

	<p>THE Famous Hyſtory of <i>HERODOTVS:</i> <i>Conteyning the Diſcourſe</i> of dyuers Countreys, the ſucceſſion <i>of theyr Kyngs: the actes and exploytes</i> atchieued by them: the Lavves and cuſtomes of euery Nation: with the true Deſcription and Anti quitie of the ſame.</p> <p>{illuſtration}</p> <p>Deuided into nine Bookes, entituled vvith the names of the nine Muſes.</p> <p>AT LONDON Printed by <i>Thomas Marſhe. 1584.</i></p>	<p>5</p> <p>10</p> <p>15</p>
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	<p>To the right excellent and vertuous Gentleman Mayfter Robert Dormer, sonne to the noble Knight Sir Wyllyam Dormer, B. R. wilheth increafe of worship, with the fauoure of GOD.</p>	5
P	<p><i>Retily was it aunfweared of Praxiteles (right worshipfull) who beeyng demaunded whych of both were most to be esteem- ed the Paynter or the writer of Hystories: whether of the two would you choofe (quoth he) to be dumbe and make a figne aptly, or to haue the use of your tongue, and tell your tale fitly? so that hymselfe beyng a Paynter, and the sci- ence so greatly regarded as then it was, yet beyng made a iudge of two notable sciences, he thought meeter to de- rogate something from his owne arte, then to defame a better. such were the dayes then, and the people so farre enamoured wyth the Arte of Paynting, that to haue skyll in the draught of fshadowes, and the apt framing of pictures, was deemed the best quality that could rest in a Gentleman: touchyng whiche, wee may well say as dyd Parrhasius, who paynting one that ranne in a race, and not able to make hym fweate, added this for a note, No farther then coulours. so that Praxiteles with his pen- cill shall make the figne, and being not understoode, He- rodotus shall tell his tale, by meanes whereof, that whych wanteth in the one, shall be so plentifully supplied in the</i></p>	10 15 20 25 30
	<p><i>A.ij.<r> other</i></p>	

	<p style="text-align: center;">The Epistle</p> <p><i>other, that dyspising the Paynter for setting downe to little, we shall suspect the wryter for alleadging to much, finding faulte with one for obscuritie, and in the other fearing flatterie. so lyuely in many things, and so euident in all things is the pleasaunt discourse of hystories, that a better couërfayte may be drawne wyth two pen - full of incke in Herodotus tale, then with two potfull of coulours in Apelles table. But to leaue the Paynter to his coulours, it was fitly sayde of Cicero, that to knowe no more then that which was done in his owne time, were still to be a childe, meaning that the chiefteste parte of wisedome by the which we farthest surmount the boundes of childish ignoraūce, is to be well seene in storyes, out of the which, whether more profite or pleasure redounde to those that reade them, it is hard to say. For what greater commodity may there be, then to fit our selues with sundry sortes of examples, to direct our wits, to frame our manners, to gouerne the course of our whole lyues, an infinite number whereof are offered in stories to the singulare profite of the posteritie. Vertue blased with excellency, vice defaced with infamy, famous cities vtterly destroyed, small townes highly aduanced, auncient frendship turned to enmity, mortall hatred conuerted to amitie, free cities brought vnder tribute, and suche as were tributarie, restored to freedome, briefly, all things in storyes, that may eyther for profite auayle the reader, or for pleasure delight hym. It is lefte to memory of Scipio Africanus a noble Gentleman of Rome, that seeking to ensue the example of Cyrus which was fayned by Xenophon, he atchieued that fame of wisedome and valure as fewe had attayned before hym. The lyke happened to selimus prince of the Turkes, whose auncetours hating stories, he</i></p> <p style="text-align: center;"><A.ij.v> caused</p>	<p>35</p> <p>40</p> <p>45</p> <p>50</p> <p>55</p> <p>60</p> <p>65</p>
