



CHAP. IX.

This ninth chapter concerneth the creatures made in the sixth and last day; namely creatures living neither in the aire, nor water, but upon the earth: and these be of two sorts, the brute beasts, and Man.

This chapter hath two Sections.

Sect. 1.

Wherein is both a division and entrance into this dayes work; as also a discourse of the first part of it, concerning the brute beasts, whose creation was in the first part of the day.



He just period of the fifth day being come to an end, the sixth approacheth; wherein God Almighty shutteth up the creation of every *species*: and after all, he resteth from his works, & watcheth by his providence over each part and parcell of the world which he had made.

And in this day he first produced the brute beasts living upon the face of the earth: then he comes to the creation of man; and makes him the *Colophon*, or conclusion of all things else; in whose nature he placed the greatest dignitie of any creature that is visible: for man

is of a middle between the beasts and Angels, transcending the one, and yet not worthy to equalize the other; as afterwards, when I come to that particular, shall be declared, with other things pertinent to his creation.

And now, that the terrestriall beasts and he should be made both in one day, is worth observing: for had he been to live in the aire, he might have seen the sunne with the flying fowls, and have been created when they were made: or had his habitation been in the waters, the fish and he might both at once have been produced. But being made, neither to swimme with the fishes, nor flie with the birds, but live upon the earth, it was most harmonious that the terrestriall beasts, and his creation, should in the same day the one succeed the other. And that the end might shew the perfection of the work, the prioritie of time is given to the beasts; but the excellencie and prioritie of all appears in man, who was made *Lord of the creatures*, and in whom God had placed a surpassing condition, and (by farre) a more noble nature. For whereas they are led by sense, he hath reason; whereas they look downwards and groveling from the skie, his countenance is erect, and his looks are mixt with majestie; whereas they are animate without an immortal soul, he liveth when he dieth, and hath a soul which death it self knows not how to kill: and whereas their bodies fall and never rise again, his riseth when it is fallen, and is like seed sown, which sprouteth up when the time is come.

If this then be both the order and cause of such an order in this dayes work, I must leave the most excellent piece untill the last, and begin first to look and observe how the beasts, in their severall kindes and daintie squadrons, march up and down, and walk from out the shop of their Creatour; being brought to perfection even as soon as that powerfull word who spoke it, did onely say it, *Let them be.*

The creation of
beasts.

It would (I confesse) require no small volume to discourse of all. Howbeit even in a few, the glory of their Maker will well appeare: and with that thought let us name some, by which we may admire the rest.

And first consider what a strong vast creature the mighty *Elephant* is known to be. There is no creature (saith * one) among all the beasts of the world which hath so great and ample demonstration of the power and wisdom of Almighty God, as the *Elephant*; both for proportion of body, and disposition of spirit: and it is admirable to behold the industrie of our ancient forefathers, and noble desire to benefit us their posteritie, by searching into the qualities of every beast, to discover what benefits or harms may come by them to mankind: having never been afraid of the wildest, but they tamed them; and the greatest, but they also set upon them: witness this beast of which we now speak, being like a living mountain in quantitie and outward appearance, yet by them so handled, as no little dog could be made more serviceable, tame, or tractable.

They are usually bred in the ^b hot eastern countreys; for by reason they cannot well endure the cold, they delight most in the East and South; as in India, and some places of Africa. And before the dayes of *Alexander Magnus*, there were never any in Europe: but when he fought against ^c *Porus* King of India, he became master of many: and how bravely they fought at the first for their masters, and received many wounds, *Curtius* hath related.

The Indian *Elephants* are most commonly ^d nine cubits high, and five cubits broad; and in Africa they be about eleven foot high, and of bignesse proportionable to their height.

