

they were hard by; and when one of them is slain, the residue flock about his carcase, howling as if they should make funerall lamentations for the dead. They sometimes, being compelled by hunger, will search into the silent graves of dead men.

The *Corcuta*.
The *Mamichora*.

The third kinde is the *Corcuta*, and this happeneth when the *Lionesse* and the *Hyana* do ingender together.

The fourth is *Mamichora*; he is bred among the *Indians*, having a treble row of teeth beneath and above, with a broad face fashioned like to the face of a man, a beard both on his chin and upper lip; his eyes are gray, and his colour red; and in the shape of his body and legs like to a *Lion*. His tail is long and slender, armed at the end with sharp quills, with which he woundeth the hunters when they set upon him; and this is strange, that the quills being darted off do presently grow again. And as for his chief delight, it is to eat mans flesh.

Zebra.
A Dutch, Ill. of Africa, cap. 8.

The *Zebra* is a beast which amongst all creatures both for beautie and comeliness is admirably pleasing. He resembles a horse of exquisite composition, but not altogether so swift, all overlaid with partie-coloured laces and gards, from head to tail. In *Africa* they abound, and live in great herds together.

Muslo.
A Dutch, Ill. of Muslo, Cap. 111.

In the country of *Sardinia* there is a certain beast which they call *Muslo*, the like whereof (as some affirm) is not in all *Europe*. It hath a skinne and hairs like unto a *Deer* or *Hart*, crooked horns like unto a *Ramme*, which bend backward about the eares. In bignesse he may be compared to a *Buck*: he feedeth onely upon grasse and herbs, and keepeth most about mountains, is very swift in running, and his flesh is very good to be eaten.

The *Ovassom*.

In *Virginia* there is a beast called *Ovassom*, which hath a head like a *Swine*, a tail like a *Rat*, as big as a *Cat*,

Cat, and hath under his belly a bag, wherein they carrie their yoting. *Purch.*

Moreover I finde in the said authour, that their *Dogs* in that country bark not, their *Wolves* are not much bigger then our *Foxes*; and their *Foxes* like our silver-haired *Conies*, and of a differing smell from ours.

The *wolf* is a ravenous and devouring beast; and rightly surnamed *Spoil-parke*; and those of the common sort have grized hairs, being white under the belly, a great head; and armed with big and long teeth, sparkling eyes, and short prickt eares; and for his feet, they be something like to the feet of a *Lion*. He is therefore called *Lupus* from *Leopes*; quia pedem quasi pedes *Leonis* habet.

Where these creatures live, the people are much infected with them: they will sometimes steal from their folds abroad, and sometimes do them mischief at home. When they come to the sheep-folds, they observe which way the winde bloweth, and then they come marching against it, that thereby they may the better deceive the shepherd and his dogs. And when they prey upon *Goats*, they hide themselves under the leaves of trees that they may the more easily obtain their desire. When they catch little children, it is said that they will play with them for a while (as the *cat* playes with the *mouse*) and at the last devour them.

Plinie and *Olaus Magnus* write, that *Egypt* and *Africa* bring forth but small *Wolves* in respect of those which are in the Northern parts of the world: and as the *Elephant* is impatient of cold, so these beasts do as much detest heat. And again there be certain mountains which part the kingdomes of *Smeria* and *Norway*, upon which live whole herds of white *Wolves*.

Some say that if the heart of a *Wolf* be kept dry, it will render a most fragrant or sweet smell; and in the bladder

Virginia Dogs,
Wolves, Foxes,
&c.

The *Wolf*.

c. Gm. Ill. 5. 239.

d. Ill. 2.
* Or else come with the green leaves and small boughs of oaks, &c.

Flin. Ill. 8. cap. 22.

Ol. Mag. Ill. 18.

e. Topl.

bladder of a Wolf is a certain stone of a saffron or hony colour, which inwardly containeth as it were certain weak shining starres. But this (me thinks) is strange. The Ravens are in perpetuall enmitie with Wolves, and the antipathic of their natures is so violent, that if a Raven eat of the carcase of a beast which the Wolf hath either killed or formerly tasted of, the presently dieth: and again it is reported that when a Wolf espieeth a single passenger travelling by the way, if he thinks himself not able to set upon him, he will make such a piteous howling that his companions suddenly come to help him.

