

attribution in the canon of early-modern English poetry, and Mulvihill is to be commended for enviably cracking such a complex case, owing to her broad multimedia methodology. But of course scholars who have published far differently on the matter (no small and quiet club!) must decide to depose the Villiers attribution or let it stand.

Job and the Crocodile in George Wither's *A Collection of Emblemes, Ancient and Moderne*

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In his *A Collection of Emblemes, Ancient and Moderne* (1635), George Wither uses the example of a crocodile to illustrate the maxim, "*True Vertue is a Coat of Maile, / 'Gainst which, no Weapons can prevaile*" (112). Wither stresses the superiority of virtue over conventional weapons as a defense of character:

If, therefore, thou thy *Spoilers*, wilt beguile,
 Thou must be armed, like this *Crocodile*;
 Ev'n with such nat'rall *Armour* (ev'ry day)
 As no man can bestowe, or take away:
 For, spitefull *Malice*, at one time or other,
 Will pierce all borrowed *Armours*, put together.
Without, let *Patience* durifie thy Skin;
 Let *Innocencie*, line thy heart *within*;
 Let constant *Fortitude*, unite them so,
 That, they may breake the force of ev'ry blow:
 And, when thou thus art *arm'd*, if ill thou speed;
 Let me sustaine the *Mischiefe*, in thy steed. (112, ll. 19-30)

Perhaps the most obvious biblical antecedent of Wither's lines is the apostle Paul's exhortation to "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). "Stand therefore, having your loins girt about with truth," Paul continues, "and having on the breastplate of righteousness" (Eph. 6:14). But despite the Pauline background of the emblem, Wither is indebted to the Book of Job.

The passage from Wither's emblem has two parts. The first considers the features of the crocodile and borrows language and imagery from the description of Leviathan in Job (ll. 19-24); the second moralizes the crocodile's features into the qualities of a virtuous person who is armed with patience, innocence, and fortitude (ll. 25-30). These qualities are exemplified by Job, God's suffering servant. The emblem invites a comparison between its first and second parts; that is, it asks the reader to consider the relationship between the crocodile and a person. While the crocodile is heavily armored, the person is not. The person should become like the crocodile in a figurative sense, by wearing the armor of patience and innocence united by fortitude. So too, the Book of Job asks the reader to consider Job in relation to Leviathan. The biblical text initially contrasts Job and God. The Lord asks Job, "Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down?" (Job 41:1). The answer is that Job cannot, but the Lord can. But then the Bible stresses that both Leviathan and Job are to the Lord as creatures to their creator, and that Job is less powerful than Leviathan: "None is *so* fierce that dare stir him up: who then is able to stand before me?" (Job 41:10). Job thus stands in relation to Leviathan as Leviathan stands in relation to God; Job must be humble before Leviathan, and Leviathan must be humble before the Lord.

At the conclusion of Job's sufferings, the Lord describes Leviathan as having an impenetrable coat of scales: "His scales are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered" (Job

41:15-17). And: “The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved” (Job 41:23). Though Leviathan is sometimes equated with Satan, the beast in Job is more clearly God’s minister and an enemy of the proud. The Lord tells Job, “Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place” (Job 40:12). Leviathan is the master of the proud and does what God asks Job to do: “He beholdeth all high *things*: he is a king over all the children of pride” (Job 41:34). Thomas Hobbes had similarly envisioned the figure in his *Leviathan* (1651): “This done, the Multitude so united in one Person, is called a COMMON-WEALTH, in latine CIVITAS. This is the Generation of that great LEVIATHAN, or rather (to speake more reverently) of that *Mortall God*, to which wee owe under the *Immortal God*, our peace and defence” (ch. 17, 120). And the title-page of the 1651 edition shows Leviathan as a large king having a body composed of numerous scales, each of which is a small person.

