black, his other parts, as namely in the face, fides, legs, and tail, of a reddifh colour. The feveral parts.

Thefe are in the wood *Hercynia*, in the *Pyrney* Mountains, and in *Mazovia*, near *Lituania*. They are call'd *Uri* or *Orom*, that is the Mountains, becaufe their favage wildenefs is fo great, that they feldom defcend from thofe f safeguards. They far excel Bulls, and other wilde Oxen, coming nearer to the quantity or ftature of Elephants, then to the Bull. In refemblance a man would think them to be compounded of a Mule and a Hart, for their outward refemblance fo feem. It is faid they could never be taken by men, although they were taken when they were young; Places of their abode.