Their colour is for the most part mouse-coloured, or black; and yet there was ^e once one in Ethiopia, all white,

Hhh 3

The Ele-
phants.
a *Topid.*

^b *Plin. lib. 8. cap. 11*

^c *Curt. lib. 7.*

^d *Topid.*

* And in *Peger* the King hath many; it being part of his royall title, *King of the White Elephants.* See *Mr. Purch.* in his *Pilgr. of Asia*, lib. 5.

as

as Mr *Topfell* relateth. They have a skinn^e so hard (excepting on their belly) that it is a very hard matter, and in a manner impossible, to pierce it with any sword, spear, or iron. It hath on it very few hairs, and is very full of chaps or crevices, in which there is such a savour as invites the flies to a continuall feast: howbeit they pay dearly for their cheer; for although the *Elephant* cannot make use of his tail to drive them away, yet by shrinking of himself close together, he incloseth the flies within the chaps, and so killeth them. He hath a long, crooked nose, mighty teeth, foure whereof be within his mouth serving to grinde his meat, and two hang forth; as afterwards shall be shewed. He hath a tail slender and short, and legs of an infinite strength; his head is very great, so that a mans head may as easily be thrust into it, as his finger into the mouth of a dog: but yet his eares and eyes are not equivalent to the residue of his other parts: for his eares are small, and their matter like to the wings of a Bat or Dragon; and some (bred in some places) have no eares at all. Their eyes likewise are like the eyes of swine, but very red. Two of their teeth (as I said) grow farre out of their mouthes, one of which they alwayes keep sharp to revenge injuries and defend themselves, and the other is lesse sharp, being often used to root up plants and trees for their meat; and commonly they grow out to the length of ten feet: this is that which we call Ivory, and of which many prettie things are cut by artists.

Munster reporteth how these beasts are taken; namely, by the cunning cutting down of a tree, against which they use to lean and stay themselves. For this beast, saith he, having fed till he is full, betaketh himself to rest, and leaning to a tree he sleepeth, for he cannot bend his joynts as other beasts do; not because he wanteth joynts,

but

¶ *Munster. colmog.*

but because his sinews are more strong, and closely knit his joynts together; or else because there is much flesh between the skinn^e and bones; or because his skinn^e is so crustie, like to armour, and unfit to bend. Now when the people perceive any such tree as is worn and made foul by the *Elephants* leaning against it, they come in the absence of the said beast, and cut it almost quite through, close by the ground; infomuch that being ready to fall, it cannot stand when the *Elephant* cometh to rest against it, but by giving way causeth him to fall together with it; and then he lieth helpless upon the ground all the night with his belly upward, and not being able to bend his legs and arise, he is caught in the morning by those who before had cut the tree with purpose to deceive him.

The said authour also mentions another way whereby they of India sometimes take and tame them. For there be *Elephants* (saith he) in India which be very wilde and fierce, but they are easily made tame; namely thus. The people intending to catch them, compass some clean place with a deep ditch of about foure or five furlongs in compass, and in one place onely they make a bridge very strait and narrow, being the way to enter in: then they set three or foure female *Elephants* which they have already * tamed, and they themselves lie watching privily till the time that the wilde *Elephants* come and passe over the bridge: then on the sudden do they † stop the passage, and afterward bring some of their strongest tame *Elephants* to fight with these wilde ones thus inclosed: besides which, they do likewise punish them with hunger and lack of meat; and when they be wearied with fighting, they which are bold hardie fellows (by help of the tame *Elephants* to shelter them) will privily creep under their bellies and suddenly chain and fetter them. After this they move their tame *Elephants* again

to

The way to catch
Elephants,

* These females are anointed with a certain oyl, which causeth the wilde *Elephant* to follow them.
† Some say they are chased in, as is also the tame *Elephant* trained up on purpose for such huntings.
Part. of Asia, lib. 5.

to beat the wilde until their fetters cast them to the ground, and then they yoke them to the necks of their tame ones, and lay chains upon them that thereby they may passe on quietly: and at last bringing them home, they fasten their legs and necks to a strong pillar, and so by hunger and societie tame them; teaching them at the last when they begin to feed them, to be obedient to their masters in such manner as best pleaseth them: and then they will grow so loving, gentle, milde, serviceable, and docile, as is indeed a wonder. And if by chance any of them shall happen through fury to kill his keeper, he will shew so much sorrow, and take it so heavily, that he abstaineth from his meat, and sometimes even pineth to death; like unto that Dolphin, which in the former day I mentioned, who using to carry a boy upon his back, one day by meere accident hapned to kill him with one of his prickles, not closely couched, before the lad was mounted on his watery steed.

