The Historie of Foure-footed Beasts.

Caligis affirmeth, that in the land of the Giants, ther is a beast which hath the heade, necke, and ears, of a Mule, but the body of a Camell; wherefore it is probable, that it is conceiued by a Camell and a Mule: the picture whereof is before sette downe, as it was taken from the sight of the beast, and imprinted with a description at Middleborough in the yere 1558, which was neuer before seen in Germany, nor yet spoken of by Pliny.

They sayd that it was an Indian Sheepe, or of the region of Persia, and was brought to Antwerp, fixe thousand miles distant from that nation. It was about two yarde high, and five foote in length, the necke was as white as any Swan: the colour of his other parts was yellowish, and his feet like an Estrige-Camels: and although it were a male, yet it did render his urine backward: it was afterwaies given to the Emperor by Theodorus Neus, a citizen of the nether Colen. It was a most gentle and meek beast like the Camellopardull; not past fourte yeares olde: wherefore I thought good to express it in this place, because of the similitude it hath with the manners of the fourme beast, al though it want horeses and differ in some other members.

Of another Beast called Campe.

Iulius Siculus maketh relation, that when Dionysius with his Army traunelled thorough the defert and dry places, annoyed with divers wild beasts, he came to Zamboria a city of Lybia, where he slewe a beast bred in those partes called Campe, which had before that time destroyed many men, which action did purchase him among the inhabitantes a never dying fame; and therefore there might remaine it continual remembrance to all posterity of that fact, he raised vp there a monument of the slaine beast to stand for evermore.

OF THE CAT.

Cat is a familiar and well knoune beast, called of the Hellenes Catull, and Seboun, and Sebonia; of the Graecians Adurgus, and Kathe, and Katze, of the Saracens, Kasr, the Italians Gatta, and Gato. The Spaniards, Gata and Gato, the French, Chat; the Germanes, Katze; the Ilyrians, Kozza; and Furioz, (which is vied for a Cat by Albertus Magnus) and I conjecture, to be either the Persian, or the Arabian wordes. The Latines call it Felis, and sometymes Murilegus, and Mufio, because it catcheth Myte, but most commonly Catus, which is deried of Catus, signifying wary.

Ouid faith, that when the Gyantes warred with the Goddes, the Goddes put vpon them the shapes of Beasts, and the fitter of Apollo lay for a spy in the likeness of a cat, for a cat is a watchfull and wary beast, seldome outtaken, and most attendant to her sport and prey; according to that observation of Mantuan:

Non fuscus amuriatus, sile, inuadere pernam,
Nisit, hic vimos oculi obscurus acuta.

And for this cause did the Egyptians place them for hallowed Beasts, and kept them in their Temples, although they allledged the vfe of their skenes for the couer of thiedes, which was but an vnreasonable shift, for the softesste of a cats skene is not fitto defend or beare a blow: It is knowne also, that it was capitall amongst them, to kill an Ibis, an Aspe, a Crocodill, a Dogge, or a Cat in the same, that in the days of King Prolemy, when peace was late made betwixt the Romaines and the Egyptians; and the Roman Ambassadors remaining still in Egypt, it fortuned that a Romaine wareskilled a cat, which being by the multitude of the Egyptians espied, they presently fell vpon the Ambassadors house, to razze downe the same, except the offender might be deliuered vnto them, to suffer death: so that neither the honour of the Roman name, nor the necessity of peace, could
Of the Cat.

Once cattes were all wilde, but afterward they retyr'd to houses, wherefore there are plenty of them in all countries: *Martial in an Epigram*, celebrated a *Pannonian* cat with this distichon:

*Pannonicas nobis nusquam dedit umbria cattas,*

*Mauls his dominas mutere dons pudem.*

The Spanish blacke cattes are of most price among the Germaines, because they are nimblest, and haue the softest haire fit for garment.

