

¶ *Var. Hist. lib. 1.*

¶ *Alianus* writeth that Mice excell all living creatures in the knowledge and experience of things to come; for when any old house, habitation, tenement, or other dwelling place waxeth ruinous and ready to fall, they perceive it first; and out of that their foresight, they make present avoidance from their holes, and betake themselves to flight even as fast as their little legs will give them leave, and so they seek some other place wherein they may dwell with more securitie.

I remember a storie of a man eaten up with Mice; by which we are taught that no humane being can withstand Gods judgements. There was (saith *Munster*) a certain Bishop of *Magance* named *Hatto*, who formerly had been the Abbot of *Fulden*, and in his time there was great famine in that countrey: this Bishop, when he perceived the poore to faint, and to be oppressed with hunger, gathered together a great number of them into a large barn, and setting it on fire he burnt them up; saying, that they little differed from Mice, and were profitable for nothing, for they did but consume and waste the corn. Which damned trick and devilish tyrannie, the great God of heaven would not suffer to go away unrevenged, for he commanded the Mice by great flocks to invade this Bishop and set upon him without pittie, vexing him both night and day with purpose to devour him. Whereupon he fleeth for refuge into a certain tower compassed by the water of *Rhene*, thinking himself to be then safe, and free from their greedy gnawings and cruell bitings; but he was much deceived: for the Mice followed him, and like speedy executioners to perform the just judgement of God, came swimming over, and at the last gnawed such holes into his bodie, that they let in death, who suddenly sendeth out his soul to give an account for this foul deed. Which accident was done in the yeare of our Lord 914. and the tower

ever

A storie of a Bishop eaten up with Mice.

ever since called *the tower of Mice*. *Munster Cosmog.*

Moreover, amongst other things which the Moulse taketh great delight to eat, he useth to watch for the gaping oyster, and seeing it open, he thrusts in his head; which when the oyster feeleth, she presently closeth her shell again, and so crusheth the Moulse's head in pieces. Whereupon one made this embleme, *Cappivus ob gulam*: whereby he deciphereth the condition of those men who destroy themselves to serve their bellies. Or (as another speaketh) such are here signified which are altogether given to their bellie, and to carnall pleasure; for satisfaction whereof, *multa pericula sustinent*, they undergo many dangers, and pay dearly for their follie.

The *Shrew-mouse* is called by the Hollanders, *Molmisse*, because it resembleth a mole. For it hath a long and sharp snout like a mole, teeth very small, but so as they stand double in their mouth, for they have foure rowes, two beneath, and two above; and as for the tail, it is both slender and short. In Latine it is called *Mus araneus*, because it containeth in it poison, or venime like a spider; and if at any time it bite either man or beast, the truth of this will be too apparent. But commonly it is called a *Shrew-mouse*; and from the venomous biting of this beast, we have an English imprecation, *I bestrew thee*: in which words we do indeed wish some such evil as the biting of this mouse. And again, because a curst scold or brawling wife is esteemed none of the least evils, we therefore call such a one a *Shrew*.

The *Dormouse* is a beast which endeth his old age every winter, and when summer cometh, reviveth again: which some have therefore made an embleme of the resurrection. They are exceeding sleepeie, and fatted with it. Their hair is short, and in colour variable, onely their bellie is alwayes white: and for mine own part, I ever thought them to be no bigger then an ordi-

N n 2

nary

An embleme from the Moulse, who destroy themselves to serve their bellies.

The Shrew-mouse.

The Dormouse.
† Epiphani.

The Alpine
Mouse.

nary mouse, but in *Gesner* and *Topfell* they are said to be greater in quantitie then a squirrel.

The *Alpine Mouse*, or *Mouse of the Alps*, is of neare akin to the dormouse: it is almost as big as a conie, and not much unlike it, saving that their eares be shorter, and their tails longer. *Munster* doth thus expresse their natures, saying; they be much given to sleep, and when they are waking, they be either playing and skipping to and fro, or else doing something; as gnawing with their teeth, scraping with their nails, or else carrying in their mouthes either straw, rags, or soft hay, or any such thing that may be good for their nests. When they live thus wilde upon great hills and mountains, and are minded to go and seek their prey or food, one of them standeth in an high place to give notice to the rest when any enemy or danger approacheth; which when he perceiveth, he barketh, and then all the other catch as much hay as they can, and so come running away.