The little mouse is sometimes offensive to this beast, and will strive to runne into the trunk of his nose; neither can he endure to eat more of his meat if he see but a mouse runne over it.

But above all, he hath two fierce enemies; viz. the Dragon, and the admired great Rhinoceros, who coming to fight with the Elephant, first whetteth his horn growing upon his snout, and then grappling close, he woundeth the Elephant into his belly; for elsewhere the force of his fury cannot enter. *Plin. lib. 8. cap. 20.*

And as for the Dragon, he likewise fighteth furiously, because his delight is to suck the blood of the Elephant, which is cooling to his hot nature: but drinking too largely of it, (as he will do if he can) down falls the Elephant for lack of blood, and down likewise falls the Dragon, because he hath sucked too much: and so both die striving together. *Ibid. cap. 12.* or, as some say, the Elephant

The mouse is offensive to the Elephant.

h. M. 11.

phant dying falls upon the Dragon, and so kills his foe who killed him.

And in this fight the Dragon deals most cunningly: for first he sitteth watching upon a tree, and when the Elephant is come neare unto that place, he suddenly skips and cleaves round about him: and if then the Elephant begin to beat him off against a rock or tree, he claspeth close about his legges, and seldome doth the combate cease without the death of both the fighters. A fit embleme this, of those who fall whilest they suck the blood of others, and perish in such gains as are purchased by the harms of those whom they strive to subvert.

Moreover, the Elephants have such a kinde of modestie and shamefastnesse, that the male never covereth the female but in secret; and this never but once in two yeares; and that, when the male is five yeares old, and the female ten. From whence, *Geminianus* gathers this instruction. By this example (saith he) men are taught honestly to use the acts belonging to their conjugall or matrimoniall estate, both according to the place and time. *Arise and let us pray* (saith young Tobias to his wife) *that God would have pite on us.* And in praying he likewise said, *I take her not for lust, but uprightly; therefore mercifully ordain, that we may become wedded together.* And she said with him, *Amen.* Of which carefull continence, *Geminianus* gives this reason why it ought to be in us; because we are children of the light, and may not do as the heathens who know not God. Whereupon *S. Augustine* saith, that they commit adulterie with their wives, who in the use of wedlock have neither regard of fecunditie, nor honestie. And *Hierome* likewise makes this assertion, that nothing is more shamelesse then to make a scrumpet of a wife: meaning when they turn the remedie into a disease, through a

I i i

lustfull

An embleme from the Elephant.

The marriage bed must not be abused.

Gemin. lib. 1. cap. 60.

Tobias, lib. 2. cap. 10.

* Ezek. 8. 4. and 11. 10. Levit. 18. 19. See Mr. Perle. in his *Actes Caten.*

lustfull, immodest, and immoderate use of the marriage bed.

Furthermore, the Elephants are long-lived, they have great pleasure in good water, are very impatient of cold, and many of them live^b almost 200 yeares.

Also there is one singular propertie yet more to be observed in them, *viz.* that even the wilde ones living in deserts will direct and defend strangers and travellers. For if an Elephant shall finde a man wandering in his way; first of all, that he may not be affrighted, the Elephant goeth a little wide out of the path and standeth still: then by little and little going before him, he shews him the way; and if a Dragon chance to meet this man thus travelling, the Elephant then opposeth himself to the Dragon, and powerfully defendeth the helpelesse man, who is not able to defend himself. So ought it to be chiefly amongst great men, and those who are mightie; they should not injure strangers and travellers (as many do) when they come into their territories, but rather by themselves, or theirs, they should direct and succour them from the hurts and harms of evil men.