*Romulus & Remus
not nursed by a
Wolf.*

Romulus and *Remus* were said to be nursed by a she-Wolf: but *Lupa*, signifying a devouring Harlot, may rather be applied to *Laurentia* the wife of *Fausstulus*, who had played the harlot with certain shepherds.

Wolves have no societie but with beasts of their own kinde: and above all creatures, they and dogs are most subject to madnesse; the reason of which is, because their bodies are cholericke, and their brains increase and decrease with the moon.

And as for their severall kindes, see more in *Gesner*, *Topsell*, *Olaus Magnus*, and such others.

Vulpes, the Fox, is a subtill craftie creature. They differ in colour according to the climate wherein they be bred, and sometimes also in quantitie. The urine of this beast falling upon any herb or grasse, drieth it up, and causeth it to wither. His fat or grease is good against the cramp or gout: and so also is his skinne, if it be wrapped about the grieved place; testified by *Olaus Magnus* in the eighteenth book of his Northern historie.

Moreover, concerning the subtilties of this beast, they be in a manner infinite. By putting his tail into the water he will catch an abundance of crabs and lobsters at
his

The Fox.

The subtilties of
the Fox.

his pleasure; for they take great delight to hang and enwrap themselves into such brushie stufte, and he hath as great delight to fish them out.

And again, when cold, snow, and hunger shall oppresse him, coming neare some farm or mansion-houffe, he feigneth a kinde of barking like a dogge, that thereby the household beasts may more confidently keep themselves without fear, being often used to the barking of a dogge: and so having gotten himself neare unto his prey, he will lie upon his back with his belly upwards, mouth open, tongue out, and every way seeming as if he were dead; then the hens, or geese, or what else is fit for him, are suddenly surprisid and cunningly caught; whilst they little dreamed of such a subtilty.

Sometimes again he will roll himself in red earth, and besmearing himself with it as if he were bloudie, he will again lie on the ground, verily seeming as if he were dead, by means whereof he inviteth the fowls to come and prey upon him: but he deceiveth them in his craftie wilinesse; and being deceived, they are taken.

Also, he sometimes escapeth the danger of dogges by a counterfeit barking, by which he feigneth himself to be one of their kinde. And by his subtiltie he escapeth from the snares, and that not seldome: for if he be taken by the foot & cannot free himself, he will prostrate himself upon the ground, and shew no appearance either of life or breath: insomuch that when he cometh who set the snare, and findeth him in this posture, he will suppose him to be no other then he seemeth; and then loosing the snare without any thought that he should escape, he suddenly riseth and runnes away. The like was credibly reported to me of a Fox, creeping into a mans house at a little hole, who filling himself too full, knew not how to get out; whereupon in the morning he was found as dead: the man kicks him about the
house.

house, and at the last throws him out of doores on the dunghill; where he was no sooner with joy arrived, but up he starts, and findes his legges as readie to carrie him as he was willing to escape.

Moreover, being hunted he will sometimes runne among a flock of sheep or goats, and get upon the back of some one or other of them, forcing that sheep or goat to runne; the rest follow, insomuch that the hunters are unwillingly compelled to call in their dogges, for fear they should seize upon, or harm the flocks.

And to rid himself from fleas, he hath this device; reported by *Olaus Magnus*. He takes in his mouth a little wispe of soft hay, with which he wrappeth a little hair; and coming to a river, he puts himself in, all but the head: then when the fleas are come up so high as his head, he sinketh lower, even till the hay in his mouth touch the water; by means whereof the fleas are driven thither: and being there, he lets the wispe go, and so clears himself.

In like sort he * deceiveth the Hedge-hogge; for when the Hedge-hogge perceiveth the Fox coming to him, he rolleth himself together like a foot-ball, and so nothing appeareth outwards but his prickles, which the Fox cannot endure to take into his mouth, and therefore the craftie Fox, to compass his desire, licketh gently the face and snout of the Hedge-hogge, by that means bringing him to unfold himself again, and to stand upon his legges; which being done, he instantly devoureth him by poysoning him with the urine that he maketh upon the Hedge-hogges face.

He hath a trick likewise to † revenge himself upon the Brock or Badger; for there is great enmitie between them: the Fox therefore finding the Badger gone from home, for the spite he beares him, will come and

with

with his pisse defile the Badgers denne: whereupon he is forced to forsake it and seek a new.