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	<p style="text-align: center;">Dedicatory.</p> <p><i>caused the actes of Caefar to be drawne into his mother tongue, and by his example, subdued a great parte of Asia and Africa. And Cæsar himselfe had neuer aspired to the type of so great renowne, but by following of Alexander, reading whose victories, he braft out into teares, forfomuch as at the same age whereat Alexander had subdued the whole worlde, hymselfe had done nothing woorthy memory. The delyghte wee receyue by readyng hystories, is euery way fingulare, a soueraigne medicine for the cares of the minde, a speedy remedy for the griefes of the body. so that Alphonsus Kyng of Spayne, left by Physicke as incurable, recouered his health by readyng Lyuy. In which kynde of delightfome veyne, sithence of all other Herodotus most excelleth, both for the pleasaunt course of the story, and the plentiful knowledge cōteyned therein, I thought him not vnfit at his first entry into Englande, to growe in fauour wyth so noble a Gentleman, by whose countenaunce gaynyng credite, hee may with lesse shame and greater acceptaunce aduenture into the hands of such as shall reade hym. I leaue hym therefore in your worships hands to entertayne as a stranger, and as he deserueth to make hym familiar, not forgetting to wish hym good fortune as a for-</i></p> <p style="text-align: center;"><i>reyner, and to your selfe increafe of fame, and the fauour of God to youre lyues ende.</i></p> <p style="text-align: right;">Your Worships most duty full to commaunde, B. R.</p> <p style="text-align: center;">A. iij.<r> To</p>	<p>70</p> <p>75</p> <p>80</p> <p>85</p> <p>90</p> <p>95</p>
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	<p style="text-align: center;"><i>To the Gentlemen Readers.</i></p> <p>R Ight courteous Gentlemen, we haue brought out of <i>Greece</i> into <i>England</i> two of the Muses, <i>Clio</i> and <i>Euterpe</i>, as desirous to see the lande as to learne the language; whome I trust you will vse well because they be women, and you can not abuse them because you be Gentlemen. As these speede so the rest will followe, neyther altogether vnwilling to forsake theyr owne Countrey, nor yet ouerhafty to arriue into this, reposing the ende of theyr counsaile in the prooue of youre courtesie. If you lyke them not for the attyre they weare, yet bid them welcome for the newes they bring, which I confesse are in many poyntes straunge, but for the most parte true. The first of these hath trauelled through three Countreys of auncient fame, <i>Lydia</i>, <i>Perfia</i>, and <i>Affyrria</i>, making reporte of all suche things as in the same are eyther memorable for antiquity, or famous for excellency. The second eyther lesse able to trauaile farre, or more pleasuring in that Countrey, kepte refyaunce in <i>Aegypt</i>, where she found the people so witty, the countrey so wonderfull, all things so straunge, and differing from the common course of nature, that abiding there, shee thoughte <i>Aegypt</i> to haue greater store of myracles, then all the world beside. Wherefore trauellling to no place but to <i>Aegypt</i>, she telleth no news but out of <i>Aegypt</i>, howbeit, in such exquisite manner, that for the countrey, the people, the princes, the lawes, the course of all antiquitie, hearing her, ye will desire no more. Neyther of these are braued out in theyr coulours as the vse is now adayes, and yet so seemely, as eyther you will loue them because they are modest, or not mislike them because they are not impudent, since in refusing ydle pearles to make them seeme gaudy, they reiect not modest apparrell to cause them go comely. The truth is (Gentlemen) in making them newe attyre, I was fayne to take example by theyr olde array, cutting out my cloth by another mans</p> <p style="text-align: right;">measure</p>	<p>5</p> <p>10</p> <p>15</p> <p>20</p> <p>25</p> <p>30</p>
