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S. AUSTEN, J. FLOODES, J. ROBINSON, B. DOD, T. HARRIS, J. HINTON, and J. RIVINGTON.

M. DCC. XLIV.

1771

1055 pp.

Hymn to God, the immortal Giver of all good Things, thanking him for the manifold Gifts he had bestowed. Which things when *Alexander* had seen and heard, he went away astonished, causing all his Gifts, except the Oil, to be carried back. At the same time, *Dandamis* gave him many other Pieces of sound Advice, desiring him to remember, that the *Brachmans* were such as himself, and not such as *Calanus*, whom they esteemed the worst of Men, for having deserted their Society, to embrace the Manners of the *Greeks*.

There is great Reason to believe, that these Facts are reported but confusedly, and with many Variations, by the Authors I have cited; but as there appears to be a great Certainty of their coming originally from the *Brachmans* themselves, they deserve to be attentively considered, because they very plainly prove, that the Correspondence between *Alexander* and *Dandamis* was very famous amongst those People, and had made a great Impression upon them. As to the modern *Bramins*, it is certain, that they fall very short of their Predecessors in Learning, and have very much corrupted their religious Principles, by the Liberties they have taken; which we need not wonder at, since the same thing has happened to almost every kind of Philosophy; and, we may likewise add, every kind of Religion.

It is not evident, from any of the Accounts given us by the Antients, that the *Brachmans* had any Book or Writings, which contained the Principles of their Science: And the contrary seems probable from the Nature of their Education. The modern *Bramins*, however, tell us, that the first Being created by God, was *Brabma*, the Author of their Sect; of whom they have many Images, which have commonly four Heads, because he is said to have been the Author of a Book, containing four Chapters, or Sections; wherein are contained the Principles of the Religion and Philosophy which he taught. This Book is still extant amongst them, and is what we may call their Bible; neither is it absolutely unknown to other Eastern Nations, having been translated out of the Eastern Tongue, by one *Andaboumash* a *Giogbi*, who embraced the *Mohammedan* Religion, into *Arabic*, under the Title of *Morat al mâani*; that is, *the Mirror of Science*: But they say, that the true Sense of it cannot still be understood, without the Assistance of some learned *Bramin*.

All these, however, are Inventions far later than the Times of which we are now speaking; and, as we have hinted before, the old *Brachmans*, tho' they took their Name from the Word *Brabma*, yet they did not consider that as the Name of any particular Person, but as expressive of that Character which they affected; the natural Signification of that Word, in their old Language, being no more than a *Man enlightened*, or one filled with divine Science. As they had no Books, much less had they Images; neither is it clear, that they made Use of any fabulous Theology, in order to amuse the People; but, on the contrary, told them in plain and pathetic Terms, what they conceived fit for them to know and practise.

All the rest came in by degrees: And this is the true Reason, why it is so difficult for the modern *Bramins* to give any rational Account of that Doctrine which they preach to the People, because it is all invented, and has not the least Relation to that secret and solid Science, which the most Learned of them still retain by Tradition from their Ancestors. We may from hence easily apprehend, why the Lectures of some learned *Bramins* are necessary, to render the Book before-mentioned intelligible: The Purpose of those Lectures, no doubt, must be to explain away the best Part of that celebrated Treatise, by shewing, that whatever is delivered therein, relating to Idols, Saints, and Demigods, are, in Fact, but Parables relating to the Attributes of the true God, and his Providence; concerning which, their Ancestors discoursed clearly, plainly, and without making use of any of these Figures or Fables.

Having thus used my utmost Endeavours, to set this Subject in a clear Light, and to reduce the scattered Passages of antient Authors, relating thereto, into such a Method, as that they might contribute to illustrate each other, and leave nothing obscure, I shall proceed next to the Animals in the *Indies*, as they are described to us by antient Authors; and shall fairly shew wherein they deviated from Truth; wherein their Accounts have been mistaken by the Moderns; and in what Cases their Descriptions, tho' heretofore rejected with Contempt, have of late Years, and upon a stricter Examination, been again admitted as clearer, and more suitable to Truth, than those which had been hastily received in their stead, upon the Credit of those who were not proper Judges of what they saw.

\* The Name of this Book, in the *Indian* Language, is *Aberkend*; which is as much as to say, the Cistern of living Waters. It is composed of fifty distinct Treatises, each subdivided into ten Chapters; and in this Book their Theology, Philosophy, and Policy, are contained, but chiefly in Parables and Enigmas; so that ordinary Readers can make little or no Use of it.

### SECTION XIII.

*Of the Land-Animals in the East-Indies, as described by antient Authors, compared with modern Writers: And some Remarks upon both.*