But was not that a cunning tame Fox who would stand all the day quietly chained according to his masters minde, and when night came would slip his collar, and go out to kill the neighbours geefe; and before morning come again, and put his head within his collar, presenting himself to his master, as if he had never gone out?

Moreover, the young whelps of the Fox, when they can finde no more milk in the paps of their damme, will bite them with their teeth, and rend and teare them, reputing them as strangers. So have I seen fraudulent friends, who will love no longer then you feed them. *Tam diu stat, quamdiu utilitas durat*, saith one; *They abide so long as there is profit for them*: according to that of *Seneca*, *Qui utilitatis causa assumptus fuerit, tam diu placebit, quamdiu utilis erit*. And indeed it is too true, as common experience beareth witnesse.

Lynx is a spotted beast much like a Wolf; it hath a more piercing sight then any creature in the world. And of *Lynxes* it is said there be two kinds; the one a greater, which hunteth Harts and great beasts; the other a smaller, which hunteth Wilde-cats and Hares. Of this last kinde *Olaus Magnus* writeth, that there be some of them in the Northern woods of *Suetia* and *Norway*: and generally there be many countreys both in Europe, Asia, and Africa, which abound with both kinds. But above all, those which are bred in Europe are commended for the best spotted: and in Europe; those of *Scotland* and *Suetia* are ^f most beautifull.

He is a beast as ravening as a Wolf, but more craftie; and, as he findes his opportunitee, will prey upon man as well as beast. Howbeit, in the summer time they be very weak, and live faintly among the rocks, never straying farre from home, hurting no man untill the Au-

A cunning trick of a tame Fox,

An embleme from the Fox and her young, concerning false friends,

e. idem.

The Lynx.

f. Top. in Bellin.

How the Fox catcheth fleas.

a. Top. H.

† Gemin. Hist. 51
cap. 32.

tumne. And for the manner of catching their prey, most commonly it is thus; They will get up into trees, and there lie in wait for their bootie untill they espie it under the boughs, and then suddenly do they leap into the neck of it, whether it be a man or great beast; wherein they fix their claws so fast, that no violence can shake them off: and then with the sharpnesse of their teeth, they first bite into the skull, and eat out the brains.

The ancient Pagans dedicated this beast to Bacchus, feigning that when he triumphed in his chariot of vine-branches, he was drawn by Tigers and Lynxes.

They love their young ones very entirely: and that some should think they are bred between a Wolf and a Hinde, is utterly without reason, seeing there is such hostilitie and aduerse disposition in their natures.

It is reported that when they be taken they will shed forth many tears, and weep very pittifully: and their urine congealed, turneth it self into a precious stone, which for brightnesse resembleth the Amber being a stone of soveraigne vertue: and they, knowing their urine to be thus beneficial, rather then man should finde it, they use to hide it in the earth or sand; and yet they are deceived: for (as ^h *Plinie* writeth) it is there soonest of all converted into a stone, and not seldome found. Which, by ¹ *Geminianus*, is rightly made an embleme of the envious man, who will not onely endeavour to do hurt, but be heartily sorie if by chance it be his hap to do any one good.

The *Beaver* is a beast of a very hot nature, living both in the water and on the land, and differeth from an Otter onely in the tail. Germanie, Spain, France, Italy, and divers other places abound with these beasts. His stones are much used in physick, the hunters therefore catch him that they may geld him; whereupon he is called *Cassor*: for it is but a fable to say he biteth out his

own.

6 *Iam ibid.*An embleme of
envie.h *Lib. 97. cap. 3.*1 *Lib. 5. cap. 71.**The Beaver.*

own stones when they come to take him; for indeed they lie too close in his bodie to be pulled out with his teeth. These stones, and genitalls, the Physicians call *Cassoreum*: and as for his skinne and hairs, their use is also excellent.

The *Otter* is something lesse then a Beaver, and may well be called *A dog of the water*: and (as *M^r Topfell* thinketh) is, without all doubt, a kinde of Beaver. It is a sharp-biting beast, never letting his hold go untill he make the bones to crack between his teeth: and as for the females, they use to give suck to their whelps, untill they be almost as big as themselves.

Olaus Magnus calleth them ** Lutra, quadrato ore mordaces*; and telleth us that some great men in Suetia keep tame Otters in their houses, which are so tractable that the cook of the kitchen can send them into the fish-ponds to bring him fish for his masters dinner.