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	<p style="text-align: center;"><i>To the Reader.</i></p> <p>measure, beeyng great difference whether wee inuent a fashion of our owne, or imitate a paterne set downe by another. Whiche I speake not to this ende, for that my selfe coulde haue done more eloquently in englishe then our Authour hath in Greeke, but that the course of his writing beeyng most sweete in Greeke, conuerted into Englishe, loofeth a great parte of his grace. Howsoever the case standeth Gentlemen, if it be not so well as it might be, I would it were better than it is, wishing the best albeit I can not attayne to the best, yet least I condemne my selfe before I neede, I wil stay vpon the censure and opinion of others when the time shall come.</p> <p style="text-align: center;">Till when, and euer, leauing you to God, and the good successe of your affayres, I ende. {illustration}</p> <p style="text-align: right;"><i>Your very friende.</i> B. R.</p> <p style="text-align: center;">A.iiij.<r></p>	<p>35</p> <p>40</p> <p>45</p> <p>50</p>
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	The first booke	
	and hauing caught Io with some others, they rest exceedingly affryghted, and flying through feare, incontinently wayghed ancōre and sayled into Aegipt. By these meanes the Perfians record that Io first came into Aegipt, not as ye Phaenices reporte, & that this was the first cause and beginning of iniuries. It chaunced afterward that certaine Greekes whafe names they knew not taking shore, & landing at Tyrus, in like manner made a rape of the kinges daughter named Europa. These were the people of Crete, otherwyse called the Cretenses. By which meanes yt was cardes and cardes betwene them, the one beyng full meete and quit with the other.	35
Europa stolen by the Greeks in reuenge of Io.	But in proceffe of tyme, the seconde trespasse was also made and committed, by the Grecians, who paffinge in a galley by the riuer Phafis to Aea, a city of Colchis, and hauing finished the affayres and busines for which they came, caryed away Medea daughter to the King, whom the noble gentleman her father eftsones reclayminge by an Harold of peace, and demaunding punishment and reuenge on the trespasser: the Grecians made answere, that as by themfelues no correction was done for the rape of Io. euen so would they also in this cause goe voyde of smart and escape scotfree.	40
Medea caried away by Iafō, at what tyme he wonne the golden fleece to Colchis.	After this in the secōd age en fuing Alexander the sonne of Priamus hauing notife and aduertismēt of the se things was greatly defyrus to steale and puruay himselfe a wife of the Grecians, not fearyng the rigour of Iustice, or anye manner pey, or chastifment, which they before had vtterly refused to beare and sustayne.	45
The rape of Helen wherof arose the Trojan warre.	Hauing therfore gotten Helena, and conuayed her away it seemed good to the Greekes, to clayme by embassage, restitution of the rape and iustice on the rauisher, vnto whom the stealth of Medea was objected and answere made that it was not meete for them to require eyther losse or law, which in former tyme would be ruled by neyther.	50
	<B.v>	55
	Thus	60
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	Of Clio.	Fol. 2	
70	<p>Thus the tyme hetherto passed on by mutuall pillage betweene them. But of those things which insue and follow. Vpon these ye Persians affyrme, the Grecians to haue bene the chiefe authors, who first inuaded Asia by the power of warre then euer themselues attempted the rule and dominion of Europa. Reputing it the poynt of rude and grose iniury to steale away women, and the signe of a greater folly to pursue the losse of them: since no wyse man would set ought by those that without their owne assent and free wil could neuer haue bene stolne. For this cause the Persians alleadge how lightly they valued the losse of their Ladyes, whereas the Greekes on the other syde, for one sylve danie of Lacedemonia, furnished a huge nauy and comming into Asia, subuerted and brought to ruine the kingdome of Priamus. since which tyme they haue alwayes thought of the Grecians as of their heauy frendes, esteeming themselues somewhat allyed to Asia and the nations of Barbaria, but the Grecians to be strangers, and alyens vnto them.</p>		By so much the greater is their folly that fight for women, by how much the greater their liberty is to be wel ridde of them.