1. A Description of the Elephant; with a particular Account of the different Methods of hunting that Animal, as described by the Antients.
2. The modern Method of hunting Elephants, described by the Embassadors from Louis XIV. to the King of Siam.
3. The great Sagacity, wonderful Docility, and remarkable Fidelity of this Creature.
4. Some other singular Properties of the Elephant, from antient Authors; with Remarks.
5. The Modesty of Elephants, and their Aversion to Indecencies in the human Species.
6. The Notions of the Indians, and other Oriental Nations, with respect to these Creatures; and more especially the white Elephant.
7. Some miscellaneous Observations as to the Size, Value, and medicinal Uses of Elephants, their Skin, Bones, Fat, &c.
8. An exact Description of the Rhinoceros, from various Authors.
9. An Account of his Size, Food, Manner of living in the Woods; and of the Uses of his Horn, Flesh, Fat, &c.
10. Some extraordinary Passages in modern Travels, relating to this Animal.
11. Of the Lion and the Lioness.
12. Of the Tyger, as described both by the Antients and Moderns; with some remarkable Instances of the Strength and Agility of these Creatures.
13. A particular Account of the Leopard and Panther; both from old Authors and new.
14. Of the Camel; its Size, Strength, Shape, and other Properties; and the Uses for which it serves in the Indies.
15. Of the Dromedary, and of its prodigious Swiftnefs.
16. An exact Description of the Giraff, or Camelopard; and sufficient Proofs, that there is such an Animal.
17. Of the wild Ass, reputed the most beautiful Creature in the World.
18. Of the Manticore, and other Beasts mentioned by the Antients, and unknown to us from their Descriptions.
19. An Account of Apes, Monkeys, &c. with some Conjectures as to the Mistakes of the Antients, about wild Men, Satyrs, &c.
20. Of the Musk-Cat, and the various Qualities of that Animal.
21. Of the Dragons in the Indies; the strange Reports of the Antients concerning them, how far confirmed, how far exploded by the Discoveries of the Moderns.
22. Of the Gryphon of the Antients, and the Fables related concerning

are no more than the Signs or Shadows of them; which is just as reasonable, as if, upon reading *Aesop's* Fables in Greek, which, by the way, is only a Translation of the old *Persian* Writer *Lokman*, we should reproach the *Greeks* with their Folly, in believing that Birds could argue, or Beasts hold a Conversation. It was, in all Ages, and is to this Day, the Custom of the oriental Nations, to wrap up all their Wisdom, either in short-Sentences or Proverbs, or in Allegories and Parables; which if, for want of sufficient Information, we cannot perfectly understand, it does not follow, either that these People believe these Stories literally, or that they may not couch under them Truths of very great Importance.

It must at the same time be confessed, that the Monarchs of the *Indies* sometimes carry their Passion for supporting and giving Credit to these Sort of Fables, to a very great Height; of which we have an Instance, in regard to the Animal now under our Consideration; an Elephant, perfectly white, is in itself a great Curiosity, and therefore worthy of being preserved, with peculiar Care, in the Stables of Kings; but this Point is carried much farther; and, as the Reader will see, in some Voyages that follow, very long and bloody Wars have happened in this Quarter of the World on account of the white Elephant, the Possession of which is esteemed of so great Consequence, that it finds Place amongst, or, otherwise, comes at the End of a Prince's Titles. In order to account for this, we are told, by such as have inquired very diligently into the Matter, that the high Esteem the *Indians* have for a white Elephant, is grounded on a Fable related of *Foe*, their principal Idol, who is the same with *Chaca*, *Saca*, or *Xaca*, as he is called by the *Japponese*, and about whom the *Bonzes* tell a thousand impertinent Stories. They say, that he was born eight hundred times, in different Species, before he was born of a Woman; and that, when he was born of her, he issued through his Mother's Sides, through which he gnawed with his Teeth. The Truth is, *Xaca* was a Sophister, who persuaded People of any thing he pleased; his Mother, being big of him, dreamt, that a white Elephant issued through her Mouth: Hence it is, that white Elephants are held in Veneration in *India*, *China*, *Tonquin*, *Siam*, and *Pegu*, where they are served in Gold-plate; and Noblemen, of great Distinction, visit them in great Crouds, and pay to them the same Honour as to Kings. Yet a Man would be exceedingly mistaken, who should from hence conceive, that these Stories are really believed by Kings; the contrary of which is so true, that the *Bonzes* themselves make no Difficulty of acknowledging, to any intelligent Person, that talks to them on the Subject, that all these are Fables, invented at Pleasure, serve only to amuse the common People, and keep them from prying into what their Betters do not think it fit for them to understand.

7. It is now time to leave the Elephant; with respect to which, however, it would be very easy to assemble twice as many curious Relations: But, before we quit it, it will not be amiss to give the Reader a few Particulars about this wonderful Creature, which may be depended upon, and serve, in many respects, to settle his Opinion with regard to the Facts before related. The largest and finest Elephants in the World are those of the Island of *Ceylon*; next to them, those of the Continent of *India*; and, lastly, the Elephant of *Africa*. The Moors, who deal in these Creatures, throughout all the *Indies*, have a fixed Price for them, if found and strong. They measure from the Nail on one of his fore Feet, to the Top of his Shoulder; and, for every Cubit he is high, they give a thousand Pardoes, which is, in our Money, about 100*l*. An Elephant of the largest Size, is nine Cubits, or thirteen Feet and an half high; so that the largest Elephant is worth about 900*l*. unless he be of the *Ceylon* Breed, for then he will fetch four times that Sum.