The *Rhinoceros* is a beast every way admirable, both for the outward shape, quantitie, and greatnesse, and also for the inward courage, disposition, and mildenesse. For this beast is next to the Elephant, every way as strange, and in a manner exceeding him, unlesse it be in his quantitie, or height of stature: for although he may be as long, or perhaps longer then an Elephant, yet he is not so tall, neither are his legges so long; and for the length, it must be a large *Rhinoceros* which can measure with the Elephant, for ordinarily the Elephant exceedeth, according to the testimonie of *Strabo* alledged by M^r *Toppsell*.

In the¹ kingdome of *Bengala* great numbers of these beasts may be found: their colour is like the rinde or bark

^b *Manst.*
A pattern for
great men.

Certh. lib. 5.
cap. 96.

The *Rhi-*
noceros.

¹ *Forst. 2 book*
of Afr.

bark of a box-tree; their skinne upon the upper part is all wrinkled, and of such firmnesse and hardnesse that no dart is able to pierce it; and being wrinkled, it appeareth as if they were armed with shields, or set over with scales, which go also down along their legs to the very hoofts which are parted into foure distinct claws. Moreover, upon the nose of this beast there groweth a hard and sharp horn, crooking a little towards the crown of his head, but not so high; it is flat and not round, and so sharp and strong that it will pierce through things of exceeding hardnesse: and from hence it is that he is called a *Rhinoceros* in the Greek; by which word is signified a¹ *Nose-horned* beast. He is headed somewhat like to a wilde Boar, and hath again another horn growing upon his withers, but it is a small one. The manner of his fight with the Elephant I have already mentioned: and as for his horn, teeth, flesh, bloud, claws, & whatsoever he hath without and within his bodie, it is good against poyson, and (as¹ authours write) is much accounted of throughout all India. The reason of which vertue is thought to proceed from the soveraigne powers which are in those herbs that *Bengala* yeeldeth; for in other places they are nothing so precious. Some have thought this to be the right Unicorn: but of that fancie see more, as followeth.

Monoceros is a beast with one horn, called therefore by the name of an *Unicorn*: and albeit there be many horned beasts which may improperly be called Unicorns, yet that which is the right Unicorn indeed, is like unto a colt of two yeares & a half old, which hath naturally but one horn, and that a very rich one, which groweth out of the middle of his forehead; being a horn of such vertue as is in no beasts horn besides: which whilst some have gone about to denie, they have secretly blinded the eyes of the world from their full view of the greatnesse of Gods great works. For were it not said that the

^k *Toppsell.*

¹ *Forst. lib. 2.*
Lincol.

The *Uni-*
corn.

horn were excellent and of surpassing power, I perswade my self it would never be doubted whether there were an Unicorn or no. But that there is such a peculiar beast, the Scripture, both in Deuteronomie, Isaiah, Job, and the book of Psalmes, doth bear us witness: In all which places how do Expositours translate the originall word, but thus, *Unicornis*, or *Monoceros*, which in English is an *Unicorn*?

And again, it is the testimonie of *Ludovicus Vertomanus*, alledged by *Gesner*, *Topfell*, and others, that he himself saw a couple of the true Unicorns at *Mecha* in Arabia; one whereof had a horn of three cubits, being of the bignesse of a colt two yeares and an half old; the other was much lesse, and his horn shorter, about a spanne long, for he was but young: and both these were sent to the Sultan of *Mecha*, for a rare present, by the King of Ethiopia, who ever desirith to be in league with the said Sultan, thinking nothing too deare to maintain his amitie. And certainly he could not send him a gift more welcome, especially this being a beast so rare and seldome seen; which may be, in regard that it is a creature delighting in nothing more then in a remote and solitarie life.