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95	<p>And as touching the course & proceeding of these things, the Persians report on this manner, adding hereto that the first cause of tumult and contention betweene them arose by the ouerthrow and destruction of Troy.</p> <p>With whose assertions the Phaenices agree not aboute the Lady Io. Whom they flatly denye to haue bene caryed by them into Ægipt in manner of a rape, shewing, howe that in theyr abode at Argos, shee fortunated to close with the mayster of a shippe, and feelynge her selfe to bee spedde: fearynge and doubtinge greatlye the feueritye, & cruell tyrannye of her Parentes, and the detection of her owne follye, shee willynglye toke shyppe and fledde strayght awaye.</p>		
100	<p>Such are the recordes of the Persians, and Phaenicians, of the truth wherof I meane not to discusse.</p>		
105	<p>Onely whom I fynde to haue done the first harme and</p>		
	B ij.<r>	iniurye	

	The first booke	
	<p>iniurye to people of Greece of hym I determine to speake proceeding orderly wt the declaratiō aswell of fmall cityes & townes of meaner fortune as of those that are populous & wel frequented, for so much as many cityes which former ages haue knowne right ample and wel peopled, are now fallen to a low ebbe: and contrariwyse, those which in the compasse of our memory were greate haue heretofore bene much lesse: wherefore knowing the tenor of humayne felicity to be eftsones varyable, and neuer at one stay, my purpose is to vse the examples of eyther kynd.</p>	110
The pleasaunt histry of Craefus sonne of Haliattes the first of the Barbariās that cōquered any part of Grece,	<p>Craefus a Lidian born descended of Halyattes, was King of those countryes, that lye within the riuer Halis, which flowing from the south part of the worlde, betweene the Syrians and the Paphlagonians, right against the North wind breaketh into the sea called Euxinam. Of al the princes Barbarian of whom we haue vnderstanding this same Craefus was the chiefe that made some of the Greekes tributary and other his friendes, he subdued the Iones, Aeoles and Dorees that dwell in Asia: concluding with the Lacedemonians a friendly league of amity. Wheras before him none of the Graecians were euer thrall, or in bondage to any. For as touching the voyage made by the Cymmerians agaynst Ionia, it happened long before the tyme of Craefus: wherein was vsed no lacking of cities, no dispoylinge of townes: but secret inuasions and seyling on the pray. And albeit in the countrey of this noble King Craefus the foue-raygnty and chiefe rule were peculiere to the stock of Hercules which were called Heraclidae, yet was it in this order translated to the bloud of Craefus whose names were Mernadae Candaules (whom the Greekes call Silos) was king of Sardis comming of the lyne and progenie of Alcæus the sonne of Hercules. The first kyng of the family of Haeraclidans that raygned in Sardis beyng named Argon sonne of Niuus nephew of Belus sonne to the nephew Alcaeus and the last Candaules the sonne of Mirfus. Before Argon his</p>	115
Greece confited of foure kind of people the Iones, Aeoles, Dorus Lacedemoniās		120
The right Aeres apparant to the crowne of Lidia were the Heraclidans Mernade wer the family and succellion of those kinges wherof Crefus came.		125
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		140
	<p><B ij.v></p> <p>Raygne</p>	

	Of Clio.	Fol. 3	
150	<p>raygne, they which gouerned the countrey, were the offspring of Lydus the sonne of Atis, of whom the whole people toke the name of Lydians beyng before tyme called the Meonyts, of these were the Heraclidans brought vp, beyng borue of Hercules & Iardana a bondmayd. Vnto these (by vertue of the oracle) was the feignory, and supreme gouernment translated, who held the same for terme of fyue hundred and fyue yeares, the sonne eftsones succeded hys father, euen vnto Candaules the sonne of Myrfus. This Candaules was passing well affectioned to his wyfe, in so much yt for the singuler loue he bare her, he thought her to excell al women in the comly feature of the body. And hereof beyng himselfe fully perswaded, hee fortunated to fall in talke with Gyges sonne of Balcylus, one of the chiefe and principall of his garde (whom also he especially fauoured, & not feeldome employed him in matters of greate weight) aduaucing vnto him the seemly shape of his wife aboue measure. In short space after (for the euill hap haunted hym) meetinge with the aforefayde Gyges, hee beganne thus.</p>		<p>The royall family of the kinges of Lidia before the Heraclidans came of Lydus of whō the countrey was named Lydia.</p>
155			<p>The Parentes of the Heraclidans. Hercules,& Iardana.</p>
160			<p>By what meanes the empire came to the stocke of Craefus.</p>
165	<p>My faythfull seruauant Gyges, wheras thou seemest not to credite the large vauntes and often bragges which I make of my Ladyes beauty and comlynesse (the eares of men beyng much more incredulous then their eyes) behold I wil so bring to passe, yt thou shalt see her naked. Wherat the pore Gentleman greatlye abashed, and in no wyse willyng to assent therto, made answere as followeth. My Lord (quoth he) what māner of speech is this which vnaduisedly you vse in perswading me to beholde my ladyes secrets. for a womā you know , the more in sight the lesse in shame. Who togeather with her garmentes layth assyde her modestye, honest preceptes haue bene deuised by our elders which wee ought to remember, Whereof this is one, that euery man ought to behold his owne. For myne own part I easily beleue you, that of all women in the world, there is none comparable vnto her in beauty.</p>		