The Female Elephant goes sixteen or eighteen Months with her Young; which, when brought forth, is as big as

a Calf: They are fifty or sixty Years old before they come to their full Strength, or are fit to have Towers upon their Backs, or Coaches, such as are used in *Cochin-China*, where Elephants carry in such Machines twelve Persons, besides him who rules the Elephant, and sits before upon the Shoulders, and a Boy, who belongs to him, and sits upon the Elephant's hinder Parts, and who, if the Reader pleases, may be called the Coachman, and Postilion. As to the Age of these Creatures, nothing can be said with Certainty. If we could depend upon what we are told by *Philostratus*, in his Life of *Apollonius Traicus*, we should believe, that this great Traveller saw the very Elephant upon which *Porus* rode in the Battle he fought against *Alexander* the Great, with two Hoops of Gold on his Teeth, signifying, that *Alexander*, in Esteem of his Fidelity, had consecrated him to the Sun. At this rate, that Elephant must have been above four hundred Years of Age. That they live till between two and three hundred Years, is not only affirmed by the best Authors of Antiquity, but also by such as are best acquainted with them in the *Indies*; and that they are in full Vigour as much above a hundred, is very certainly known.

They feed, when wild, upon Grass, or on the green Boughs of Trees; when they cannot get these, they will eat Roots; if they can get into Corn-fields, they commit terrible Ravages: When tame they will eat almost any thing, but are particularly fond of Sugar-canes, or whatever else is sweet; they will likewise drink Wine or Ale; and it is observed, that, when they drink Water, they first stir, and make it thick, with their Feet: The Reason generally assigned for this is, that they hate to see their own Figure in the Water, which is a mere Fancy; and the true Cause, that the Gravel and small Stones which they swallow by this Means, may help to digest their Food; which is likewise practised by *Becke*, Ducks, and other Water-fowl, but is the more necessary to the Elephant, because this Creature is very much troubled with Indigestion, and the Colic.

The famous Sir *Thomas Brown* censures the Antients, for supposing that the Elephant slept standing; and yet the Fact is really so; and, which is more extraordinary, they shake their Heads continually while they sleep. Sir *Thomas*, however, thus far right, that this does not proceed from their being unable to lie down, because in Places where they are wild, the Print of them is frequently seen upon the Grass. In all Parts of *India*, but in *China* especially, they make use of almost every Part of this Animal in Medicine. The Broth, made of its Flesh, is excellent for a Looseness; and the Flesh burned, becomes a Specific for the Flux of Urine. The Gall is very good for the Eyes; and the Humour of the Elephant's Eye, mixed with Breast-milk, is also held a most excellent Ophthalmic. They likewise use the Gall to take away an offensive Breath. A Powder, made of the Ashes of the Skin, burnt, and mixed with Oil, is an excellent Balsam for green Wounds; and the Bone, at the Pit of the Stomach, powdered, is a noble Stomachic. I shall speak, in another Place, of the Use and Value of the Elephants Teeth; but it may not be amiss to observe here, that, in the *Indies*, they reckon three Sorts of Ivory; the best, that which is taken out of the Mouth of the Beast, immediately after it is killed; the second Sort, when the Teeth are taken out of the Head of an Elephant that has died a natural Death; and the third or worst Sort, what is found in the Woods, where the Elephants have shed or lost their Teeth. The Pace of an Elephant is equal in Speed to that of a Horse on full Trot, and they will travel at this Rate some Hours. The most cautious of our modern Travellers justify to the full what *Pliny* says of this Creature, and what *Cicero* had said before him, that no Animal seems to approach, by its Actions, so near to the Reason of Man, as this.

8. The Rhinoceros, next to the Elephant, has been always esteemed the most extraordinary Animal in the *Indies*, both with respect to Size, and to Shape. This Creature is com-

<sup>a</sup> Journal des Savants for July, 1689, p. 495.

<sup>b</sup> *Ibid.*

<sup>c</sup> *Voyage de Borrel*, cap. 4. <sup>d</sup> *Beati, clementi, prudentis, memoriam valenti*. Nat. Hist. lib. viii. cap. 5.

cap. 35.

<sup>e</sup> *Passerin. Biblioth. select. Tom. i. lib. x. cap. 2.*

<sup>f</sup> *Nir. de*

<sup>g</sup> *Philostrat. lib. iii. cap. 21.*

<sup>h</sup> *Animalium omnium maximum.*

<sup>i</sup> *Elephantus belluorum nullis prudentior.* *Deorum Natura*, lib. i.

mon in the Isle of *Java*, as also in the Kingdoms of *Bengala* and *Patala*. There is scarce any Creature more frequently mentioned by ancient Writers, than this; and yet there are very few that have been so imperfectly described. I shall pass by the Sentiments of some learned Men, who conceive this to be the Unicorn of the Scriptures<sup>a</sup>: I say, I shall pass them by, because I do not see how the Question can ever be decided; only thus much seems to be certain, that the Unicorn is there mentioned for his Strength, and for his Strength's lying in his Horn, which is exactly true of the Rhinoceros. *Pliny*<sup>b</sup>, who is so fond of Wonders, and so copious in his Recital of most of them, is very short in his Description of this Animal, not having vouchsafed us as many Lines upon the Subject, as he has written Chapters upon the Elephant. All he tells us of it, amounts to this, that *Pompey*, in his Shews, exhibited, among other strange Beasts, a Rhinoceros, with one Horn, and no more, and that in his Snout. This, continues he, is by Nature a dreadful Enemy to the Elephant; and, by rubbing his Horn against hard Stones, makes it so very sharp, that he is able to pierce with it the Belly of that Creature; at which *Parr* he aims, because it is tenderer than the rest. In point of Description, he tells us, that he is full as long as the Elephant, but that his Legs are shorter, and his Skin of the Colour of Box. *Ælian*, who insists so largely upon other Animals, that are very common, did not think it necessary to describe the Rhinoceros, because all the World had seen it at *Rome*, in the Shews given by the Emperors, for the Amusement of the People. *Strabo* is as 'short in his Description as *Pliny*; though he tells us, that he had seen this Creature at *Alexandria*, and cites *Artemidorus* on the same Subject. *Dion Cassius* contents himself with observing, that this Animal had never been seen at *Rome* before the Triumph of *Augustus*<sup>c</sup>, in which he contradicts *Pliny*.

