

cocke and the reason hereof, is because they are both partakers of the Sunnes qualities in a high degree and therefore the greater body feareth the lesser, because there is a more eminent and predominant sunny propertie in the Cocks, then in the Lion.

*Animalia fo-
leria.*

Lucretius describeth this terrour notably, affirming that in the morning when the Cocks croweth the Lions betake themselves to flight, because there are certaine seedes in the body of Cocks, which when they are sent and appeare to the eyes of Lions, they vex their pupils and apples, and make them against nature become gentle and quiet, the verses are these :

10 *Quinetiam gallum nocte explaudensibus alis
Auroram clara consuetam voce vocare
Quem nequeunt rapidi contra consistere leones
Inq, tuers: ita continuo meminere fugari
Nimirum quia sunt gallorum in corpore quadam
Semina: quæ quum sint oculis immissa leonum
Pupillas interfodiunt acremq, dolorem,
Præbent, ut nequeant contra durare feroces.*

We haue spoken already of the *Leontophonus* how he rendreth a urine which poysoneth the Lion; the noyses of wheeles and chariots doe also terrifie them, according to the say-
20 ing of *Seneca*, *Leoni pauida sunt ad lenissimos strepitus pectora*. The high stomacke of a Lyon is afraid of a little strange noice. *Anthologius* hath an excellent Epigram of one of *Cybel's* Priests, who traouailing in the mountaines by reason of frost, cold, and snow, was driuen into a Lions den, and at night when the Lion returned, he scarred him away by the sound of a bell: The like also shall be afterward declared of *Volues* in their story.

They are also afraid of fire, *Ardenesq, faces, quas quæuis sæuiat horret*; For as they are inwardly filled with naturall fire (for which cause by the Egyptians they were dedi-
cated to *Vulcan*) so are they the more afraid of all outward fire, and so suspitious is he
of his welfare, that if he tread vpon the rinde or barked Oke or the leaues of *Olyer*, he
trembleth and standeth amazed: And *Democritus* affirmeth that there is a certaine herbe
30 growing no where but in *Armenia* and *Cappadocia*, which being layed to a Lion, maketh
him to fall prehendy vpon his backe and lye vppward without stirring, and gaping with
the whole breadth of his mouth, the reason whercof (*Pliny* saith) is because it cannot be
bruised.

Aelianus

Plinius

There is no beast more desirous of copulation then a lionesse, and for this cause
the males oftentimes fall forth, for sometimes eight, ten, or twelue males follow one li-
oness like so many dogges one fault bitch: for indeede their naturall constitution is so
horre, that at all times of the yeare both sexes desire copulation, although *Aristotle* see-
meth to be against it because they bring forth onely in the spring.

Leo Afer
Their lust of
copulation.

40 The lionesse (as we haue shewed already) committeth adultery by lying with the *Lib-
bard*, for which thing she is punished by her male if she wash not her selfe before she
come at him, but when she is ready to be deliuered, she flieth to the lodgings of the *Lib-
bards*, and there among them hideth her yong ones, (which for the most part are males)
for if the male Lion find them, he knoweth them and destroyeth them, as a bastard and
adulterous issue, and when she goeth to giue them sucke, she faineth as though shee
went to hunting.

The adultery
of lionesses.
Pliny
Apollonius

By the copulation of a lionesse and an *Hyæna* is the *Aethiopian Crocuta* brought
foorth. The *Arcadian* dogges called *Leontomiges* were also generated betwixt dogges
and Lions: In all her life long she beareth but once, and that but one at a time, as *Ae-
sep* seemeth to set downe in that fable, where he expresth that contention betweene
the lionesse and the Foxe, about the generositie of their yong ones: the Foxe obiecteth
50 to the lionesse, that she bringeth forth but one whelp at a time, but hee on the contrary
begetteth many Cubs, wherein he taketh great delight; vnto whom the lionesse maketh
this answer: *Parere se quidem unum sed Leonem*: That is to say, shee bringeth
foorth indeede but one, yet that one is a Lyon: for one Lyon is better then a
thousand

Pollux
Calius