*Munst. Cosm.

But this is strange; * Sometimes one and sometimes another lieth down upon his back, and as much soft hay as may belaid upon his breast and bellie, he claspeth and keepeth fast with his feet, and then another of his fellowes getteth him by the tail, and so with his prey draweth him home. About autumn they begin to hide themselves in their nests, the which they make so close that no aire or water can hurt them: then do they lie hidden and sleep all the whole winter, yea six or seven moneths without any meat, rolling themselves round like unto a Hedge-hog. Now the inhabitants do oftentimes observe and mark the place of their nests, and then digging away the earth untill they come at them, they finde them so oppressed with deep sleep that they carrie them and their nests to their houses, where they may keep them sleeping untill the summer, if they do not heat them at the fire, or the warm sunne.

The

The *Rat* is foure times so big as the common Mouse, being of a blackish duskie colour, and is thought to belong to the kinde of Mice: Howbeit you shall sometimes see a Rat exceeding the common stature, and this the Germans call † *The King of Rats*, because of his larger and greater body; adding moreover that the lesfer bring him meat, and he lieth idle: and yet this (perhaps) may be in respect of his old age, not being able to hunt for himself.

There be of *Dogs* divers kindes, neither is there any region in the world where these are not bred. And of these kindes some are for hunting, some for fighting and defence, some for the Boar, Bull or Bear, some for the Hare, Cony or Hedge-hog, and some for one thing, some for another. They bring forth their young ones blinde, which is in regard that they scratch their dams when they stirre in their bellies, which makes her therefore bring them to their birth before they be come to their eyes or sight, as is in many other creatures beside; and from hence arose the proverb, *Canis festinans cacos parit caeculos*, *The hastening bitch brings forth blinde whelps*. Which is a fit embleme against all rashnesse and overhastie speed in any action: for haste makes waste, and sudden projects are seldome ripe.

But of all Dogs the *Grey-bound* may take the first place; he exceedeth in swiftnesse, and is preserved for the chase. This is the Grecian Dog, called therefore a *Grey-bound*. The *Hound* is of a duller temper, whose onely glory is in his smell: and of Hounds there be sundry sorts, but the least is the *Beagle*.

In the next rank we may place the *Spaniel*, whereof there is one for the land, and another for the water; and as the Hounds were for beasts, so these are for birds.

Then there is the *Mastive*, whose vertue is onely in his courage, strength; sharpnesse of teeth, and aptnesse

N n n 3

The Rat.

† Test.

Dogs.

An embleme from Dogs, being a caveat against too great haste in any action.

The Grey-bound.

The Hound.

The Spaniel.

The Mastive.

to

to encounter with any fierce wilde beast; against which they are so cunning, that but seldome or never do they part any other then victours; and how fiercely they will fight with their own kinde, is apparent: nay sometimes they have fought in defence of their masters, and either kept them safe from harms, or detected the murderers, or else in some other kinde shewed their love; as a little after I purpose to declare.

And these (perhaps) at the first were the chief kindes (unlesse the *Tumbler* and *Lurcher* ought to be reckoned by themselves:) for concerning *Mongrels*, they came by commixion of kinde; which is thought to be first invented by hunters, for the amendment of some naturall defect which they might finde in those of a single kinde. And then again, these *Mongrels* mixing likewise diversly, have produced those severall seeming kindes which now are.

And as for your mimick Dogs, it is supposed that they came first from a commixion of Dogs with Apes, or Apes with Bitches. Other Cures have had either Wolves, Foxes, or some such like creatures to be their Sires; as many think.

* *Lysimachus* had a Dog which waited on him both in the warres and elsewhere: at the last dying and being brought to be burned (according to the custome of the country) the poore Dog leaped into the flames, and was burned with him. And when *Titus Sabinus*, with his family, was put to death at Rome, one of their Dogs would never be driven from his master, and being offered meat, he took it up and carried it to the mouth of his dead master, endeavouring to have him eat; and when the dead carcase was cast into the river *Tyber*, the Dog swam after, labouring by all means possible to lift his master out of the waters. Neither is it other then a credible

a Bark, in his
Swim. Romm.
A story of a lo-
ving Dog.