It would be to no purpose to collect a greater Number of Citations, unless we could meet with some that were larger and fuller in the Description of this Animal; and, therefore, it is necessary, in order to give the Reader a tolerable Idea of it, to have recourse to the Moderns. *Bontius*<sup>d</sup> has described it in his excellent Work, and so has *Father Le Comte*<sup>e</sup>; and, as they agree perfectly well, I shall only relate what we are told by the latter. The Rhinoceros, says he, is one of the most extraordinary Animals in the World: He seems to me to resemble, in many Respects, the wild Boar, except, that he is much bigger, has shorter Legs, and a heavier Body. His Skin is intirely covered with large and thick Scales of a dark Colour, and excessively hard. They are divided into little Squares or Burtons, which arise somewhat above the Skin, in a manner not much unlike those of the Crocodile. It is by this means that its Legs seem to be inclosed in a kind of Boots, and its Head wrapped up behind, in a sort of Hood, or Capuchin; for which Reason, the *Portuguese* call this Creature the Monk of the *Indies*. Its Head is very large, but its Mouth is not very big; its Snout long, and armed with a large Horn, which renders it extremely terrible even to Tygers, Bullaloes, and Elephants. But what seems to be the most wonderful in this Animal, is its Tongue, which Nature has covered with a Membrane so tough and strong, that, in Effect, it differs nothing from a File, so that he tears his Prey to pieces barely by licking it. As we see some Animals that delight in feeding on Thistles, the little Points of which, by pricking the Extremities of the Nerves in their Tongues, afford them an agreeable Sensation, so the Rhinoceros feeds with greatest Pleasure on the Branches of such Trees as are thick-set with the toughest and strongest Thorns. I have myself often given this Creature Twigs of such Trees as were thick-set with Briers that were exceedingly sharp and strong; and have been amazed to see how greedily, and with what Address, he chewed and fed upon them, without being at all incommoded by their Points. It is true, that sometimes his Mouth is a little bloody, but that serves only to render the Taste of his Food more agreeable; and

has apparently no other Effect on his Tongue, or Taste, than Salt and Pepper on ours. Some other Authors add to this Description, that he has under his fore Legs a kind of very ugly loose Skin, that hangs down over his Belly, of a Texture not unlike that of the Wings of a Bat; which, all together, must render this Creature equally singular and disagreeable.

The ingenious Mr. *Kolben*<sup>f</sup>, in his excellent Account of the Cape of *Good Hope*, has given us a still more accurate Description of the Rhinoceros; and, indeed, by comparing it with all that I have met with on this Subject, I am thoroughly satisfied, that it is more clear, more distinct, and more agreeable to Truth, because the Author seems to have had more Attention, and less Quickness of Fancy, than other Writers. Its Skin, says he, is without Hair, or other Covering; but is of itself so hick and hard, that even the most sharp pointed Knife will hardly pierce it. Painters generally represent this Creature with Scales, but it has really nothing of that kind. Its Skin indeed is so full of Scratches and Scabs, that, at a Distance, they may be very well taken for Scales, especially as they frequently run over and across each other. His Nose, or Snout, is not unlike that of an Hog; on the End of which, he has an Horn of a dark-brown Colour, which, without doubt, by the continual Use he makes of it, is bent back towards his Head, so that it in some measure resembles a Ploughshare. This Horn is of very different Sizes, according to the Age of the Animal; but, in Length, never exceeds two Feet. It has another Horn a little above the large one, towards the Front of its Head, which is of a yellow Colour, but small in a young Rhinoceros, and in an old one, does not exceed six Inches at the most. In its Figure, it resembles a Bowl cut in half; the Cavity is turned towards the Head: This lesser Horn hinders the larger one from doing all the Mischief that it otherwise might: Its Ears are less, and its Limbs shorter than those of the Elephant: Its Eyes are exceedingly small, and it only sees strait forward; which is the Reason, that when it runs or pursues its Prey, it is always in a strait Line, forcing, tearing, and throwing up, whatever it meets with in its Passage, so that neither Bush, Tree, Thicket, or large Stones, ever oblige it to quit its Path. With the Horn upon his Nose, he tears up Trees by the Roots, throws Stones that lie in his Way over his Head, to a great Distance, and with a prodigious Noise. When he meets with nothing to obstruct him, and is in a Rage, he will make great Ruts in the Ground, and throw, from time to time, large Quantities of Earth over his Head. His Grunt is very much like that of an Hog, and not very loud, if he is not angry; but, if he is in Pursuit of his Prey, he makes such a terrible Noise, as may be heard at a great Distance; and, as he is very dreadful to all Kinds of Beasts, they fly at the Sound of it in the utmost Terror.