Their skinnes (besides other uses) if they be worn in caps, or stocking-foles, are good and wholesome against the palse, megrim, and other pains of the head. *Topfell*.

Sermus, the *Squirrel*, is a quick nimble creature which will skip from tree to tree with great facilitie. When she is out of her nest, her tail serveth to secure her both from sunne and rain. Howbeit, it is sometimes a hurt unto her: for the hairs of it be so thick, that striving to swimme over a river, her tail is so laden with water, that sinking she drowneth. Wherefore nature hath taught her this prettie piece of policie; namely, to get upon a little piece of wood, which swimming wafts her securely over: and wanting a sail, her bushie tail set up and spread abroad, supplies the room of that defect.

¹ *Plinie* saith they have great foresight in the change of weather, and will therefore stop up the hole of their

L 11 3

nest

*The Otter.*L *Lib. 18.*A medicine for
the megrim and
palse.*The Squirrel.**Olaus Mag. lib.*1 *Plin. lib. 2.*
cap. 38.

nest on that side from whence the tempest is like to blow, opening a passage in the contrarie place, or side opposite to it. The like whereunto is affirmed of the Hedge-hog also.

Their skinnes are exceeding warm, and their tails profitable to make brushes: their flesh is tender, and in a manner comparable to the flesh of Kids or Conies; & yet not very wholesome, except the squirrell were a black one

When this beast is hunted, she cannot be driven to the ground to creep into hedges, unless extremitie of faintnesse cause her so to do through an unwilling compulsion: for such (^m faith one) is the stately minde of this little beast, that while her limbes and strength lasteth, she carrieth and saveth her self in the tops of tall trees, disdainning to come down for every harm or hurt which she feeleth; knowing indeed her greatest danger to rest below, among the dogs and busie hunters. From whence may be gathered a perfect pattern for us, to be secured from all the wiles and hungrie chasings of the treacherous devil; namely that we keep above in the losse palaces of heavenly meditations: for there is small securitie in things on earth; and greatest ought to be our fear of danger, when we leave to look and think of heaven.

But I come to another beast; which in *Topsells* historie is thus described. There is in the New-found World farre into the South, a strange and terrible beast, which they of the country where it liveth, call a *Su*; so named because it liveth neare the water, and *su* in their language signifieth *water*. It is a creature of a very deformed shape, monstrous presence, a great ravener, and altogether untameable. She hath a mightie great tail, which is brushie, fierce talons, and a cruell look. Now when hunters (for the desire of her skinne) shall set upon her, she flieth very swift,

carrying

m 276. pag. 658.

An embleme
from the hunted
Squirrell, con-
cerning the small
securitie in
things on earth.

A strange
beast called
a *Su*.

carrying her young ones upon her back, and covereth them with her broad tail. And the hunter, not daring to encounter with her but by treacherie, is forced to this project; namely to dig great holes in the ground and cover them over with boughs, sticks, and earth: which he doth so weakly, that if the beast chance at any time to come upon it, she and her young ones fall down into the pit, where they have no way but one, they must be taken. But this cruell, untameable, impatient, violent, ravening, and bloody beast, perceiving that her naturall strength cannot deliver her, first of all, to save her young ones (as she supposeth) she destroyeth them all with her own teeth, so that never any of them could be taken and tamed; and then howl-eth and roareth at the hunters who come about her; but now they need not fear her, she is secure enough: whereupon they use means quickly to dispatch her, and by fatall blows to stop her mouth from bawling. Then they take off her skinne, and leave her carcase in the earth: and of what use her skinne is, I have not heard.

The *Hedge-hog* is a beast well known; about the bignesse of a conie, but like to a Swine; having her body beset with and compassed all over with sharp thorny hairs, or pricking bristles, which she setteth up or keepeth down at her pleasure: and by these she defendeth her self from those who seek her life; which is attributed to her as a kinde of craft and wilnesse. Some therefore have likened a deceitfull man unto this beast, who turneth and windeth himself for all advantages, and is now this, then that, & sometimes neither this nor that.