Another storie.

dible report out of *Plutarch*, that as King *Pyrrhus* march- ed with his armie, he happened to passe by a Dog which guarded the body of his master, who lay dead upon the high-way; which when the King had beheld a while as a pitifull spectacle, he was advertised that this was the third day of the poore Dogs fasting and watching there. Whereupon the king commanded the body to be buried, and the Dog for his fidelitic and love to be kept and cher- ished. Not long after the King happened to make a mu- ster of his army, to see how well they were furnished; and the Dog being by, remained sad and mute, untill at the last he espied the parties who murdered his late master, and then he flyeth upon them with such a wonderfull force and fury that they had like to have been torn in- pieces by him, turning himself now this way, and then that way, earnestly beholding the King as if he desired justice, howling most pitifully; whereupon the King cau- sed the said men to be committed, examined, and racked: and then not able to conceal it any longer, they confesse the fact and are put to death. The like also was once known to happen in France: for one gentleman having killed another, the murder was discovered by the Dog of the slain man, in like manner as before; onely the circum- stances did a little differ: for the Dog and the suspected person were put both together in a single combate for clearing of the matter; and when the murderer could not defend himself from the fury of the detecting Dog, he confessed the whole matter: in memory whereof the manner of the fight was painted forth, and kept to be seen many yeares after.

Of *Apes* there be sundry kindes, and many of them in something or other do resemble either men or women; as the common *Ape*, the † *Satyre*, the *Norwegian* monsters, the *Prasian Apes* which are bred in India, the *Bearded Ape* living in Ethiopia and India likewise, the *Copus*

Another storie.

Apes.

† Breeding in
islands on the
further side of
Ganges, and in
the Eastern
mountains of
India.

OR

or *Martin Munkey*; all which either in their shape or countenance come neare to men: as also the *Sphinx*, which hath an head, face, and breasts like to a woman. Besides which there is the common *Munkey*, the *Baboon*, the *Tartarine*, not much differing from a *Baboon*; and the *Satyryne* monster, bearing the shape of a terrible beast, and fit onely to be joynd to the story of *Satyres*. Then againe there is the *Simivulpa* or *Apish-Fox*; and in America a very deformed creature which may be fitly called the *Bear-Ape*; and another which is called the *Sagoie*. Unto which (as not impertinent) may be also added the *Lamia*, which is a beast living in *Lybia*, with paps, a face, head, and hair like a woman, though in every other part like a terrible beast, full of scales, and a devourer of such passengers as (at unawares) shall happen to come neare her. And as for the *Fayrie* tales of the *Lamia*, they nothing belong to this creature: neither be those common reports of *Sphinx* his *riddle, any other then fables. Howbeit there is a true storie of one, whose name was *Sphinx*, slain by *Oedipus*; which he could not do till he had scaled that strong fort which she had firmly builded for her own defence; and unto all but *Oedipus*, it proved as a thing impregnable. As for *anigma*, what it was, the margin sheweth.

But to proceed and leave this digression, the common Apes must be againe remembred. They be very nimble and active creatures; and for their greatest delight, it is to imitate man in his actions.

About the mountains called *Emodii*, which be certain hills in *India*, there is (saith *Munster*) a large wood full of great Apes, which when *Alexander* and his souldiers saw standing afar off, they supposed them to be enemies, and therefore were purposed to fight and set upon them: but some natives of that countrey being present, shewed to *Alexander* that it was nothing but an assembly of Apes,

whose

* *Anigma* in the Theban language significeth an insode or writtles incursions wherefore the people complained in this sort: This Creation *Sphinx* Polsterus in lecting upon us with an *anigma*, but no man knoweth after what manner she maketh this *anigma*. Top. history of heasts, pag. 18.

Alexander deceivd by Apes.

whose contention was to imitate such things as they had seen; whereupon the King turns his battell into laughing, and his fighting into merrie disport and pastime.

Moreover, I have sometimes read how these Apes are taken. The hunters intending to catch them, use to come and set full dishes of water within sight of the Apes; and then they begin to wash their eyes and face: which done, the water is suddenly taken and conveyed away, and in the stead thereof, pots full of birdlime or such like stufte, are set in their places. Then the hunters depart a little from them; and the Apes, observing how they before had washed their face and eyes, come now presently down from the trees, and thinking to do as the men did, they daub and anoint their eyes and mouthes with birdlime; so and in such a manner, that neither knowing or fearing any thing, they are suddenly made a prey, and taken alive.