9. The principal Food of the Rhinoceros, are Bushes, Shrubs, Boughs of Trees, and other things of the same Nature: For tho' this Creature be a Beast of Prey, and one of the most terrible in this Part of the World, yet it is both able to subsist, and does subsist, for a great while together, without feeding on Flesh<sup>g</sup>. What the Antients report, of the Rhinoceros having a natural Antipathy to the Elephant, is strictly true; and they never meet in the Woods, but it is fatal to the latter, if it does not see the Rhinoceros time enough to make its Escape; for the Elephant places all its Safety in Flight; and, if once attacked, is scarce able to make any Defence through Fear<sup>h</sup>. It is very seldom that the Rhinoceros attacks a Man, and hardly ever, unless he happens to be dressed in Red; a Colour to which he has a mortal Aversion. When he comes up with the Man whom he pursues, he lifts him by the 'Twist on his Horn, and throws him directly over his Head with such Force, that he never fails of finding him dead when he comes to devour him, which he does by licking all the Flesh from the Bones, with his Tongue, in the same manner that he destroys other Animals. But, however furious, and however swift, this terrible Creature may be, yet it is

<sup>a</sup> Numbers xxiii. 22. God brought them out of Egypt: He hath, as it were, the Strength of an Unicorn.

<sup>b</sup> Lib. xvi. p. 774.

<sup>c</sup> Lib. ii. p. 460.

<sup>d</sup> *Aldicam. Indor.* lib. xvi.

<sup>e</sup> *Mémoires de la Chine.*

<sup>f</sup> Lib. viii. cap. 20.

<sup>g</sup> Description du

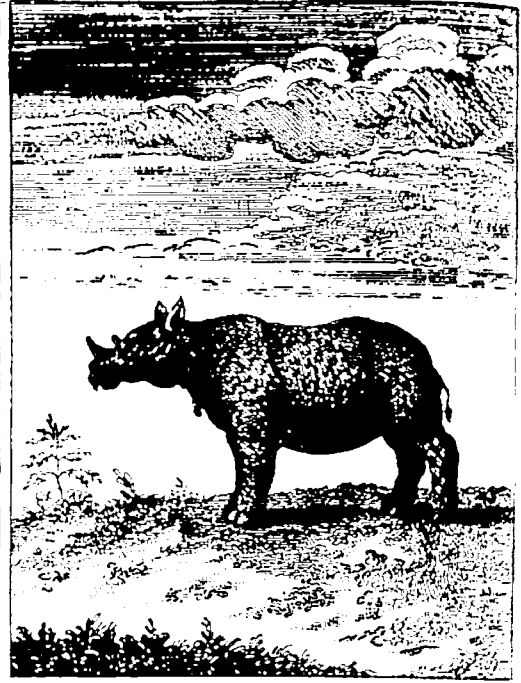
*Caj de la bonne Esperance*, p. iii. c. 2.

<sup>h</sup> *Johnson. Theat. Animal.* Tom. ii. p. 66.

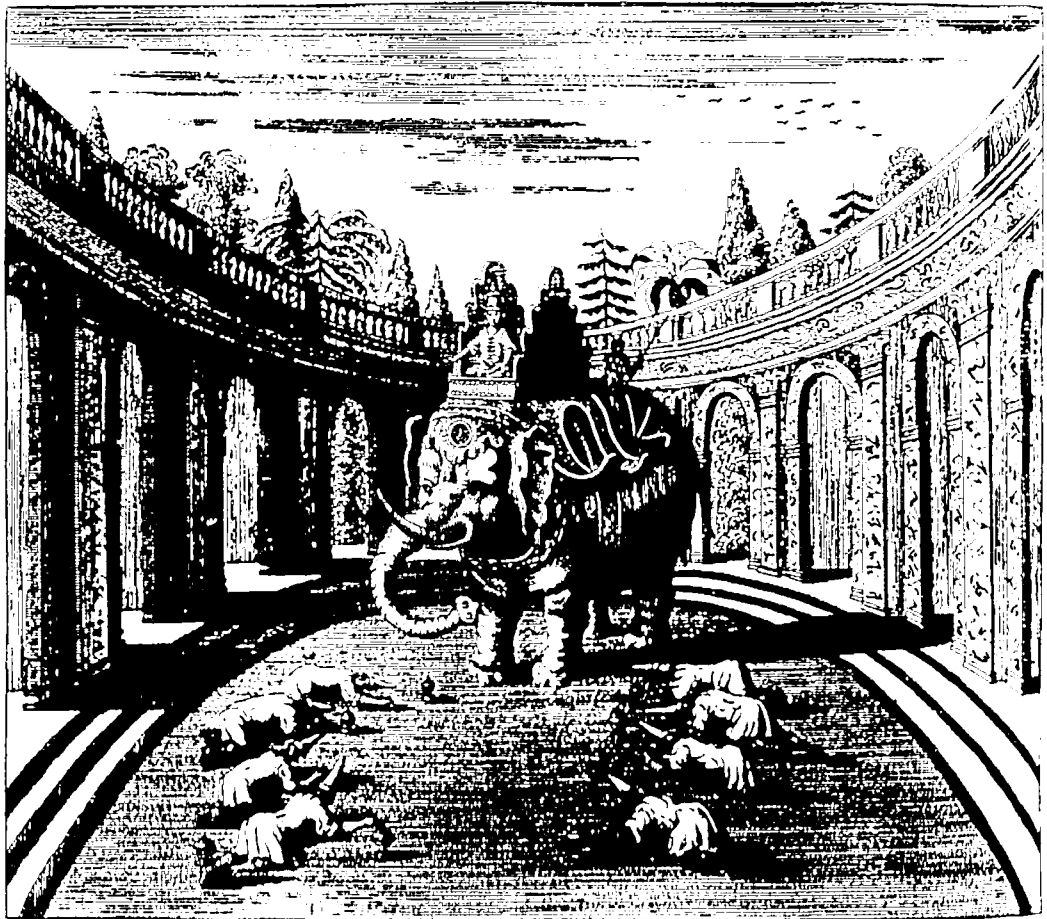
<sup>i</sup> *Mémoires, Voyage aux Indes*, p. 3. 6.



