

THE
SUPPLEMENT
TO
ANTIQUITY
EXPLAINED,

And REPRESENTED in
SCULPTURES.

BY THE
Learned Father *MONTFAUCON.*

Translated into *English* by
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In FIVE VOLUMES.

VOLUME *the* FIRST.

L O N D O N:

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some little Ornaments like the Flower-de-luce. Probably the Statue was made for a Tomb.

IV. The next Roman Statue² is said to be an *Agrippina*. I cannot tell whether our Antiquaries will allow it to be either of the *Agrippina's*, but I believe they will agree it is not *Agrippina* the Mother, the Wife of *Germanicus*; and therefore if any, it must be *Agrippina* the Daughter, *Nero's* Mother. She seems sad, and very thoughtful. Doth she reflect on the Wildness of her Son *Nero*, who afterwards put her to death? Whatever is intended, the Statue deserved to be copied by so skilful a Hand.

V. M. *Le Brun* designed also at Rome the following Statue³ of *Jufina* the Mother, the Wife of *Antoninus Pius*. Her Head-dress is the same we see on Medals. Her Tunick is so short that it scarcely reaches down to the middle of her Legs. Over her Tunick she hath a kind of Robe which she holds up in her right Hand, and holds a Scroll in her left.

VI. The next Image⁴ at *Versailles* is thought to be *Berenice*, however I dare not affirm it such. The Reader will observe her Head-dress and Habit in the Print. She holds in her right Hand a Scroll lifted up: Several Gentlemen have taken this Attitude for a Mark of Magistrature. I am not certain of this tho': But we frequently see a Scroll pictured in the Hands of Gods and Goddesses, and great Personages, Men or Women. The learned Antiquarian M. *Iselin* at *Bale*, thinks those we see in the Hands of Emperors and Magistrates, and other Citizens of Rome, are the *Agenda*, or *Breifs* of the Business of the Day; which it was very necessary Persons of a Publick Character should have, in a City where so much Business was transacted. The Original of this Figure is not at *Versailles*, but a Statue only made after the Antique. The next⁵, the Original Antique of which is at *Versailles*, is remarkable for the Head-dress. She hath a short Staff in one Hand and hath Leaves and Flowers in her other. Perhaps some Persons may take this for a *Flora*, and probably it is one.

VII. Another⁶, which is thought to be a Queen of *Egypt*, hath not the least Mark that it is one: It is done by a good Hand. The Head-dress made of the Hair only, is handsome. She hath a short Garment over her Tunick, which reaches down to the Ground. The next Matron⁷ with a Child in her Arms, is also at *Versailles*. It is an Original Antique, but hath nothing singular, to need an Explanation.

CHAP. IX.

I. A Virgin soothing an Unicorn. II. Whether there really be any such Animal. III. A Monument of *Jucunda*. IV. Several Gauls. V. Some Statues published by *Boissard*.

I. THE next⁸ is an Image taken from a curious Gem of *Abbe Fauvel*. A young Virgin with her Breast naked, sitting by a Tree, embracing an Unicorn. *Isidorus* of *Seville* gives us the following Account of this Creature, whether true or fabulous, which he says he took from Naturalists. Thus he speaks: "The *Rinoceros*, called so in Greek, and means "in Latin a Creature with a Horn on his Nose: The *Monoceros* in Greek; in Latin, *Unicornus*, Unicorn, is also called so because he hath but one
" Horn

“Horn in the middle of its Forehead, four Foot long. This Horn is so sharp and strong, that he can pierce or overturn any thing with it. For this Creature fights with the Elephant; runs him into the Belly with his Horn, and overthrows him. He is so fierce, that no Huntsman can take him; but as we are assured by Naturalists who have wrote of the Nature of Animals, they cause a young Virgin to go towards him with her Breast bare, and the Unicorn immediately losing all his Fierceness, lays his Head on her Breast, falls a-sleep as it were, and so is easily taken.” (*Isidor. Hisp. Orig. lib. 12. c. 2.*) I know others have explained the first Words here differently; and think, *Idem & Monoceros id est Unicornis eo quod unum Cornu in media fronte habeat pedum quatuor*; means, that the *Monoceros*, or Unicorn, which hath in the middle of his Forehead a Horn four Foot long, is the same as the *Rhinoceros*. This at first Sight seems to be the Meaning of *Isidorus*: But upon a closer Examination, we shall find he speaks of two different Beasts: One of which hath a Horn on his Nose, the other a Horn in the middle of his Forehead. Thus when he says, *Idem & Rhinoceros*, &c. he means, like as he is called so, because he hath a Horn on his Nose: The *Monoceros* is also called such, because he hath a Horn in the middle of his Forehead. Thus several Persons whom I consulted understand it. But I shall leave this Matter to be determined by the Curious, as being foreign to my present Subject. I dare not affirm this can be a practicable way of taking the Unicorn: However, it seems to have been an ancient Notion or Story at least, since *Isidorus* (who is no modern Writer) said he took this Account from ancient Naturalists. This Gem, whose Sculpture shews it is the Work of the best Ages of Antiquity, seems to favour this Opinion. The Relation is so improbable, that we must take leave to doubt of its Truth, as we do of several other Accounts delivered us by ancient Naturalists, as *Theophrastus*, *Pliny*, *Elian*, and others.

II. Some doubt whether there is any such Creature in Nature as the Unicorn; but I think that is not to be question'd. *Cosmas* the Egyptian Monk, who lived in the time of the Emperor *Justinian*, and who travelled in *Ethiopia*, saw the Palace with four Towers of the King of *Ethiopia*, and assures us he saw the Skin of a *Rhinoceros* stuffed with Straw, and saw also brass Statues of Unicorns. From these he drew those which he published in his *Topographia Christiana*, and which are very like these here. In both Images there is a kind of Beard below the under Jaw. *Cosmas* owns he never saw a live Unicorn, but the People of the Country assured him it is a very fierce and wild Creature; and when he is pursued by the Huntsmen, and cannot otherwise escape them, he throws himself headlong from vast Precipices or Rocks, and always lights upon his Horn, so as never to hurt himself by the Fall. The Portuguese Jesuits who have resided long in *Ethiopia*, give the same Accounts of the Unicorn, and say they have several times seen this Creature alive; nay, have brought up a young Unicorn. I should think now there should be no doubt made of there being such an Animal, yet some still will be incredulous.

- 9 III. The next Monument was lately discovered at *Auxerre*. It is a Sepulchral Stone, representing in a Statue of the bigness of the Life, *Jucunda*, the Daughter of *Julian*. The Inscription is, *Dis Manibus Monimentum Jucundæ Juliani filii*: “To the Gods *Manes*, the Monument of *Jucunda*, the Daughter of *Julian*. We often find *Monimentum* for *Monumentum*, in Sepulchral Inscriptions. The Sculpture of the Monument is good: *Jucunda* is in a Nich, adorned with Pilasters: The top of the Nich terminates in a Shell.
The