Between him and the *Serpent* there is mortall hatred: for it is said that the serpent will seek out the hedge-hogs den, and then falleth upon him with purpose to kill him, but the *Hedge-hog* draweth himself up together round

like

The
Hedge-hog

n 276. pag. 279.

like a foot-ball, so that nothing appeareth but his thornie pricks: whereat the Serpent biteth in vain, for the more she laboureth to annoy the Hedge-hog, the more she is wounded and harmeth her self; howbeit the height of her minde, and hate of her heart be such, that they will not suffer her to let him go, till one or both parties be destroyed: yea it sometimes so happeneth, that the least creature hath the best successe, and gets the conquest. So have I seen some provoke others to their own ruine: for if proud mindes and high spirits could always have their wished ends, the low shrubs should never thrive, nor mean estates enjoy the sunne.

Moreover (as is reported) this beast altereth and changeth her nest according to the blowing of the North or Southern winde. So have I heard of those, whose care hath been to apply themselves unto the times, apt to turn with every winde, altering their judgements and opinions in time of persecution, from that which they held in time of peace and quiet: whereas a hardie souldier is never known but in a winter siege, nor a true Christian but in a fierie triall.

Next after the Hedge-hog I may mention the *Porcupine*, or *Porcuspine*, from *Porcus* and *spina*; so called, because he is, as it were, a thornie-hog, or another Hedge-hog something differing from the former: for the vulgar Hedge-hog is *Ericium sivestris*, and the Porcupine *Ericium montanus*. This beast is usually bred in India and Africa, and brought up and down in Europe to be seen for money.

The generall proportion of his bodie is like a Swines; and seldome is it that they be bigger then a pig of half a yeare old. But in the particular members there is some difference, as in his eares which are like to the eares of a Man, his mouth somewhat like to the mouth of a Hare, but with a longer slit, and with three of his foreteeth

An embleme
from the Serpent
and Hedge-hog,
concerning mean
estates.

The Hedge-hog
changeph his nest.
The embleme de-
tecteth flime-
sowers, and in-
constant Pro-
fessours.

The Por-
cupine, or
Mountain
Hedge-hog.

foreteeth in his upper jaw hanging out of his mouth: his two hinder feet are something like the feet of a Bear, and those before like the feet of a Badger; and in a word, his bodie is beset with certain sharp quills or prickles, which, when he is hunted, he can dart off either in the mouthes of the dogs, or legs of the hunters. And of these quills men make wholefome tooth-picks; for it is said that if we scrape our teeth with these, they will never be loose. *Topfell*.

Armadillo is a beast in India like unto a young pig; covered over with small shells like unto armour: it lives like a mole in the ground.

The *Alborach* is a fair white beast like an asse, frequent in the Turkish territories, upon which beast *Mahomet* was carried up to heaven; as the blasphemous Priests of that nation perswade the sillie pilgrims of *Mecha*, *Idem*.

The *Hare* is a fearfull creature and well known to every one. *Gesner* describes her amply in his historie of beasts, as also *Topfell*, *Plinie*, *Olaus Magnus*, and such others. Now the cause of fear in this creature, is in regard that she hath no other arms to defend her from being taken, but her little prettie nimble legs and swift running. It is said that when they watch they shut their eyes, and when they sleep they open them; which how true it is, I know not: howbeit the Egyptians, when they would signifie an open and manifest matter, used to picture an Hare sleeping.

Moreover, it is easily seen that the Hare hath longer legs behinde then before, and so runneth faster up the hill then down; contrary to almost any other beast; for they make more speed downward then up. Whereby (saith one) may be signified, that whereas most men in the world go down the way which leadeth to destruction, he which is good, will imitate the watchfull Hare,

M m and

The Armadill.

The Alborach.

The Hare.

o Lib. 8. cap. 25.
2. 2. 2. 2. 2. 2.
2. 2. 2. 2. 2. 2.

Willot on Le-
vic.

An embleme
from the Hare,
concerning the
wayes to heaven
and hell.

Another.

Idem 177.

How to use our
hearing and see-
ing.

The Conie

or whelp.

Markham's
Meth.

Heaven of
health, pag. 119.

and climbe up cheerfully the way to heaven: which was prefigured by ascending up to Sion, *the mountain of the Lord*, Psal. 24. 3.

And again; the Hare hath very long eares, is quick in hearing, but dull of sight; which, to applie it as an embleme, may be thus: the eare, being the instrument of hearing, is *sensus doctrinae, the sense of doctrine*, and gate to let in good instruction; but the eye, being the sense of seeing, is the instrument of delight and vanitie. Wherefore we should be swift to heare things for our instruction, and shut our eyes from beholding things that tend to vanitie.