*The Rhinoceros as described by the Ancients*



*The Rhinoceros drawn from the life*



*An Indian Monarch giving Audience from his Elephant*

far from being difficult to avoid it, provided a Man has a tolerable Presence of Mind; for the Rhinoceros seeing only straight forward, and turning being very troublesome, striking twice or thrice out of the Road, is sufficient to escape all Danger: For this Creature very rarely turns back, or changes his Path, but destroys, without Mercy, whatever he finds in it.

The general Name of this Creature, in the *Indies*, is *Abada*; and in *Persian*, it is called *Kerkeden*, much esteemed for the Virtues of its Horn: And therefore, notwithstanding the Danger of the Exercise, industriously hunted by the Natives of the Country, who, when they are so lucky as to kill it, suffer nothing to be lost, but apply every Part of it to some Use or other. The Flesh is said to be hard and stringy, but, in other respects, wholesome and well-tasted; so that the *Europeans* eat it readily, and think it no contemptible Venison.

The Horn is extremely precious, and sells at a great Rate, from the Property it is supposed to have, of discovering Poison: The Fact is universally believed in the *Indies*, and a Man would be as much laughed at there for doubting it, as he would be here for believing it: Yet some Writers of unquestionable Credit, have asserted the Truth of this from their own Knowledge, particularly Mr. *Kolben*, who assures us, that, at the Cape of *Good Hope*, they make Cups of this Horn, which are finely adorned with Gold or Silver; and that, upon pouring Wine into them; a great Ebullition follows; but, if there be any Poison mixed with the Wine, the Cup infallibly breaks, as it also does, if the Poison be put in unmixed. The Experiment, we are told, has been made so frequently, and with such constant Success, that Thousands of Persons settled at the Cape of *Good Hope*, might be produced, as Witnesses to the Truth of it.

For my own Part, I must confess, that I think it almost as difficult to believe, that Mr. *Kolben* himself, or any other Writer of Reputation, should endeavour to impose upon Mankind by such a Report, if there was no Truth in it, as to believe the Fact. I therefore incline to think, that the Relation is only delivered in too general Terms; and that, instead of asserting, that this Horn breaks, on the pouring into a Cup made of it any kind of Poison, an Inquiry ought to be made, what sort of Poison really breaks it? For I very much suspect, that if we knew what kind of Poison it is, we should be able to account for it from natural Causes: And I am the rather led to this Opinion, from what the same Author tells us, of the bubbling or boiling of Wine, when poured into the same Cup.

10. The *Indians* fancy, that, in splitting the Horn, they discern, on each Side, the Figure of a Man, marked out by little white Spots; as also Birds of several Kinds, as we see in *Egyptian* Pebbles: But, without doubt, this is the Effect of a very strong Fancy, with regard to both. It is, however, highly probable, that, as it serves to raise the Price of this Commodity, it also serves to support its Credit; for the more Wonders are reported of any thing, the more readily the common People believe them. In the Island of *Java*, where there are many of these Creatures, they are most valued, and the Virtues of their Horns in the highest Esteem; so that when they are sent to be turned, they always order a Person to stand by, to collect the Shavings, that no Part may be lost: For of this sort of Ivory, they give a certain Quantity, boiled in Water, or in Broth, for Convulsions, Fainting-fits, and other Diseases that proceed from Disorders in the Nerves. The Blood likewise, of this Animal, is held to be extremely medicinal: And therefore, when it can be got fresh, they set it in a Cup made of the Rhinoceros's Horn, in the Sun, till it grows hard; and then they preserve it in a Bottle close-stopped, for the following Uses: They conceive it to be a Specific for all Obstructions, and, at the same, admirable for healing and consolidating broken Vessels; but, above all, it is held an infallible Cure for the Spitting of Blood. The manner of taking it is, by mixing a few Grains of the Blood, in a Dish of Tea or Coffee.

It is most certain, that, on the first coming of the *Eur-*

*opeans* into these Countries, they found the People universally persuaded of the Efficacy of these Drugs: And we are told by the famous *John Hugo Linfbaten*, one of the most candid Writers on this Subject, that in *Benjal* the Rhinoceros Horn was sold at a very high Price. He tells us likewise some other Circumstances, that deserve to be mentioned: 'These Horns, says he, are much valued throughout all *India*, as effectual Remedies against Venom and Poison; for which, likewise, the Teeth, Claws, Flesh, Skin, Blood, Urine, and Dung, of this Animal, are likewise much valued: And that this is not an idle Notion, but an Opinion founded in Truth, I can, from my own Experience, attest. There is, however, one thing, which is to be remembered, that all these Horns are not of equal Value and Price, because all of them are not of equal Goodness; for some will sell for 200 or 300 Pardoes, while others of the same Size and Colour will not fetch above three or four Pardoes. The Reason which the Natives assign for this Difference, is their feeding in different Places; for they believe, that the Virtue of the Horn is derived from the Herbs by which the Creature is nourished; and therefore, they have almost an equal Esteem for the Horns of the wild Goats that feed in the same Places.'