The colour of these thus sent was like a weasel-coloured Horse; the head like the head of a Hart; the neck not very long, and the mane growing all on one side; their legges slender and lean, like the legs of an hinde; the hoofs on the forefeet cloven, and the hinder legges somewhat shaggye. The nearest (of any beast better known) is the Indian Assle, and Indian Horse; excepting that their hoofs are whole and not cloven, and their colour somewhat differing: for there is a horn grows out between their two eyes, like to the true Unicorn. By which it appeareth that of Unicorns there is one principall kinde onely; the rest are lesse principall, and subordinate

Deut. 33. 17.
Isa. 34. 7.
Job 39. 9.
Psalm. 92. 10.

ordinate to him whose horn is the strongest, sharpest, and of the greatest vertue. For in granting more kindes thereof, I do not understand every beast with one horn; but onely such *Monoceros* as have in their horns vertue against poison: like unto those horses of India mentioned but even now, and of which M^r *Topfell* writeth that they have Harts heads, and one horn, of which their Kings and Princes make cups to drink their drink against poison, finding a great preservative to be in the said horn. *Mansfer* saith that the King of Ethiopia hath some store of these beasts; and M^r *Topfell* nameth two kingdomes in India (the one called *Niem*, the other *Lamber*) which be likewise stored with them.

Moreover concerning the horn, it is neither light nor hollow, nor yet smooth like other horns; but hard as iron, rough as any file, revolved into many plaits, sharper then any dart, straight and not crooked, and every where black, except at the top or point. It hath many soveraigne vertues, and with an admirable dexteritie expelleth poison: inasmuch that being put upon a table furnished with many junkets and banqueting dishes; it will quickly descric whether there be any poison or venom amongst them; for if there be, then presently the horn is covered with a kinde of sweat or dew. And (as it is reported) when this beast cometh to drink, he first dipperh his horn in the water, that thereby he may drive away the poison when venomous beasts have drunk before him.

And again I finde it recorded that the Indian and Ethiopian hunters catch of those Unicorns which be in their country, after this manner. They take a goodly strong and beautifull young man; whom they clothe in the apparell of a woman; besetting him with divers flowers and odoriferous spices; setting him where the Unicorns use to come; and when they see this young

lii 3: man,

A description of the Unicorns horn.

How hunters take them.

man, whom they take to be a woman, they come very lovingly and lay their heads down in his lap: (for above all creatures they do great reverence to virgins and young maids) and then the hunters having notice given them, suddenly come, and finding him asleep, they will deal so with him, as that before he goeth, he must leave his horn behinde him.

These, and many other things more, concerning this beast may be read in the large writings of *Gesner* and *Topsel*, whither I would wish the more inquisitive to have recourse.

The Lion.

Africa breedeth many *Lions*, and the colder the place is, the gentler they be: and in time of their coupling, eight or ten will follow one female, whereupon arise very terrible and bloudie battels among them. They engender backward; and so doth the Camel, Elephant, Rhinoceros, Ounce, and Tiger. They spare women rather than men, and prey not at all on infants, except in case of much hunger: and albeit the Lion be a fierce and cruell beast, yet he is said to shew great clemencie to the humble and such as prostrate themselves submissively before him; which he will the sooner do when he hath lately filled his bellie with a former prey. The male useth not to feed with the female, but either of them apart by themselves. The Lionesse or She-lion is the fiercest, and alwayes the most cruell. Their tail is a token of their inward meaning: for if it stirreth not, he is gentle and peaceable; but moving, he is angry. These beasts will keep revenge in minde a long while, either against man or beast that hath hurt them. And in like manner they will as long be mindefull of a benefit, and do their best to make requitall, as is famous by that storie of *Androdes*, who was slave to a senatour of Rome; and one named *Mentor*, a man of *Syracusa*, upon whom a Lion fawned to have him help his diseased foot.