The Conie is a beast neare of kinde to the Hare: in same countreys they begin to breed being but six months old, but in England at a yeare old, and so continue bearing every moneth, or at the least seven times in one yeare. Their young are blinde at the first, and (like whelps) see not untill they be nine dayes old; neither hath their damme any suck for them till she hath been six or seven houres with the male, or at least she cannot suckle them for the desire that she hath to accompanie the buck, which if she be not presently permitted to do, she will have no propensitie any more untill 14 dayes after.

The males will kill the young ones, if they come at them, as the he-cat useth to do; and therefore it is thought that the females use to coven up their nests with earth, and keep them close untill they be ready to runne. Their flesh is commendable, light of digestion, wholesome, cleanly, nourisheth temperately and firmly: and what commoditie a good warren of conies bringeth toward the keeping of a good house, men who love hospitalitic know very well. Howbeit they have sometimes proved dangerous about cities: and cables by undermining their walls: for (as *Rhinus* writeth in the 29 chapter

of his eighth book) there was a town in Spain overthrowen by the digging of conies; and one again in Thesalie destroyed by the casting of moles. It is not good therefore to let them have a freedome of breeding too neare our houses for fear of damage. To conclude, they use not to live very long, and chiefly they take delight in hard and sandie grounds which are drie; for they have no greater enemy then the wet: from whence it proceedeth that their greatest infirmitie is rottennesse. And therefore for those who keep tame conies, *Markham* teacheth that they shall onely take the finest, sweetest, and driest hay that they can get, and mix it very well with the herb hare-thistle, and therewith feed their conies; which medicine will both cure and prevent the foresaid maladie. And note, that in India there is a little beast called a *Pig-conie*, with short round eares, and a bodie somewhat rounder and fuller then our conies.

The Ferret, in Latine is called *Viverra, quasi vivens in terra*, as living in the earth, creeping into, and searching in the holes thereof; by which means they infest no creature more then the conie. This is a bold and audacious beast (though little) and an enemy to all other, except their own kinde: and when they take a prey, their custome and manner is, onely to suck in the bloud as they bite it, and not to eat the flesh; and if at any time their prey shall be taken from them, they fall a squeaking and crying. Such (saith one) are the rich men of this world, who yell, and cry out, when they part with their riches; weeping and wailing for the losse of such things, as they have hunted after, with as much greedinesse as want of pitie: in whose commendation, I think as much may be said, as was once by a preacher at the black funeral of an usurer; of whom there is this storie.

A great rich usurer, having purchased a mighty estate, was at the last sent for by death to leave the

M m m 2 world

Mark. 116.

The Ferret

An embleme
from the Ferret,
concerning covet-
ous rich men.

A storie of an
usurer.

world: and lying upon his bed, the Doctours and Physicians finding his sicknesse to be mortall, give him over. Then do his friends about him send for a Divine to come and comfort him; who willingly tells him of many comforts for his soules health, and amongst other things puts him in minde of this, viz. that he had been a great purchaser upon earth, but now he must studie for another purchase, which was the kingdome of heaven. Now the usurer turning upon the other side, at the hearing of the word *purchase*, answered, *I will not give more then according to fifteen yeares for a purchase*, and so died. Afterwards, this gentleman preaching at his funerall, in the conclusion of his sermon said onely thus; *Brethren, it is now expected that I should speak something concerning our brother here deceased: I will end it in few words, namely these: How he lived, you know; how he died, I know; and where his soul now is, God Almighty knows.*

The Poul-cat.

The *Poul-cat*, or *Fitch*, in Latine is called *Putorius*, à *Putore*, because of his ill sinell; for when they are provoked or stirred, they stink grievously. Their delight is to suck egges, kill and eat Hens and Chickens: and it is worth observing, that their craft in devouring their prey is singular; for to the intent that the fillie creatures to be devoured may not betray them to the housekeepers, the first part that they lay hold on with their mouthes is the head of the Hen or Chicken, by which means they bite off their heads and so keep them from crying.

The Weasel.