I shall conclude this Account with the Relation of *Father Borri*, in his Account of *Cochin-China*, as to the Hunting of the *Abada*, which, however, he describes as covered over with Scales; tho' this might, perhaps, arise, from his seeing him only at a Distance. His Account is curious; and therefore I shall give it in the Author's own Words, the rather because it not only confirms many things before related, but furnishes us also with some Particulars that are new. 'When I was at *Nuocmon*, a City in the Province of *Pulucambi*, says he, the Governor went out to hunt a Rhinoceros, that was in a Wood near our Dwelling-place: He had with him above an hundred Men, some on Foot, and some on Horseback; and eight or ten Elephants. The Rhinoceros came out of the Wood; and, seeing so many Enemies, was so far from giving any Tokens of Fear, that it furiously encountered them all, who opened, and making a Line, let the Rhinoceros run through, till it came to the Rear, where the Governor was mounted on his Elephant, waiting to kill it. The Elephant endeavoured to lay hold with his Trunk, but could not, by reason of the Rhinoceros's Swiftness: And leaping, to wound the Elephant with its Horn, the Governor knowing it could receive no Hurt, by reason of the Scales, unless they struck it on the Side, waited, till leaping it laid open the naked Place; and, casting a Dart, dexterously struck it thro', from Side to Side; with great Applause, and Satisfaction of all the Multitude of Spectators, who, without any more to do, laid it upon a great Pile of Wood, and, setting Fire to it; leapt and danced about, while the Scales were burning, and Flesh roasting; cutting Pieces as it roasted, and eating them. Of the Entrails, that is, the Heart, Liver, and Brain, they made a more dainty Dish, and gave it to the Governor, who was upon a Rising-ground, diverting himself with their Merriment. As I was present at the taking of this Creature, I obtained from the Governor the Hoofs; which I esteemed not inferior to his Horn: And this is thought as effectual in expelling Poison, as that of the Unicorn.' This seems to countenance my Sentiment, that these Horns, as *Aleasis*, may serve as Remedies for a certain kind of Poisons.

11. The Lion, of which so many extraordinary Stories are told us by the Antients, is also a Native of the *Indies*, and more common there than in any other Part of the World, except *Libya*. The Lion of the true Kind, of full Size, and with a flowing Mane of yellow Hair, is by all Authors acknowledged to be, at once, the most majestic, and the most dreadful Sight, that is furnished by the Animal Creation. The Lioness has no Mane; her Paws are shorter and wider; and she has more Piecefulness, and less Dignity in her Countenance, than the Lion.

<sup>1</sup> Description du Cap de Bonne Esperance, Vol. III. p. 16.

<sup>2</sup> Idem. Ibid. p. 17.

<sup>3</sup> Hist. Nat. Liban. Orient. p. 559.

<sup>4</sup> Pline

Indes, p. 101.

<sup>5</sup> Hist. Nat. Journal. Lib. VI. c. 31. *Æliu. lib. xvii. c. 25.*

they have no Store of Palms, they have only a few about some private Houses.

Their Drink is a kind of Wine made of Rice; they have no other Wine in the Country, nor is there any brought to them: They know not what it is, nor do they drink of it. They have Vinegar also, and a kind of Confit like what the *Arabs* call *Natef*, and some others.

They are not very nice in point of Cleanliness, and wash not with Water when they ease Nature, but only wipe themselves with Paper; they eat of dead Animals, and practise many other Things like the *Magians*; and in truth, the Religion of the one and the other is much the same. The *Chinese* Women appear uncovered, and adorn their Heads with small Ivory Combs, of which they wear sometimes a Score together; the Men are covered with Caps of a particular Make. The Law they observe with regard to Thieves is to put them to Death as soon as they are caught.

Our Author seems here to interrupt his Narration, and to take occasion from what he has before reported (and which, in the main, is confirmed by later Writers) to compare the Customs of the *Indians* and *Chinese*, intermixing his Discourse also with other Matters.

13. The *Indians* and *Chinese* agree, that there are four great or principal Kings in the World; they all allow the King of the *Arabs* to be the first, and to be, beyond Dispute, the most Powerful of Kings, the most wealthy and the most excellent every way; because he is the Prince and Head of a great Religion, and because no other surpasses him.

The Emperor of *China* reckons himself next after the King of the *Arabs*, and after him the King of the *Greeks*, and lastly the *Balbara*, King of *Moharni al Adon*, or of that who have their Ears bored<sup>p</sup>.

This *Balbara* is the most illustrious Prince in all the *Indies*; and all the other Kings there, though each is Master and independent in his Kingdom, acknowledge thus his Pre-eminence. When he sends Embassadors to them they receive them with extraordinary honours, because of the Respect they bear him. This King makes magnificent Presents after the Manner of the *Arabs*, and has Horses and Elephants in great Numbers, and great Treasures in Money. He has of those Pieces of Silver called *Thartarian Drans*, which weigh half a Dram more than the *Arabian Dram*. They are coined with the Die of the Prince, and bear the Year of his Reign from the last of the Reign of his Predecessor.