The biblical Leviathan was sometimes associated with the whale, as the glosses on Job 41 in the Geneva Bible indicate. But Leviathan originally derived from the twisted serpent Lotan in Ugaritic mythology (Forsyth 62; Pope, note on Job 41:1), a creature which corresponds with the biblical reference to “leviathan that crooked serpent” (Isa. 27:1). John M. Steadman notes that scriptural commentators sometimes identified Leviathan with the crocodile (575), Richard Schell observes that this is the traditional glossing (447), and Michael D. Coogan remarks that “Many commentators have equated the Leviathan of Job 41 with the crocodile” (434). The case for Leviathan being based on the crocodile is argued extensively by Marvin H. Pope in his Anchor Bible commentary on Job (note on Job 41:1-2).

The crocodile appears several times in *The Hieroglyphics of Horapollo*, which was fundamental to the emblem tradition. *The Hieroglyphics* was one of the first books to be printed and was considered the canonical authority on all hieroglyphic questions (Iversen 49). It appeared in Greek in 1505, was reprinted at least

thirty times with French, German, Italian, and Latin parallel texts during the sixteenth century, and was issued in at least six more scholarly editions before the middle of the seventeenth century. It was highly valued for demonstrating the similarities between pagan and Christian interpretations of animals (Allen 112, 114; Seznec 99-101). The volume notes that to show the sun rising, the Egyptians would draw two crocodile's eyes. Since the eyes of the crocodile emerge from the depths first of the animal's whole body (72). This image recalls the biblical Leviathan: "By his sneezings a light doth shine, and his eyes are like the eye lids of the morning" (Job 41:9).

Prior to the publication of Wither's book, Edmund Spenser combined Leviathan and the crocodile to offer a Christian version of the myth of Isis and Osiris (Butler). In *The Faerie Queene* (1596), Spenser describes the swollen pride of the crocodile as the creature threatens to devour Isis in Britomart's dream:

With that the Crocodile, which sleeping lay
 Vnder the Idols feete in fearelesse bowre,
 Seem'd to awake in horrible dismay,
 As being troubled with that stormy stowre;
 And gaping greedy wide, did streight deuoure
 Both flames and tempest: with which growen great,
 And swolne with pride of his owne peerelesse powre,
 He gan to threaten her likewise to eat;
 But that the Goddess with her rod him backe did beat.
(5.7.15)

Spenser's picture of the proud creature of "peerelesse power" recalls the pride and might of the biblical Leviathan: "Upon earth there is not his like, who is made without fear" (Job 41:33).

The widespread Renaissance interpretation of Leviathan as a crocodile links Wither's emblem with Job 41. In Wither's illustration, the crocodile does not swim in the water; instead, it walks on the land. Though a sea-creature, the biblical Leviathan similarly treads the ground: "Sharp stones are under him: he

spreadeth sharp pointed things upon the mire" (Job 41:30). The thick scales of Job's Leviathan protect the beast from any manner of assault, like the skin of Wither's crocodile. By assuming the metaphorical armor of the crocodile, the reader of the emblem becomes, like Job's Leviathan, impervious to the malicious attacks of the proud and instead becomes their master. The description of Leviathan at the end of Job gives closure to the book, and the figure of the crocodile concludes Wither's emblem of virtue overcoming malice. The misfortunes of Job include the malicious assaults treated in Wither's emblem, and the remedy prescribed by Wither—patience, innocence, and fortitude—recalls the steadfast faith of the biblical character. In the Book of Job, Wither could find both an exemplar of patience and a particularly memorable supernatural creature. Leviathan and Job are distinct in the Bible, but they are nonetheless compared and contrasted with each other: Job is not like Leviathan; he is physically inferior to the creature. Wither could thus use the biblical myth of Leviathan to examine virtue as exemplified by Job. For Wither, the person who dons the armor of patience, innocence, and fortitude gains moral strength analogous with the physical strength of the crocodile. Such a person thus becomes like Job, whose physical strength pales in comparison to Leviathan's.

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