170			
175			<p>The best point of a Woman to be vnknowne</p>
180			
	B iij.<r>	Where	

	<p style="text-align: center;">The first booke</p> <p>Wherefore I befeech your grace, to haue me excused, if in a case so heynous and vnlawfull, I somewhat refuse to obey your wil. Gyges hauing in this sort acquitted himfelfe, fearing the daunger yt might enfue. The King began a freſh to replye, faying, My good Gyges, take hart at grace, & feare not, leaſt eyther my ſelfe do goe about to examine and feele thy meaning by the coloured gloſe of fayned ſpeech, or that the Queene my Ladye take occaſion to worke thy diſpleaſure hereby. Pull vpp thy ſpirites, and leaue al to mee: it is I that wil worke the meanes, whereby ſhee ſhall neuer know any part of her ſelfe to haue bene ſeene by anye creature liuing. Listen then awhyle and geue eare to my counſaile.</p> <p>When night is come the dore of the chaumber wherein wee lye beyng wyde ſet open, I will couertly place thee behynde the ſame: ſtrayght at my entraunce thereinto, her cuſtome is not to be long after mee, directly at her comming in, there ſtandeth a bench, wherat vnclothing herſelfe, ſhee accuſtometh to lay her garmentes vppon it, propoundinge her deuine and angelicall body, to bee ſeene and viewed for a long ſpace, this done, as ſhe turnes frō the bench to bed - warde, her backe beyng toward thee, haue care to ſlip priuily out of the dores leaſt happily ſhe eſpye thee.</p> <p>The gentleman ſeynge hymſelfe taken in a trap, that in no wyſe he could eſcape without perfourmāce of his Lords folly, gaue his aſſent, and at an howre appoynted ſtood in a readines, whom Candaules cloſly brought into his chaumber: and immediatly after came the Queene: whom Gyges hauyng beheld at his pleaſure, when her back was turned crept out of the dore, yet not ſo ſecretly, but yt the Queene had a glymſe of hym, and perceyued, who hee was.</p> <p>The Lady ſeyng the fond and vndiſcrete treacherye of her huſband made little adoe, and ſeemed as though ſhee had ſeene nothing. Albeit fully mynding to bee reuenged of the ſhameles fooliſh facte of her eſpouſed Lord.</p> <p style="text-align: center;"><B iij.v> For</p>	<p>185</p> <p>190</p> <p>195</p> <p>200</p> <p>205</p> <p>210</p> <p>215</p>
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	Of Clio.	Fol. 4	
220	For with the Lydians, and welnygh also with the rest of the Barbarians, it is a greate reproach euen for a man to be seene vnclothed. How beit for the present tyme she kept silence, makyng no semblaunce of my displeasure.		
225	The day following, hauing assembled certayne of her household seruantes, in whom shee hadde especiall affyaunce, Gyges was sent for, who suspecting nothing lesse then that hys deceipt was knowne: spedely and with all diligence, adressed hym to come: beyng wont also at other tymes to come to the Queene as oft as yet pleased hyr to sende for him. Beyng entred the chaumber she began to assayle him in these worde. Now Gyges of two present wayes I geue thee free choyce which of them both thou wilt take: eyther to slay the King Candaules and enioy mee with the Kingdome of Lydia: or thy selfe presently to leese thy lyfe. Left in obeyng thy Lord in that thou oughtest not, thou be hēforth priue to that which thou shouldest not.		
235	There is no remedy ye one of you both must to the pot, ether the mayster or the man, ether hee which led thee herevnto, or thy selfe that sawest mee naked, and diddest those thinkes that wer vnlawful to be done. Gyges herewith amazed beganne first to beseech her humbly, entreating her not to bynd him to so harde a condition. Neuerthelesse being not hable to perswade her, and feinge it necessarye eyther to murther his Lord, or to be murthered by other, he deemed it the better choyse to lyue hymselfe, addressing his speech to the Queene in this wyse. My soueraygne Lady (quoth he) synce of necessity you compell mee to become guylty of the bloude of my Kinge, let mee heare by what meanes wee shall set vppon him: of a truth (fayd shee) our treason shall procede from the same place from whence he bewrayed my shame. The assault shall be geuen when hee is a sleepe. The wretched Gentleman dryuen to so harde a strayght, that eyther hee must slaye or be slayne, made		
240			
245			
250			
	Bijj.<r>	no de-	

	Of Clio.	Fol. 5	
300	Gordius, and king of Phrigia. For Mydas also consecrated a sumptuous chayre of estate, wherein he was accustomed to sit and administer iustice very princely and beautiful to behold, which was kept and cōserued in the same place where ye golden dishes of Gyges lay. The gold and siluer offered by Gyges was termed by the people of Delphos Gygeum, or Gygades, taking the name of the geuer. Beyng settled in	was the famous temple of Apollo wher the deuill gaue oracles.	