The *Weasel* in Latine is called *Mustela*, from *μῦς* and *σάλλα*, of snatching up of mice: for (though an enemy to pullen) she devoureth and destroyeth mice: and because she hath been often seen to carrie her young ones in her mouth, some have thereupon supposed, that she conceived by the eare and brought forth by the mouth: and for this cause *Aristeas* (mentioned by *Gesner* and *Topseil*) writeth that the Jews were forbidden to eat them; for
this

this their action is an embleme (saith he) of folly and foolish men, which can keep no secrets but utter all that they heare: for there be many, who when they have heard tales with their eares, enlarge them with their tongues, and by adding to reports turn mole-hills into mountains; & sic crescit eundo; because as many have itching eares, so some have scratching and augmenting tongues, desiring to be heard as the reporters of news. But the Egyptians turn it into another signe, and say that their copulation at the eare, and generation at the mouth, are emblemes of speech, which is first taught to the eare, and then uttered by the tongue. All which are prettie fancies, although they be founded upon a mistaken ground; as before I shewed.

Howbeit, this is recorded for a truth, that whereas the Basilisk killeth all creatures with her poyson that approach unto her; or contend with her, the Weasell onely is found to match her; witnessed not onely by * *Plinie*, but by others also, who besides this Weasell know not of any other beast in the world, which is able to stand in contention against the Cockatrice. But note that Rue is hatefull to a Serpent, and good against poyson; the Weasel therefore useth to eat of this herb both before and after the battell; so well hath nature taught her to finde a preservative against her venomous and hurtfull adversarie: and on the contrarie, so well is nature pleased, that no beast should be without his match. In a word, seeing the Weasell (as I said before) will destroy mice as well as hurt pullen, it serveth as an embleme to demonstrate, that one sometime may make use of an enemy; and though every thing be not good for one thing, yet it doth not follow that it is therefore good for nothing. But I leave the Weasell, and come to the Mole.

* Lib. 5. cap. 21.

An embleme from the Weasell, concerning the use of an enemy.

The Mole.

† P^hilosoph. 1. 1. 37.o T^ol^o.

p G^om^ol. ex Arist.
q Idem lib. 1. 1. 29.
and Dr. P^hil. on
Levit. cap. 11.
An embleme
from the Mole.
A sinner, though
blinde in life, sees
in death.

† Idem, cap. 29.

The Ermin

† Meaning the
Martins.

The *Mole* is a creature well known; the snout of it is like to the nose of a Shrew-mouse; and as for eyes or sight, she wanteth either: onely the † place where the eyes should stand, have a little black spot like a millet or poppie seed. In Latine she is therefore called *Talpa*, from the Greek word *τυφλος*, *blinde*. And yet (° faith one) by dissection of a Mole great with young, it hath been proved that the young ones before birth have eyes, but after birth living continually in the dark earth without light, these their seeming eyes cease to grow to any perfection.

And some again have also witnessed, that although the Mole be blinde all her life time, yet she^p beginneth to open her eyes in dying; which ° I finde thus applied, and it is a prettie embleme. This serveth to decipher the state of a worldly man, who neither seeth heaven, nor thinketh of hell, in his life time, untill he be dying: and then beginning to feel that which before he either not beleevd, or not regarded, he looketh up and seeth. For *in morte, vel it nolit*, saith † *Geminianus*, even against his will he is then compelled to open his eyes, and acknowledge his finnes, although before he could not seethem. It was the case of *Dives* to live and die in this black mistie blindnesse, for he had no grace to look up till he was in torments, and then (alas) it was too late. Yet herein was that saying of *Gregory* plainly verified; *Oculos, quos culpa claudit, pœna aperit*.

The *Martins* and *Ermins* be small beasts, as little, or lesse then a Squirrel; the furre of whose skins is precious and of great esteem, worn onely by kings and noble personages: & although these beasts be not bred in England, yet there be plentie of them in many places beyond the seas: † they are said to have a sweet smell in their dung or excrement, like the Musk-cat; which proceedeth rather from the nature of the beast then from the meat which

which she eateth: and for an ease to gouty legs, it is good to apply these *Martins* skinnes.

The *Zibeth* or *Sivet-cat*, is a beast bigger then any Cat, and lesler then a Badger, having a sharp face like a *Martin*; a short, round, blunt eare, black without, but pale within; the eye of a blew skie-colour; the foot and leg black, and more broad or open then a Cats: It hath black claws, a black nose, and is spotted all over the body, but on the nose, with certain other marks: notably described by *Gesner* and *Topsell* in their book of beasts.

This is a beast given much to cleanlinesse, and from this beast proceedeth that precious drug which we call *Sivet*. It is an excrement not growing in the eod or secret part onely, but in a peculiar receptacle by it self; increasing every day to the weight of a groat: and who they be which keep of these Cats tame, or inclosed, must remember to take away this distilled liquour every second or third day, or else the beast doth rub it forth of his own accord.