And againe, there is also another device mentioned by * *Plinie*, and this it is. They who use to catch Apes, take unto themselves buskins, and put them on in the sight of the Apes, and so depart; leaving behinde them other buskins inwardly besmeared with some such stufte as was mentioned before; with which they mix some hairs that the deceit may not appeare: then do the Apes take them up, and plucking them upon their legs and thighes, they are so besnared and entangled, that thinking to runne away they are deceived. *Alianus* also writeth that when the Lions be sick, they catch and eat Apes, not for hunger, but for physick.

And for the Ape, this also is her practise: when she hath two young ones to be nourished at once, that which she loveth * best shall be always held and hugged in her arms; but the other being lesse regarded, is more roughly used, and glad to sit upon the back of his damme, open to all dangers, little or nothing respected: and yet it so

ooo happeneth.

How to catch wilde Apes.

* *Plin. lib. 8. p. cap. 34.*

An emblem from the Ape and her young.

* *Wijom quom magis diligit, in brachiis portat, alio non vero in humeris gestat. Genes. lib. 5. cap. 10.*

Against the fond-
nesse of parents.

happeneth, that the neglected one commonly fareth best. For whilst the other is hugged too hard, his damme killeth him with kindenesse; but this rejected one liveth, although he wanteth the taste of foolish coking. So have I sometimes seen it amongst the fond sort of partial parents, that with too much love they often hurt some of their children, whilst the other left unto their hardest shifts, thrive and prosper in a harmlesse course. *Non amo nimium diligentes*, is therefore worth observing; because *omne nimium* is turned into *vitiū*; and the readiest way to be soonest hurt, is to be fostered up in the fondest manner. For as he that flatters an usurer, claws the devil; so he that spareth the rod, spoils the child.

Geminianus mentions the like custome of the foolish Ape; but he applieth the embleme otherwise, directing it as an example to decipher out the follie of a covetous man, who bears up and down in the arms of his affection, that fondling which he loveth, namely the world; but leaves and neglects other things wherein his love should shew it self; casting them upon his back and as it were behinde him, although after wards it be his hap to suffer for it. For when any necessitie shall urge the Ape to runne, she casteth down the young one in her arms; but the other behinde her, smeth still and hinders her course; so that being oppressed she is taken. In like manner when he, whose only love and joy was in the world, is compelled by death to sic away, he letteth go that which was his best beloved, and thinking to escape the eager pursuit of his fierce tormentours, he is deceived; because the neglect of things to be regarded, lieth heavie on him, and they help now to make him wretched. It is better therefore to be poore then wicked; for it is not thy povertie, but thy sinnes, which shut thee out from God: and (fond fool) do not they take pains without gains, labour in vain, and traffick ill, who lose their souls.

The follie of a
covetous man.

souls to fill their bagges? For (as Isaac shewed in blessing him who was to be blest) the dew of heaven must go before the fragrant farnesse of the fertile earth; but in him who lost the blessing, the earths farnesse goes before, and takes place of the dew of heaven.

But do you not see the pawing Bear? he is a creature well known, and such a one as is found in divers places of the world. † *Plinio* describeth this beast at large; not onely shewing the time and manner of their birth; but also of their retreating to their caves, long time of fasting, and of sleeping there. They bring forth young within the space of thirtie dayes after their time of copulation, which at the first be shapelesse and void of form, without eyes, without hair, their nails onely appearing and hanging out, each whelp being little bigger then a mouse; and these, by licking, are moulded into fashion, and day by day brought to perfection.

This beast can fast many dayes; and, by sticking his foremost feet, as swage or somewhat mitigate his hunger. Some say that they can be without meat 40 dayes; and then when they come abroad they are filled beyond measure; which voracitie, and want of moderation, they help again by vomiting, and are provoked unto it by eating of ants. But above all other things, they love to feed on hony: whereupon they will fearlesly disturb the bees, and search into hollow trees for such repast; not altogether to fill their bellies, but most of all to help a dimnesse in their dull eyes. *Moscovia* hath many such breeding bees: and *Admister* tells a storie how a Bear seeking for hony, was the cause of delivering a man out of an hollow tree. There was (saith he) a poore countryman who used to search the woods and trees for the gain and profit of hony, and espying at the length a very great hollow tree, he climbed up into the top of it, and leaped down into the trunk or bodie, sinking and sticking

In them who are
blest, the dew
of heaven is be-
fore the farnesse
of the earth.