For,

For, concerning the first; when *Androdes* fled from his master by reason of some hard usage that he received at his hands, by chance he happened to take up his lodging in a cave; which (unknown to him) was a Lions denne: where when he had been a while, not long before night the Lion came home from hunting, and having gotten an hurt upon his foot; he no sooner espied the trembling man in this fearful place, but he cometh gently unto him, stretching forth his foot, and making mone as though he desired help. The poore slave at the first expected nothing but death, neither did he think of any thing more then to have his sepulchre in the Lions bellie; but at the last perceiving what the matter was, he took the Lion by his paw, searched the wound, pulled out a thorn, bound up his foot, and gave him ease: which kinde office being performed, was first of all requited with a daily portion of provision which the Lion would bring in for this his guest; and he poore helpelesse man would roste it in the sunne as well as he could, and then eat it. But being wearie of this kinde of diet, and as wearie of his solitarie life, he went away; for whose absence, the Lion (as himself could heare) made great mourning and lamentation. And see how it happened; this man did no sooner depart then he was taken by some whom his master sent to seek him: and then (alas) there is no way for him but one; die he must. Neither shall his death be other then a tearing in pieces by cruell beasts: for the Romanes had a custome to sit in their theaters and behold such bloudie games, and direfull pastimes; and therefore they would catch and keep beasts on purpose. But it fortunated that amongst other beasts taken this Lion was one, who being brought into the theater, greedily rent in pieces such as were thrown unto him: yet when his old guests turn came, he forgot his furtive and turned it into fawning, by which the poore slave perceived

perceived what Lion it was, and thereupon gathered up his spirits, renewing again his old acquaintance with his former friend, even to the admiration of all the beholders. And the matter being known and related to them, he had not onely pardon for his life, but the Lion also was bestowed on him to wait upon him. *Ælianus* reports this storie, and so doth *Aulus Gellius* in his *Attick nights*. *Hic est Leo hospes hominis; hic est homo medicus Leonis*, was that which the people would say when they saw him leade along his Lion through the streets: Here goeth (say they) the Lion which was the mans hoast; and there is the man who was the Lions Physician.

And to shew that the Lion delighteth not to kill his prey before he be readie to eat it, appeareth by another storie which I finde related by M^r *Tapell*, in his historie of four-footed beasts.

A certain English man being turred Moor, and living in Barbarie, was told of a Lion which lay lurking not farre off; and he, to shew his valour, being half drunk, would needs undertake to go and kill him in the place where he was: whereupon he armed himself with a sword, dagger, and musket; having also a long large knife about him. And when he came to the place where the Lion was, that he might shew himself valorous, he would not kill him as he lay asleep, but toucheth him with the end of his musket that he might awake: which being performed, the beast suddenly mounted up and eagerly sets upon this fool-hardie champion, throwing him presently down to the ground: whereupon he could think of no other but a speedie execution. But seeing the Lions bellie was lately filled with a former prey, he forbearth to kill him; onely he standeth over him and keeps him down with his paws, intending so to hold him untill he had a stomack to prey upon him. But in the mean time, this champion studying how to acquit himself,

Another storie of
Lion.

himself, between hope and fear, draws out his long barbarian knife (for he had his hands at libertie) and with it he wounds the Lion two or three times: but he, desirous to possesse his prey against his need, never regarded from whence the wounds came, and thereupon he falls at the last fainting to the ground, and so dying delivers his prisoner against his will, who now might triumph in a conquest that was altogether beyond either hope or expectation.

These creatures delight much to feed on Camels flesh, and on the flesh of Apes: howbeit when they eat Apes, it is more for * Phylick then for food: and sometimes they will catch the young Elephants. Neither do they drink often or overmuch; and having eaten to satietie, they use to fast three dayes before they feed again. Their bones (saith *Munster*) be found and not hollow; inasmuch that some affirm fire may be struck out of them as from a flint: and sometimes being too fiercely exasperated to anger, they are in such a heat, that it even burns them up, and kills them. So have I seen some very powerfull, and exquisite in many things, and yet but slaves to their own passions; ruling others, but not able to command themselves: although there be few but know, that it is a * greater point of valour to subdne a mans self, then to conquer a strong and mightie citie.

What *Plinie* hath written of this beast, may be seen at large in the sixteenth chapter of his eighth book; to whom, and others, I referre such as desire more.