305	hys emperiall dignitie he warred agaynst Myletus, and Smyrna, and toke the city Colophon by force of armes. neither any other act besides this was atchieued by him, albeit he reigned thirty eyght years, we will therefore passe from him to hys sonne named Ardyis, who as heire apparant to the crowne, succeeded his father in the state royall. Ardyis conquered the Priensensis and invaded Miletus in the	The Actes of Giges wrought by him in tyme of his raygne. The yeares of his raygne. 38	
310	tyme of whose raygne the people called Cymmerians dispossessed of their owne seats by the Scythians, furnished Nomades came into Asia, and aduerting vpon Sardis the	Ardyis sonne of Gyges second king of the	
315	seate of prince Ardyis toke the Citye excepting onely the towre and chiefe castle of defence.	stocke of the Mermadans	
	Ardyis hauyng ruled the kingdome forty nyne yeares, then left yt afterward vnto hys sonne and Heire, called Sadyattes, who gouerned the same the space of twelue	The tyme of his raygne 49. yeares.	
320	yeares.	Sadyattes 3. king rayned 12. yeares.	
	After him the Scepter descended to Halyattes, who ioyned battayle with Cyaxares sonne of Beioces and hys people the Medes, banishing the Cymmerians out of Asia. Moreouer by the same was the Citye Smyrna surprised, lying neere vnto Colophon, lykewyse the famous Citye	Halyattes king 4.	
325	Clazomenae valyauntlye assailed, wherfore (notwithstanding) his noble courage was daunted, and he was forst to depart destitute of his hope, other thinges also were done by hym in tyme of hys warfare verie worthy of memory: which are these following. In his warre with the Milesians left vnto hym by hys father, he practised thys meanes	The actes and aduentures of Halyattes.	
330	in besieging the Citye.		
	<B.v.r>	In tyme	

	<p>The first booke</p> <p>In time of haruest the grayne beyng ready for the fickle, he sent in his army marching with the sound of flutes and pypes: which beyng comen into the fieldes of the enemye, their houses they left vntouched, onely waisted the trees and fruites of the region, which done, they eftsoones retyned to the place, from whence they came. For the Milesians hauing intelligence of their enemyes approach, forooke theyr city and dwelling houses, and fled to the sea, so that it behoued not the enemy to stay there: hys dryft and purpose in not spoyling the mansion places of his aduersaryes, was onele this, that the Milesians hauing place wherin to dwell, might returne agayne from the sea to till and sow the groundes, which might geue him occasion to reenter with his power, and bring their labours to none effect.</p> <p>In this manner hee inuaded the countrey, for terme of xi. yeares, wherein the Milesians suffred two notable foyles.</p> <p>The first in Lemeneium, a place so called in their owne countrey. The second in a certayne field named Meander. Sixe of these eleuen yeares did Sadyattes the sonne of Ardyis raygne in Lidya, and beginning the Milesian warre, troubled his enemyes by perpetuall inuasions, and often conflictes. For other fyue years hys sonne Halyattes main tained the quarel receyued of his father. In all the tyme of this warre, none of the people of Ionia gaue succour to the Milesians, saue onely the inhabitauntes of Chios, who hauing before tyme bene ayded by them in the battayle which they fought with the Erythaeans, shewing mutuall goodwill, sent them now a supply in their like extremities. In the xii. yeare Halyattes despoyling the fieldes in lyke sort, as before it chaunced that whyle the corne was on fyre, a great tempest arose & caried the flames violently to ye temple of Minerua furnamed Assesia, & burnt y^e pallaice of ye Goddesse welnigh to the ground. Which thing at that present was lightly regarded of hym, but being with his army</p> <p style="text-align: center;"><B.v.v> returned</p>	<p>335</p> <p>340</p> <p>345</p> <p>350</p> <p>355</p> <p>360</p> <p>365</p>
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	of Clio.	Fol. 6.	