They compute not their Years from the Æra of *Mohammed*, as the *Arabs* do, but only by the Years of their Kings. Most of these Princes live a long Time, and many of them have reigned above fifty Years, and those of the Country believe, that the Length of their Lives and of their Reigns is granted them in Recompence for their Kindness to the *Arabs*. In truth, there are no Princes more heartily affectionate to the *Arabs*, and their Subjects profess the same Friendship for us.

*Balbara*<sup>q</sup> is not a proper Name, but an Appellative common to all these Kings, as was *Cafroes* and some others. The Country under the Dominion of this Prince begins on the Coast of the Province called *Kankam*, and reaches by Land to the Confines of *China*. He is surrounded by the Dominions of many Kings, who are at War with him, and yet he never marches against them.

14. One of those Kings is the King of *Harez*, who has very numerous Forces, and is stronger in Horse than all other Princes of the *Indies*, but is an Enemy to the *Arabs*; though he at the same Time, confesses their King to be the greatest of Kings, nor is there a Prince in the *Indies*, who has a greater Aversion to the *Mohammedan*

Faith. His Dominions are on a Promontory, where are much Riches, many Camels and other Cattle. The Inhabitants here traffick for Silver, which they watch for, and they say there are Mines of the same on that Continent. There is no Talk of Robbers in this Country any more than in the rest of the *Indies*.

On one Side of this Kingdom lies that of *Tafek*, which is not of very great Extent. This King has the finest white Women in all the *Indies*; but he is awed by the Kings about him, his Army being but small. He has a great Affection for the *Arabs*, as well as the *Balbara*.

These Kingdoms border upon the Lands of a King called *Rami*, who is at War with the King of *Harez*, and with the *Balbara* also. This Prince is not much considered either for his Birth, or the Antiquity of his Kingdom; but his Forces are more numerous than those of the *Balbara*, and even than those of the King of *Harez* and *Tafek*. They say, that when he takes the Field, he appears at the Head of fifty thousand Elephants, and that he commonly marches in the Winter Season; because the Elephants, not being able to bear Heat, he can move at no other Time. They add likewise, that in his Army, there are commonly from ten to fifteen thousand Horses. In this same Country they make Cotton Garments in such extraordinary Perfection, that no where else are the like to be seen: These Garments are for the most Part round, and wove to that Degree of Fineness, that they may be drawn through a Ring of a moderate Size. Shells are current in this Country, and serve for small Money, notwithstanding that they have Gold and Silver, Wood Axes, and Sable-skins, of which they make the Furniture for Saddles and Mountings.

In this same Country is the famous *Kerkandam*<sup>r</sup>, that is, the (*Rhinoceros*, or) Unicorn, who has but one Horn upon his Forehead, and thereon a round Spot, with the Representation of a Man. The whole Horn is black, except the Spot in the Middle, which is white. The Unicorn is much smaller than the Elephant; from the Neck downwards he pretty much resembles the Buffaloe, his Strength is very extraordinary, for he excels therein all other Creatures, his Hoof is not cloven, and from his Foot to his Shoulder is all of a Piece. The Elephant flies from the Unicorn, whose Lowing is like that of an Ox, with something of the Cry of the Cattel; his Flesh is not forbidden, and we have eaten of it; there are great Numbers of this Creature in the Fens of this Kingdom, as also in all the other Provinces of the *Indies*; but the Horns of these are most esteemed; and upon them are generally seen the Figures of Men, Peacocks, Fishes, and other Resemblances. The *Chinese* adorn their Girdles with these sorts of Figures, so that some of their Girdles are worth two or three thousand Pieces of Gold in *China*, and sometimes more, the Price augmenting with the Beauty of the Figure: All the things we have here enumerated are to be purchased in the Kingdom of *Rami* for Shells, which are the current Money of the Country.

After this Kingdom there is another, which is an inland State distant from the Coast, and called *Kasibbin*; the Inhabitants are white, and bore their Ears; they have Camels, and their Country is for the most part desert, and full of Mountains; farther upon the Coast there is a small Kingdom called *Hitrang*, which is very poor; but it has a Bay, where the Sea throws up great Quantities of Ambergreete; they have also Elephants Teeth, and Pepper; but the Inhabitants eat it green, because of the Smallness of the Quantity they gather. Beyond these Kingdoms here mentioned, there are others of Number unknown, and among the rest that of *Mujet*; the Inhabitants are white, and dress after the *Chinese* Mode; their Country is full of Mountains, with white Tops, and of very great Extent; here are very great

<sup>p</sup> It is very highly probable, that this *Balbara*, or Monarch of the Nation which have their Ears bored, which is plainly the *Indians*, was no other than the *Samosir*, or Emperor of *Calicut*, who, according to the Reports of the most ancient *Portuguese* Historians, was acknowledged as a kind of Emperor in the *Indies*, six hundred Years before they discovered the Passage to them by the Cape of Good Hope.

<sup>q</sup> This is another good Reason, why the Monarch here mentioned should be taken for the Emperor of *Calicut*, since he likewise was not called by his proper Name, but by such an Appellative as this; and if we could obtain an Etymology of these Words, that could be depended upon, 'tis very likely that *Balbara* and *Samosir* would be found to mean the same Thing.

<sup>r</sup> We have already given so large an Account of the *Rhinoceros*, that we shall not trouble the Reader with any thing on that Subject here, but content ourselves with observing, that it is evident, this Writer makes the Unicorn and the *Rhinoceros* the same Creature, agreeable to what we have advanced else where.