A cat is in all partes like a Lyonelle, (except in her sharpe ears) wherefore the Poets saie, that when *Perseus* had turned a cat into a beautifull woman (calling her *Adraste*) who forgetting her good turne, contended with the goddesse for beauty: in indignation whereof, (thereurned her to her first nature,) onely making her outward shape to resemble a lyon, which is not altogether idle, but may admonish the wise, that faire & soule men and beasts, hold nothing by their owne worth and benefite, but by the vertue of their creator;

Wherefore if at any time they rife against their maker, let them looke to loose their honours and dignity in their best part, and to returne to bafenes and inglorious contempt, out of which they were first taken, and howsoever their outwaerde shape and condition please them, yet at the best they are but beasts that perish, for the Lyons suffer hunger.

Cats are of divers colours, but for the most part grysfeld, like to congealed yfe, which commeth from the condition of her meate: her head is like vnto the head of a Lyon, except
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except in her sharpe ears: her fleth is soft and smooth: her eyes glister about menacing, especially when a man commeth to see a cat on the sudden, and in the night, they can hardly be endured, for their flaming aspect. Wherefor Deimocritus describing the perils of men in faith that it is not transparent, but filleth the eye with pleasaunt brightnesses, such as in the eyes of Panthers and cats, for they call forth beams in the shadow and darkness, but in the sunshine they have no such clearness, and thereof Alexander Aphrodisian quoth this reason, both for the sight of Cats and of Bats, that they have by nature a most sharpe pair of seeing.

Aurelius compared their eyesight to carbuncles in darke places, because in the night they can see perfectly to kill Rattes and Myce: the root of the herb Galerian (commonly called Pho) is very like to the eye of a Cat, and whereatuer it groweth, if cats come thereunto, they instantly dig it vp, for the love thereof, as I my selfe have seene in mine owne Garden, and not once only, but often, even then when I had caused it to beridged or compassed round about with thorns, for it smelleth maruells like to a cat.

The Egyptians have observed in the eyes of a cat, the encrease of the Moone-light, for with the Moone they shine more fully at the full, and more dimly in the change and wane, and the male cat doth also vary his eyes with the Sunne: for when the sunne ariseth, he appeareth of his eye is long; toward noone it is round, and at the evening it cannot be seene at all, but the whole eie sheweth alike.

The tongue of a cat is very attractive, and forcible like a file, attenuating by licking the fleth of a man, for which cause, when she is come near to the blood, so that her own pintle be mingled therewith, she faileth mad. Her teeth are like a saw, and if the long haires growing about her mouth (which some call granous) be cut away, she lootheth her corage, and her nailes sheathed like the nailes of a Lyon, striketh with her forefeete, both Dogs and other things, as a man doth with his hand.

This beast is wonderful nimble, leaping upon her prey like a Lyon, by leaping: and therefore she hunteth both Rats, all kind of Myce, & Birds, eating not onely there, but also fish, wherewithall she is best pleased: Hauing taken a Mouse, she first playeth with it, and then devoureth it, but her watchfull eye is most strange, to see with what pace and with what swifte she taketh birds and flies; and her nature is to hide her own dung or excrements, for she knoweth that the laour and presence thereof, will drive away her sport, the little Mouse being able by that stoole, to smell the prescence of her mortall foe.

To keepe Cats from hunting of Hens, they vte to tie a little wild raw under their wings, and so likewise from Doue-coates, if they set it in the windowes, they dare not approach vnto it for some secret in nature. Some have said that cats will fight with Serpentes, and Toads, and kill them, and petecuing that she is hurt by them, the prefently drinketh water and is cured: but I cannot consent unto this opinion; it being rather true of the Wraggall as thalbe after declared. Penizetius sheweth by experience that cats and Serpentes loue one another; for there was (sayth he) in a certaine Monastery, a Cat nourished by the Monkes, and suddenly the most parts of the Monkes which vfell to play with the Cat fell sick: whereat the Phylitians could not caue, but some secret poiyon, and al of them were assured that they never taile any: so the last a poore laboring man came vnto them, affirming that he saw the Abbey-cat playing with a Serpent, which the Phylitians understanding, prefently concluded that the Serpent had emptied some of her poiyon vppon the cat, which brought the same to the Monkes, and they by stroking and handling the cat, were infected therewith; and whereas there resamed one difficulty, namely, how it came to passe, the cat her felle was not poiyoned thereby, it was resolved, that for as much as the Serpentes poiyon came from him in play and sporte, and not in malice and wrath, that therefore the venom thereof being lost in play, neither harmed the Cat nor much endangered the Monkes: and the very like is obserued of myce that will play with Serpentes.