That creature which men call a *Musk-cat*, or *Musk-cat*, both much resemble a Roe; both in greatnesse, fashion and hair, excepting that it hath thicker and grayer hairs: the feet also are hooved, and in the province of *Cashay* these Cats are found. This beast is that from whence the Musk proceedeth, which groweth in the navel or in a little bag neare unto it; and of it self it comes to be ripe, whereupon the beast itcheth, and is pained; he therefore rubbeth himself upon stones, rocks, and trees till he break the bag; then the liquour runneth forth, and the wound closeth: but soon after, the bag comes to be full again;

The common or vulgar *Cat* is a creature well known, and being young it is very wanton, and sportfull; but waxing older, very sad and melancholy. It is called a *Cat*,

The *Sivet-cat*.The *Musk-cat*.The *Cat*.

Cat, from the Latine word *Cattus*, signifying *mary*; for a *Cat* is a watchfull and warie beast, seldome overtaken, and most attendant to her sport and prey: she is also very cleanly and neat; oftentimes licking her own bodie to keep it smooth and fair, which she can do in every part but her head; she useth therefore to wash her face with her feet, which she licketh and moisteneth with her tongue: and it is observed by some, that if she put her feet beyond the crown of her head in this kinde of washing, it is a signe of rain.

And again, it is ordinary to be known, that the male *Cat* will eat up the young kitlings if he can finde where they are: the reason of which is, because he is desirous of copulation, and during the time that the females give suck they cannot be drawn unto it.

Moreover, it hath been usuall for many men to play and sport with these creatures; in which regard, *Topfell* very fitly calleth a *Cat*, *the idle mans pastime*: affirming further that many have payed deerely for their unadvised sporting. Whereupon he tells a storie of a certain companie of Monks much given to nourish and play with *Cats*, whereby they were so infected, that within a short space none of them were able either to say, reade, pray, or sing, in all the monasterie: the reason of which is, because the favour and breath of *Cats* destroy the lungs, and consume the radical humour. Wherefore it is a means to bring any into a consumption, who shall suffer these creatures to lie with them upon their beds, for their breath (especially in a close chamber) infecteth the aire: therefore they be also dangerous in time of pestilence, and apt to bring home venomous infection; in which regard it is very expedient to kill them in such perilous times, as they use to do in cities and great townes.

And

Why the male
Cat eateth his
young.Wherein Cats be
dangerous.A storie shewing
the danger of
making Cats too
familiar.

And note that above all things the *Cat* abhorreth wet or water; from whence arose that proverb,

Cattus vult piscem, sed non vult tangere lympham.

Fain would the *Cat* some fishes eat,

But loth to wet her foot so neat.

In which she is a fit embleme of those, who will shrink to encounter with that pain which harbours and bringeth forth their wished gain. For be it so that we desire the sweetnesse of the well relisht kernell, then must we likewise crack the hard shell; for *Difficilia qua pulchra, Excellent things are hard to come by.*

Olaus Magnus makes mention of an abundance of wilde *Cats* in *Scandivania*, and where he speaketh of the *Lynxes*, he sheweth that they devoure many of these *Cats*: affirming moreover that the skinnes of these creatures are good against the sharp cold of winter; whereupon those of *Scythia* and *Moscovia* use them for garments.

The *Mouse* is a creature commonly of a dunne colour; howbeit in differing places they have differing colours: for in some countreys they be not dunne or ash-coloured, but blackish; in some again they be white, in some yellow, and in other some brown. In Greek he is called *μῦς*, and in Latine *Mus*, from *μῦσεν, muisire*, of the piping noise which he maketh. Some say that mice increase and decrease in the quantitie of their bodies, according to the course of the moon, being ever least when the light of that horned lamp is furthest from the full. The like also I finde recorded of *Cats* eyes; for (as *M^r Topfell* writeth) the Egyptians observed in the eyes of a *Cat*, the increase of the moon-light: and in the male, his eyes do also varie with the sunne; for when the sunne ariseth, the apple of his eye is long; towards noon it is round; and at the evening it cannot be seen at all, but the whole eye sheweth alike.

N n n

Aelianus

Lib. 18.

The
Mouse.g Gemin. lib. 5.
cap. 6.