The Bear.

† *Lih. 1. cap. 34.*

A storie of a man
lived by a Bear.

ing fast in a great heap of hony even to the breast and almost to the throat: and having continued two dayes in this sweet prison, during which time he fed himself with hony, all hope of deliverance was quite gone; for it was impossible he should climbe up and get out, neither could his voice be heard although he cried with an open mouth, especially in such a solitude and vast place of wood and trees: so that now being destitute of all help and consolation, he began utterly to despair; and yet by a marvellous, strange, and (as it were) an incredible chance, he escaped: for it so fell out that he was delivered and drawn forth by the help and benefit of a great Bear, which seeking for hony, chanced to happen upon this tree: the Bear scaleth it, and letteth her self down into the hollowesse thereof, with her back-parts first, in manner and fashion of man when he climbeth. Now the man in the tree perceiving this, in a great fear and affrightment, he claspeth fast about the reins and loins of the Bear, who being thereupon terrified as much as the man, is forced to climbe up again, and violently to quit her self from the tree (the man in the mean time using great noises and many outcries) and so by this accident, a wished, but hopeles libertie was procured: for the Bear being feared, drew up the man and knew not of it.

And note that in Bears their head is very weak, being contrary to the Lion, whose head is alwayes strong. And therefore when necessitie urgeth that the Bear must needs tumble down from some high rock, she tumbled and rolleth with her head covered between her claws, and oftentimes by dusts and knocks, in gravel and sand, they are almost exanimate and without life.

Neither is it feldome that their tender heads catch deadly wounds, although they cannot quickly feel them, by reason of their ardent love to hony. For (as * *Olaus Magnus* mentioneth) in Russia and the neighbour

countrys they use to catch Bears with a certain engine, like the head of a great nail beset round with sharp iron pegs, which they hang upon a bough just before that hole where the Bear fetcheth his hony, who coming according to his wonted custome, strives to thrust it away with his head, but the more he puts it from him, the stronger it cometh back upon him; howbeit he being greedy of the hony in the tree, ceaseth not to push against the engine, untill at last his many knocks cause him faintingly to fall. So have I seen many perish through their own vain and fond delights: for as the sweetnesse of hony causeth the death of the Bear; so the delight in sinne causeth the death of the soul. * *Geminianus* applies it thus; saying, that as the hony-seeking Bear destroyes her self by her own folly, in beating back the piercing hammer; so man, who seeketh after the pleasures and delights of sinne, wounds himself by pushing against the pricks: for the word of God, as a † hammer breaking the rocks, resisteth both him and his sin; which whilest he * casteth from him, it doth more strongly impinge upon him, and will at the last † day judge him to perdition.

The *Bugill* is of the same kinde with *Kine* and *Oxen*, and so is that other beast which we call a *Byson*.

The *Byson* is a kinde of wilde Bull, never tamed, and bred most commonly in the North parts of the world. He is also called *Taurus Paenicus*, *The Paonian Bull*: of which there be two kindes, the greater and the lesse. Neither do I think these to be any other then those wilde Bulls of Prussia mentioned by *Munster*, in his book of Cosmography, saying, *There be wilde Bulls in the woods of Prussia like unto the common sort of Bulls, excepting that they have shorter horns, and a long beard under the chinne. They be cruell, and spare neither man nor beast; and when any snares or deccit is prepared and set to take them,*

An embleme concerning the end of sinne sweetnesse.

* *Gemin. lib. 5. ch. 35.*

† *Jer. 23. 29.*

* *Phil. 50. 17.*

† *Rom. 2. 12.*

The Bugill, Wilde Bulls.

or if they be wounded with arrows or the like, they labour most vehemently to revenge their wounds upon him that gave them; which if they cannot do, then through madnesse, by rubbing and stumbling on trees, they kill themselves.