Cats will also hunt Apes, and follow them to the woods, for in Egypt certaine Cats set vpon an Ape, who prefently took himselfe to his heelles and climed vp into a tree, after the cattes followed with the same celerity and agility: (for they can fallon their clawes to the barke, and runne vp very speedily:) the Ape seeing himselfe out matched with...
Of the Cat.

with number of his aduersaries, leaped from branch to branch, and at last took hold of the top of a bough, whereupon he did hang so ingeniously, that the Cats durst not approach unto him for fear of falling, and so departed.

The nature of this Beast is, to love the place of her breeding, neither will she tarry in any strange place, although carried very far, being never willing to forfake the house, for the love of any man, and most contrary to the nature of a Dogge, who will traualle abroad with his master; and although their maisters forfake their houses, yet will not these Beastes bear them company, and being carried forth in close baskets or flacks, they will yet returne againe or loose themselves. A Cat is much delighted to play with his image in a glasse, and if at any time he behold it in water, presently the leapeth down into the water which naturally doth abhorre, but if the be not quickly pulled forth and dried the dieth thereof, because he is impatient of all. Those which will keep their Cattes within doores, and from hunting Birds abroad, must cut off their ears, for they cannot endure to have drops of raine distil into them and therefore keep themselves in hidner. Nothing is more contrary to the nature of a Cat, then is wet and water, and for this cause came the Proverb that they love not to wet their feet. It is a neat and cleanly creature, oftentimes licking his own body to keepe it smooth and faire, having naturally a flexible backe for this purpose, and whistling his face with his fore feet: but some olde, that if he put his feet beyond the crowne of her head, that it is a presage of raine, and if the backe of a cat be thinne the beast is of no courage or value. They love fire and warme places, whereby it falleth out that they often burne their coares. They desire to lie feste, and in the time of their lust (commonly called cat-wrayling) they are wilde and fierce, especially the males, who at that time (except they be gelded) will not keep the house: at which time they have a peculiar direfull voyce. The manner of their copulation is this, the Female lyeth downe and the Male standeth, and their females are about meare tears of procreation, for which cause they prouoke the male, and if he beeld not to their lust they beate and claw him, but it is only for love of young and not for lust: the male is most libidinous, and therefore seeing the female will never more engender with him, during the time he young ones fuke, he killeth and eateth them if he meet with them, to prouoke the female to copulation with him againe, for when he is depriued of her young, he seeketh out the male of her own accord, for which the male most wary keepeth them from his sight. During the time of copulation, the female continually cryeth, whereof the Writers give a double cause; one, because he is pinched with the darts or claws of the male in the time of his lustfull rage, and theother, because his feed is so fiere what, that it almost burneth the female place of conception. When they have littered or as we commonly say kittened, they rage against Dogges, and will suffer none to come neere their young ones: The belf to keep are such as are littered in March, they go with young fifty daies, and the females liue not about one yeere, the males line longer especially if they be gelt or libbed: the reason of their short life is their running of meate which corrupteth within them.