Tigers, like lions, are bred in the East, South, and hot countreys, because their generation desireth an abundance of heat. It is a beast of a wonderfull swiftnesse; and in the proportion of his bodie he is like to the * Lionesse, footed like a Cat, and spotted like a Panther, excepting that the spots be long and all of a colour. Generally they be cruell, sharp, ravenous, and never so tamed

K k k but

* *Ælian. ubi
Hic. lib. 1.*

† *Munf.*

He is truly valiant that can overcome himself.

* *Fortior est qui se quam qui fortissima vincit mania.*

The Tiger.

* And note that his Muscholor are holden for morsall poisons; causing men to die mad if they be given in meat. *Pars.*

but sometimes they return to their former natures: but above all, in the time of their lust, or when they be robbed of their young, they are most raging and furious. ^m *Plinie* hath described the manner how the hunters get away their whelps very commonly. They come upon horseback, and finding the old Tigers from home, they take up their young ones and poste away as fast as they can; and on the sudden they finde themselves pursued, wherefore when the old one cometh neare them, they let fall one of her whelps on purpose, that whilest she is carrying that to her nest, they may escape securely with the rest. And sometimes they make round spheres of ⁿ a glasse which they cast before her when she cometh, and thinking (by reason of her own shadow) that she seeth her young ones there, she rolleth it to her denne, where she breaketh it with her claws, and finding herself deluded runneth after the hunters again, by which time they are gone too farre for her to finde.

There is an ^o herb neare the river *Ganges*, growing like *Buglosse*, the juice whereof is such that if it be poured into the mouth of their denness, they dare not come forth, but will lie howling there till they die.

The *Panther* is a beast little differing from a *Leopard* or *Libbard*: ^p some think they differ in nothing but in sex. In Greek the generall name is *Panther*; the speciall names, *Pordalis* and *Pardalis*. *Pordalis* is taken for the male, and *Pardalis* for the female. And in Latine it is called *Pardus* and *Panthera*: where it must be again observed that *Pardus* signifieth the male Panther, and *Panthera* the female. Neither is the difference between the Leopard and Panther only in sex, but rather in respect of a mixt and simple generation: for there is no Leopard or Libbard, but such as is begotten between the Lion and the Panther, or the Panther and the Lionesse.

This is a beast which hath varietie of colours, a sweet breath,

m *Plin.* lib. 8.
cap. 18.

n *Munster*,
Zeyffel.

o *Zeyffel*.

The Panther.
p *Plin.* lib. 8.
cap. 17.

How the Leopard
is begotten.

breath, and is very fierce and wilde, insomuch that some have therefore called him a *Dog-wolf*; and yet being full, he is gentle enough. He sleepeeth three dayes (saith *Munster*) and after the third day he washeth himself and cryeth out, and with a sweet savour which cometh from his breath, he gathereth the wilde beasts together, being led by the smell: and then (saith *Plinie*) doth he hide his head very cunningly, lest his looks should affright them; whereupon, whilest they gaze upon him, he catcheth his prey of which he pleaseth. So have I known some hide their ill meanings with fair and sweet-breathed words; having hony in their mouthes, but gall in their hearts; and a direfull intent cruelly to hurt when they seem most of all to please. For sugred speeches will catch the credulous; neither is all gold that fairly glisters.

Now the reason why these beasts have such a sweet breath, I take to be in regard that they are so much delighted with all kinde of spices and daintie aromaticall trees: insomuch that (as ^q some affirm) they will go many hundred miles in time of the yeare when these things are in season; and all for the love they bear to them. But above all, their chief delight is in the gumme of camphoric, watching that tree very carefully, to the end they may preserve it for their own use.

Of *Camels* there be chiefly three sorts: the first called *Hugium*, of great stature and strength, able to carrie a thousand pound weight; the second lesse, with two bunches on the back, and sometimes one upon the breast; these are called *Becheti*, are found onely in Asia, & are fit both for carriage, and to ride on. The third sort is meagre & small, not used to burdens, yet able to travell above an hundred miles in one day: this kinde they call *Raguabill*.