*A frantick beast, which, when he taketh harm
And cannot give, dies whilst revenge is warm.*

*Such savage beasts there be in humane shape,
Whose moodie madnesse makes them desperate;
And 'cause they cannot harm their hurting foe,
They harm themselves, and then their malice so.*

The Elk,

The Elk cannot live but in a cold countrey, as in *Russia, Prussia, Hungaria, Illyria, Smetia, Riga,* and such like. *Olaus Magnus* hath written much of this beast, and so hath *Topfell* out of *Albertus, Gesner,* and others; and *Plinie* describeth it to be a beast much like an Ox, excepting for his hair: but others call it *Equi-Cervus*, a *Horse-Hart*, because it hath horns like an Hart, and is used in some countreys to draw men in coaches and chariots, through great snows and over ice. They be exceeding swift and strong, and will runne more miles in one day, then a horse can in three, as *Topfell* mentions in his historie of foure-footed beasts.

The Buffe.

The Buffe hath an head and horns like an Hart, the body like a Bull or Cow, as also the feet; and most commonly the colour of an Ass: Howbeit, being hunted he is said to change his colour; which (as * some imagine) cometh to passe, like as in a man whose countenance changeth in time of fear. This is that beast of whose skinne men make them Buffe-leather jackets; and in Scythia it serveth to make breast-plates, of strength able to defend from the fly force of a fierce dart.

Of Deere.

Of Deere there be more kindes then one. Amongst those which be termed *Fallow-Deere*, there is the Buck
and

Some hurt themselves because they cannot hurt others.

* Topell

and the Doe; the one being the male, the other the female. And concerning the *Red Deere*, there is the Hart and Hinde; the Hart being the he, and the Hinde the she.

Then againe there is another sort bearing the names of *Roes*; of which the male is the *Roe-buck*, and the female the *Doe*.

These creatures are said to be their own Physicians, and (as it were) not needing the help of man, can cure themselves through a secret instinct of nature, and the providence of God their maker: for by feeding on that precious herb *Diclamnum*, or *Dittanie*, mentioned before in the third dayes work, they cure themselves of their cruell wounds, and so become whole againe: and for other ills, they have other herbs. The males are horned, which they cast off once every spring; and being disarmed Pollards, they use to keep themselves close hidden, and go not forth to relief but by night; and as they grow bigger and bigger they harden in the sunne, they in the mean time making some proof of their strength against hard trees: and when they perceive them to be rough and strong enough, then they dare boldly go abroad, thinking themselves well armed now againe. * *Plinie* saith, they can endure to swim thirty miles endways: and when they are to passe any great river, to go to Rut in some isle or Forrest, they assemble themselves together in herds; and knowing the strongest and best swimmer, they put him in the forefront, and then he which cometh the second, stayeth up his head upon the back of the first, and all the rest in like manner even unto the last: but the foremost being weary, the second ever takes his place, and he goes back unto the hindmost.

The said authour also witnesseth, that the right horn of an Hart is of a soveraigne and precious vertue: and as a
thing

Genie. 117. 1. 1. 1.

* Lib. 8. 10. 3. 1.

thing confessed of all, the Hart is known to fill up the number of many yeares; as was proved by the Harts of *Alexander*, caught about an hundred yeares after his death, with rings and collars on them shewing no lesse. Being hunted and ready to be taken by the hounds, they will for their last refuge fly to houses and places of resort, choosing rather to yeeld unto man then dogs.

They go to Rut about the midst of September, and at the end of eight moneths they bring forth young, sometimes two calves at once: and these they practise to a nimble using of their legs from the very beginning; leading them up to high rocks, and teaching them to leap, runne, and fly away as occasion serveth. A fit embleme of carefull parents, who teach their children whilest their yeares be green, instructing them betimes in the right way wherein they ought to walk; according to that of *Solomon*, *Train up a childe in the way he should go: and when he is old he will not depart from it*, Prov. 22. 6.

And again, in their flying to man when the hounds oppress them, they be fit emblems of those who fly to that God in the cloudie dayes of dark affliction, whom before they sought not after: for saith the Lord, *In their affliction they will seek me early*. And is it not often seen, that *Misery can open those eyes which happinesse hath closed; and abate that Tympanie which prosperitie hath engendered?* Yes verily. For as the waters of the sunne, which *Curius* mentions, are cold at noon when the Aire is hottest, and hot at midnight when the Aire is coldest; so it is with us: our zeal is coldest in the sunneshine of prosperitie, but gathers heat when trouble cometh: And if trouble cannot do it, nothing can.

Moreover,

An embleme from the Hart, shewing that children should be taught betimes.

Another.