They cannot abide the saуor of fayments but fall made thereby; they are sometimes infected with the falling euill, but are cured with Gobram. It is needesfille to spend any time about her loving nature to man, how the flatteth by rubbing her skinne against ones Legges, how the whetteth with her voyce, having as many tunes as turnses, for she hath one voice to beg and to complain, another to teutifie her delight & pleasure, another among her own kind by flatttering, by hissing, by puffing, by spitting, inmouch as someone thought that they have a peculiar intelligible language among themselves. Therefore how the beggeth, playeth, leapeth, looketh, catcheth, tosseeth with her foote, riseth vp to fringes held out her head, sometime creeping, sometime lying on the back, playing with one foot, sometime on the belly, sometime with mouth, & anon with foot, apprehending greedily any thing fauor of a man with divers such gestical actions, it is needesfille to stand upon; inmouch as Coelium was wont to say, that being free from his Studies and more vigent weighty affairs, he was not ashamed to play and sport himselfe with his Cat, and verily it may well be called an idle mans pastime. As this beast hath beene familiarly nourished of many, so have they payed deare for their love, being required
required with the loss of their health, and sometime of their life for their friendship: and worthily, because they which love any beasts in a high measure, have so much the lesser charity unto man.

I therefore it must be considered what harms and perils come unto men by this beast.

Ahmgor. It is most certain that the breath and savour of cats consume the radicall humour and destroy the lungs, and therefore they which keep their cats with them in their beds have the air corrupted and fall into fever, hectickes and consumptions. There was a certaine company of Monkes much given to nourish and play with Cattes, whereby they were so infected, that within a short space none of them were able either to pray, read, to pray, or sing, in all the monastery; and therefore also they are dangerous in the time of pestilence, for they are not only apt to bring home venemous infection, but to poison a man with very looking upon them; wherefore there is in some men a natural dislike and abhorring of cats, their natures being so composed, that not onely when they see them, but being neere them and vaine, and hid of purpose, they fall into passion, sweating, pulling off their hats, and trembling fearfully, as I have knowne many in Germany, the reason whereof is, because the conflation which strengtheth their bodies which is peculiar to every man, worketh the presence and offence of these creatures: and therefore they have cried out to take away the Catts.

Cats flesh.
The like may be said of the flesh of cats, which can sildome be free from poyson, by reason of their daily food eating Rats and Mice, Wrens and other birds which bee on poyson, and above all the bane of a cat is most venomous, for it being above measure dry, floppeth the animal spirits, that they cannot passe into the ventricle, by reason whereof memory faileth, and the infected person falleth into a palsy. The cure whereof may he take, of the Water of sweete Marioram with Terra lemnia the waire of a great mangled together, and drinke it twice in a month, putting good flore of spices into all your meate to re-create the spirits withall, let him drinke pure Wine, wherein put the seel of Diamelech. But a cat doth as much harme with her venemous teeth, therefore to cure her biting, they prescribe a good diet, sometyme taking Honysupستو، and Oyle of Roes melt together and laid to the wound with Century: sometime they wash the wound with the vine of a man, and lay to it the braines of some other beast and pure wine mingled both together.

The haire also of a cat being eaten vnawares, floppeth the artery and causeth a sensation; and I have heard that when a child hath gotten the haire of a cat into his mouth, it hath so clouen & stucke to the place that it could not be gotten off again, and hath in that place bred either the wors or the kings evil: to conclude this point it appeareth that this is a dangerous beast, & that therefore as for necessity we are constrained to nourish them for the suppresing of small vermine: so with a wary and discreet we must use those their harms, making more account of their use then of their poysons.

In Spain and Sallis Narbon, they eate cats, but first of all take away their head and tails, and hang the prepared flesh a night or two in the open cold aire, to exhale the poyson and poyson from it, finding the flesh thereof to be almost as sweete as a Cony. It must needs be an vnclene and impure beast that liueth onely upon vermin and by running, for it is commonly said of a man when he neezeth, that he hath eaten with Cats. Hence the familiars of Witches doe ordinarily appeare in the shape of cats, which is an argument that this beast is dangerous in soule & body. It is said that if bread be made whenin the dung of cats is mixed, it will drive away Rats and Mice. But we conclude the story of this beast with the medicinal observations, and tary no longer in the breath of such a creature compounded of good and evil. It is reported that the flesh of cats faileth & freseth lieth power in it to draw wens from the body, & being warmed to cure the Hemorrhoids and pains in the raine in back, according to the vertue of corisius:

Et lumbus lumbis praefat adsus opem.