The Arabian and Baetrian Camels, although they want horns, yet they have teeth but on one side. And of all the sorts, their necks are long & nimble, by which the whole

K k k 2 bodie

An embleme
from the Pan-
ther, concerning
fair tongues and
false hearts.

q *Zeyffel*.

The Camel.
r *Parth*.

s *Plin.* lib. 8.
cap. 18.

bodie is much relieved, seeing it can reach to most parts; their heads are small, and feet fleshie, in which regard they use to be shod with leather for fear of graveling; I mean such as are tame and made serviceable. They love grasse, especially the blades of barley; and when they drink, the water must not be cleare but muddie. The surname therefore of the Camel, is *Trouble-bank*; for they will mud the water with their feet, otherwise they take no delight to drink it. So have I seen some, never better pleased then when they trouble the cleare fountains of justice and pure doctrine, with the muddie streams of injustice and error. Or some, never better cheered then when they may drink deeply of the dirtie puddles of worldly wealth, little regarding the sweet taste of the water of life, which is a cleare river running from the throne of God and the Lambe, Rev. 2.2. And as for the bunch upon the Camels back, the Scripture doth thereby expresse the swelling pride and confidence of rich worldly men, who as hardly enter into the kingdome of God, as the Camel with his bunched back can go through the * eye of a needle.

The Horse and the Camel are great adversaries; and with his very sight and strong smell, the horse is terrified. *Cyrus* therefore being excelled by the Babylonians in horsemanship, used this stratagem of the Camels.

And as for our fine stufes, as grogeram, and chamblet, they be made of Camels hair, as some affirm: as also there is a courser hairie cloth to be made of the worst of this hair, such as was that garment worn by John Baptist in the wilderness.

And of the Camels this one propertie more; when their masters load them they will bowe themselves, and stoupe down to the very ground with their knees, patiently enduring to take up their burden. So have I seen some, as willingly humbled under the crosse, and as patiently stouping

* Pliq. iii.

An emblem
from the Camel,
concerning those
who preferre
earth before
heaven.

* Matth. 19. 24.

The Horse and
Camel great ene-
mies.

Stufes made of
Camels hair.

A lesson of paci-
ence and humi-
lie taught by
the Camel.

stouping to take it up, and follow their master Christ who went before them. For it is a true rule, that God can and doth love his children well, although he make no wantons of them.

Moreover the *Dromedarie* is a kinde of Camel, but lesse, and farre more swift.

And as for the *Camelopardus*, he is begotten by a mixt generation between the Camel, and Leopard or Panther.

The *Hyena*, as it is described by * *Plinie*, is a beast whose neck hath no joynt, and therefore he stires not his neck but with bending about his whole body. He will imitate humane voice, and drawing neare to the sheep-coats, having heard the name of some of the shepherds, he will call him, and when he comes, devoure him. His eyes have many colours; and the touch of his shadow makes a dog not able to bark. And (as the Magicians would make us beleve) this beast hath the power of incantation: they therefore tell many strange things which they be able to do.

Neither is this any other then the * common or vulgar *Hyena*, which is likewise called *Lupus vespertinus*, a wolf of the night, being in quantitie of body very like a Wolf, but much more rough in his hair, and bristled all along his back like a horses mane, the middle whereof is somewhat crooked. His colour is yellowish, but speckled on the sides with blew spots.

The second kinde is called * *Papio* or *Dabuh*, bigger and rougher then the former, with feet something like to a mans hand. They breed much about *Cesarea*; and their custome is, being gathered together, for one of them to go before his company singing and howling, and all the rest answering him with a kinde of correspondent tune; whose voices are so shrill and sounding, that although they be remote and farre off, men may heare them as if

they
K k k 3.

The Dro-
medarie.
The Came-
opard.

The Hyena
u Lib. 8. cap. 30.

* Trifid.

* Idem, pag. 439.