Our eyes are opened in affliction.

Moreover, this also is not impertinent. I have read of the Hart (saith one) that he weeps every yeare for the shedding of his head, though it be to make room for a better. So do I see the worldling go away sorrowfull at this very saying, *Go, sell all that thou hast*, though it be for treasure in heaven: the reason of which is, because men do not look at what they are to have, but what they are to part with; and at any time will be for one bird in the hand, rather then five in the bush: yet slight it not, but mark it well; He that consults with his bodie for the saving of his soul, will never bring it to heaven: neither is it any harm to lose the worse for finding of the better, nor any thing in hand too deer for that happinesse which is yet to come. No matter therefore though we sow in teares, so we may reap in joy: for as the difference between time and eternitie is unspeakable; so it is also, betwixt heaven and earth.

Also, this I likewise finde, that when the Hart is taken by the hounds, or any other device of the hunters, he will then shed forth teares as well as when he casteth his head. So should a penitent and a watchfull sinner, who is carefull to avoid the wiles of the devil, he should not cease to weep when he seeth how he is overtaken; for there is one on high who marks his teares, and puts them up into his bottle; alwayes pleased to see a sorrowfull bespotted soul baptized in the pearled drops of repentant dew. But to proceed.

Tragelaphus is a kinde of Deer-goat, of which *Gesner* maketh two sorts; the first whereof hath horns like a Deer; the second like a Goat, but more crooked and bending backward.

There is likewise another beast, most common in the Northern parts; *Olaus* calleth him the *Rangifer*: he also hath horns like a Deer, and on him men use to ride in stead of horses.

Another embleme concerning those who sorrow to part with earth, although they may gain heaven.

† *Geniv. lib. 7.*
Another embleme.

We should weep for sinne, by the example of the Hart.

Tragelaphus.

The Rangifer.

The Goat.

The common *Goats* are easily known; but the Syrian *Goats* are differing, having long flapping eares like a deep-mouthed hound: and of these there be two kindes, the greater and the lesse. Then again there is another *Goat* called the *Rock-goat*, differing from the rest: and as for the *Kid*, it is a young *Goat*, a *fucker*, or one newly taken from the damme.

The Badger.

The *Badger* fighteth upon his back, and so maketh use both of his teeth and claws: the *Fox* makes no denne, but driveth away the *Badger* out of his, by pissing in it.

Sheep.

Sheep naturally be of a hot disposition, weak, tender, harmlesse, and so farre from greedinesse, that they will live of lesse food then any other beast of their bignesse. They be also pitifull amongst themselves; for when they perceive any one of their fellows to be sick and fainting through heat, they will stand together and keep away the sunne. The rammes and ewes are fit for generation from two yeares of age untill they be ten: neither do we finde any thing, either in them, or without them, which is not of some good use and profit. And note that the ewes bear their young ones in their bodies, an hundred and fiftie dayes, and no longer, according to the common account. I have heard of sheep in some countreys which have yellow fleeces; but here with us, they be alwayes either black, white, or of a colour neare to a russet. It is strange how in a great flock, every lambe should know his owndamme: and prettie sport is it, to see how they will play, and skip up and down. Howbeit the shepherds finde much trouble in one propertie belonging to these dancing creatures; for if one lambe chance to skip into a river or ditch, the rest (if they be by) will suddenly follow and do the like. In which they be emblemes of those, who will rather strive to do as the most then as the best: and yet goodnesse goes not by multitude; for the most are commonly the worst: neither

An emblem
from the Lambes
concerning those
who often perish
by following the
Sheps of the great
multitude.

ther is a way alwayes to be chosen for the number or quantitie of companions, but for the qualitie; and better is it to go to heaven with strangers, then to hell with our friends. *Dives* therefore would have sent from the dead, to have it told his brethren. What? that the way to happinesse is to follow goodnesse, although it be but *grex pusillus*, a small and little flock.

Mares are said to have their full increase in five yeares, but the *Horse* not till six. And there be some who write that an *Horse* should not be broken or tamed untill two yeares of age: and first of all he is to be rubbed and chafed, and used with flattering and gentle words, his stable should be laid with stone, and by little and little he must be used to go upon the stones that his feet might be hardened. At the beginning let not him who shall fit or break him be too rough, nor wearie him with running, but prove and turn him gently on both sides, and touch him rather with the stick then spurre.