Aylsin prescribeth a fat cat sod for the gout, first taking the fat, and anointing the with the fickle part, and then wetting Wool or Towel in the same, and binding it to the offended place.

For the paine and blindness in the eye, by reason of any skinnes, Webs, or naked, this
Of the Wilde Cat.

Of the Wilde Cat.

this is an approved medicine. Take the head of a blacke Cat, which hath not a foot of another colour in it, and burn it to powder in an earthen pot leaded or glazed within, then take this powder and through a quill blow it thrice a day into thy eie, and if in the night time any heats do thereby annoy thee, take two leaves of an Oke wet in cold water and bind them to the eie, and so shall all paine fly away, and blindness depart although it hath oppressed thee a whole yeare, and this medicine is approved by many Phytopians both elder and later.

The liver of a cat dried and beate to powder is good against the stone: the dung of a male cat with the claw of an Oule hanged about the necke of a man that hath had seven fits of a quarte Ague, cureth the same: a nixing powder made of the gall of a black cat, and the weight of a greate thereof taken and mingled with four crownes weight of Zambach, helpest the comulsion and wreyness of the mouth: and if the gall of a Cat with the black dung of the same cat, be burned in perfume under a woman travailing with a dead child, it will cause it presently to come forth: and Pliny saith that it is pin, or thorne, or fith bone, like in one mouth, let him rub the outside against it with a little cats dung, and it will easily come forth. Given to a Woman suffering the fluxe, with a little Rosien and Oyle of Roses, it stayeth the humour; and for a Web in the eie of an horse, evening and morning, blow in the powder of cats dung, and it shall be cured.

OF THE WILDE CAT.

Li Cats at the beginning were Wilde, and therefore some doe interpret ym. Esay. 34. for wide cats; and the Germans call it Buowvzer, that is, a tree rider, because he hunteth Birds and foules from tree to tree. The Spaniard calleth it Gato-montes, and in some places of France it is called chat-creste. There are great store of them in Helvetia, especially in the Woods, and sometime neere the Waters, also being in colour like tame cats but bleaker, such as in England is called a Poulecat. I saw one of them, which was taken in September, and observeth, that it was in length from the forehead to the toppe of the tale, foure full spannes, and a blacke line or stripe all along the backe, and likewise some blacke upon the Legges; betwixt the breast and the necke there was a large white spot, and the colour of her other parts was dusky, red, and yellow, especially about the buttocks, the heales of her feet were blacke, her tyle longer then an ordinary house cats, having two or three blacke circles about it, but toward the top all blacke.

They abound in Scandavna, where the Limaxes denoure them; other wise they are hunted with Dogges, or fowt with Gunnes, and many times the crousiers men seeing one Olau mag: in a tree, doth compass it about with multitude, and when the leapeth downe kill him with their clubs, according to the verse of Nuerisiam:

Felimque minasce Arboris in truncos,  
Longis pergant telis.

In the province of Malabar, these cates live vpon trees, because they are not swift to run, but leape with such agility, as some have thought they did flye: and verily they do flee, for they have a certaine skin, which when they lie in quiet, cleaueth or shrinketh vp to their bellies, but being stirred, the same spreadeth from their fore feet to their hinder, like the Wing of a Bat; by vertue whereof, they stay vp themselves in the aire, paling from tree to tree like a foule: as also doth the Pemique mouse; as shall be declared afterward.

The skins of wild cats are used for garments, for there is no skinne warmer, as by experience appeareth in Scythia and Moscovia, where their women are clothed with the furres of cats, but especially for buskins and fleeces with their hair turned inward, not onely against cold but for medicine, against contracted finenes, or the gout. The fat of this beast is returned by some for heating, softening, and displaying tumours in the skin:
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