370	<p>returned to Sardis, he fell sicke, and beyng much enfeebled with the vehemency of his maladye, whether of his owne heade, or by the counsayle of others moued thervnto, sent to Dephos to the God for the recouery of his health & welfare, when the messengers were come, Pythia refused to geue them answere, before they had repaired the temple of Miuerua, which the fyre had consumed at Assellum. This</p>		
375	<p>I heard with myne owneares at Delphos, whyle I there sojourned. Hereunto y^e Milesians adde befydes, y^e Periander the sonne of Cypselius, hearing what answere Haliattes had geuen hym by the oracle, in all haft possible dispatched a messenger to Thrasibulus thē King of Miletus his faith-</p>		
380	<p>ful & familiar frend to admonish him to workefome deuys, how to delyuer himselfe & hys countrey from the perpetual molestation of his enemyes. Halyattes hauing receiued these nowes, sent incontinent to Miletus for composition of</p>		
385	<p>a truce till such tyme as the temple was renewed and erected agayn. The ambassadoures being arriued Thrasibulus which knew the cause of their cōming and vnder stood the purpose of Halyattes framed this deuise, what Corne foeuer was in the city ether of his owne, or in the possession of</p>		
390	<p>others, he commaunded it all to bee brought into the Market place and there to be layed in one heape. This done he gaue in especial charge to all the citee at a priuie signe to fall to feasting, tipling and quaffing betweene themselues aboue measure. Which thing he deuysed, to the intent the</p>		
395	<p>Sardian embassadours beholding so greate plentye, and abundance of grayne and vewing the people in such wise to disport them selues with al kynde of pleasure and delight, might make report therof to y^e kinge his foueraigne which</p>		
400	<p>fell out accordynglye. For the ambassadours taking diligent view of all thinges they saw, and dispatching their ambassage to Thrasibulus made speedy recourse to Sardis. And as I am geuen to vnderstand, hereof onelye proceeded a conclusion of peace betweene them.</p>		
	<B.vi.r>	For	

The story of Arion.	The first Booke.	
	<p>For Halyattes supposinge the Milesians to bee oppressed with greate want and penury of grayne, at the returne of hys legates hard other newes then hee looked for. After this, a league was established betweene them of mutuall hospitality and fellowship, and in steed of one temple, Halyattes, caused 2 other to be sumptiuously built at Assellū beyng after restored to hyful and perfect strength. such was then the maner of the warre, that Halyattes mayntayned agaynst the people of Miletus,</p>	<p>405</p> <p>410</p>
	<p>Periander the sonne of Sypselus who aduertised Thrafibulus of the oracle, was king of Corinth, in whose raigne there happened by report of hys people, with whom also y^e cityzens of Lesbos do iustly accord a miracle right straunge and wonderful, Arion Methimnaeus fitting on the backe of a Dolphine by safe and easy conduite, arryued at Taenaros, hauing the name to bee the most excellent and skylfull mu- sition on the harpe of those tymes, by whom also chieflye was inuented, named, and taught the kynde and forme of verse called <i>Bithyrambus</i>. The fame is, how this Aryon hauing a lōg tyme bene re- sident in the court of Periander, was greatly defyrour to passe the seas into Italye, and Cicilie, wher beyng growen in wealth, and flowinge with infinite summes of money, was lead by a desire of retyring backe into hys owne countreye, and determyne to in ship himselfe at Tarentum, for the speciall credite and good ly- king he had to the men of his owne nation, hyred a Corin- thian barck to returne in: which hauing a gall of pleafant wynde, and beinge nowe without kenne of Lande, the Maryners were all in mind to haue borded Aryon, to en- ioy his money: which thing ye pore harper perceyuing free- ly offred to depart from his wealth, if therewith satiffyed they would shew mercy on him selfe and spare his life. How beit finding thē cruelly bent , & not to bee moued with anye tears, but yt either he must kil himselfe, & be buried on y^e lād or fling hī selfe hedlōg into y^e mids of ye sea: he besought thē hūbly y^t since it semed them best to deale so roughly w^t him</p>	<p>415</p> <p>420</p> <p>425</p> <p>430</p> <p>435</p>
	<p style="text-align: center;"><B.vi.v> They</p>	

	of Clio.	Fol. 7.	