They are said not onely to have knowledge of their riders and keepers, but also of their generation and descent, knowing their sires and dammes in such wise, that (as *Plinie* saith) they will refuse to couple or engender with them: which how true it is, the breeders of *Horses* be the best witnesses. They be apt to learn, having a greater love to exercise then any other beast. Their courage and valour is infinite, and being once trained unto it, they take an exceeding delight in the warres; and will (as it were) prepare themselves man-like for the same. Neither hath it been but sometimes, and that not seldom known, how they have *mourned for the losse or death of their masters: and how apt they be to endure labour, there is none but knoweth,

But to know a good *Horse* and his age, these be his marks. He should be of one colour, excepting some mark or starre to grace him; his mane ought to be thick

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The Horse

* *Plin. lib. 8.
cap. 42.*

The marks of a
good *Horse*.

and standing up, his loins strong, his head short, his neck must be erect, his eares small according to the proportion of his head, a broad breast, a mean bellie, short hips, a large tail and somewhat curled, straight legs and equall knees, stedfast hoofs and grosse, and yet not too big nor too small, and in his legs not so much flesh as bone.

As for his age, when he is two yeares old and an half, his middle teeth both above and beneath do fall; when he is three yeares old, he casteth those which be like unto dogs teeth and bringeth forth new; before six, his upper double teeth do fall, and at six he supplieth his want again: at seven likewise he hath all equall, and from thence (some say) his teeth begin to be hollow: at ten his temples are also hollow, his teeth stick out, and his brows sometimes wax gray. But of this enough.

The *Gulon* or *Fers* is a beast in the North parts of Suetia: *Olaus Magnus* hath largely described it in the eighteenth book of his Northern historie, affirming that it is the most insatiable and devouring creature that is: for having killed his prey or found some carcase, he feedeth without giving over, untill his bellie be so full that it will hold no more, but strouteth out and is puffed up like a bag-pipe; then to ease himself, he thrusteth in between two narrow trees, and straineth out backwards that which he hath eaten, and so being made empty, returneth again and filleth himself as before, and then straineth it out between the two trees, and returneth to the carcase to eat again; and thus he continueth untill he hath devoured all: which being consumed, he hunteth after more, in this sort continually passing his life. Which beast (as is worthily * observed) is a fit embleme of those riotous and gluttonous men, who passe whole dayes and nights in eating and drinking; and when they have filled themselves so full that their bodies will hold no more, they vomit up what they have

taken,

How to know
the age of an
Horse,

The *Fers*.
A fit embleme
against gluttonie
and drunkenness

By Sir Richard
Bark. in his *Synon*,
p. 100.

taken, and then return to their carowing cups and cheer again, as though this onely were their felicitie, and end for which the mighty God had made them. But let them know, that (although many live as if they came but into this world to make merry and away) ruine will follow riot: and it were well for such men, as they have lived like beasts, if they could likewise die like beasts, never to live again: but (alas) they cannot; here is their misery, that they onely leave their pleasures behinde them, and not their finnes. For when Esau sells his birthright for a messe of pottage, he may wish for a blessing and not finde it, although he seek with tears; or when Balthazar spends his time in damned quaffing, in stead of quenching his thirst he may drown his soul: for unlesse there were weight in vanitie, or substance in deceiving pleasure, these men put into the balance are found too light. Wherefore, let not eating and drinking take away our stomachs to spirituall things, but let us eat to live, and live to praise the Lord.

The flesh of this *Fers* is nothing wholesome for food, but their skinnes are precious, and used of great men to be worn in garments: and as for his name, the natives call him *Fers*; but in Latine he is *Gulo*, *videlicet à gulofitate*, from his gluttonous feeding.

And one thing more is yet observable. When the hunters come to catch him, they lay a fresh carcase in the place where he haunteth; that being filled, and as it were wedged in between his trees, they may set upon him and take him with ease. So is it often a wretched mans case, to perish by means of that wherein he took delight; and suddenly to be taken away, even whilest he follows his wonted course. But this is strange: for are men still ignorant, and yet to learn what this life is? It is a journey unto death, and every day doth make it shorter: and sometimes the nearer it

Ppp 3

cometh,

Another em-
bleme, concern-
ing those who
are suddenly ta-
ken away in the
very act of their
finnes.