440	they would graunt him liberty in his richeſt aray, to ſing a ſong, wherto they gladly yeldīg , as beyng not a little ioyful to lend their eares to the chiefeſt and moſt famous muſitiō then liuing on the earth . He wēt from them apart into the middeſt of the ſhippe,wher hauing decked his body w ^t moſt pretious and coſtlye furniture he framed his voyce to the ſweete and melodious verſe named Orthium, which no ſoner had he brought to an end, but al his pompe & glorious arayment, he threw himſelfe headlonge into the Sea: the ſhipmen held on their courſe to Corinth. Arion receyued by a Dolphin, was in perfect ſafety landed at Taenaros frō whence ſo arrayed as he was he framed his ſteps towarde Corinth to the ſeate and pallace of the king: wher hauing entred a diſcourſe of his ſtraūge caſe & incredible fortune, ye king ſuppoſing him to ouer reach , cōmitted him immedi - atly to cloſe ward wher no mā might haue acceſſe vnto hī .		
445	After that diligent ſerch was made for the mariners, who beyng apprehended and curiouſlye queſtioned with about Arion, made anſwere that his abode was aboute Italy and how at their comming from thence, they leaſt him in flouriſhing eſtate at Tarentum, at which words Arion preſētly appearing, draue them into ſuch a quandarye: that hauing no colour of excuſe, they were compelled perforce to confeſſe the truth. Theſe thinges are verified by the men of Corinth, and Leſbos. Ther is yet to be ſeene at Taenaros a huge & maſſy monumēt wrought of braſſe, Arion ſitting on y ^e back of a Dolphin. Howbeit, Haliattes prince of Lydia hauing entred the warre with the Mileſians, & gouerned the kingdome 57 yeares finiſhed his dayes: who ſecond of that lineage, after the due recouerye of his ſtrength offered at Delphos a piece of ſiluer plate of value incomparable,and a ſmal diſh of yron curyously wrought, a thinge no leſſe wonderful to behold then ought that hath bene dedicated in the temple of Apollo being the handy worke of Blaucus Chius, who firſt found out the meane to worke in yron.		
450			
455			
460			
465			Haliattes ray- gned 57 yeares.
470			Glancus Chius the firſt that inuented to worke in iron
	<B.vii.r>	After	

	<p>The first Booke.</p> <p>After the death of Haliattes, the sceptor descended vnto Craefus his sonne, beyng then at the age of thirtye and three yeares. This Kyng mynding to haue a fling at the Grecians began first of all, and encountred with the people of Ephesus, who beyng inuironed by hym with a sieg: gaue theyr Citty to the Goddesse, tying a rope from the temple of Diana to the walles of the Towne. Betweene the olde citye that was besieged and the Temple was the space of 7.furlonges. These were the first that Craefus began to quarel with amonges the Grecians. After this he began by piecemeale to be doying with the feuerall cities of Ionia Æolia, pretending agaynst each diuerse and fundrye causes some very weighty and of due regard, other meeretrifles and very friuolous.</p> <p>Now when he had subdued the Grecians in Asia, and made them tributary to his seat, hee determined to furnish a nauy agaynst the inhabitauntes, of the Isles.</p> <p>To the framing wherof when all things were in readynesse, some say that Bias Prieneus: other that Pittacus Mitylaeneus comming to Sardis, was demaunded of the Kinge what newes in Greece, who shaped him such an answer, that it gaue him small courage to proceede in his enterprife.</p> <p>The people of the Isles, O King (sayd hee) haue made prouision of a thousande horses, in full purpose to come agaynst thee and thy citye Sardis. Craefus thinking he had spoken truth: Would God (quoth he) it might once take them in the brayne to war on horsebacke against the sonnes of the Lydians, who taking his talke by the end, proceeded faying.</p> <p>Most noble Prince, it is thy desire to meete with these Sea fishes floating on shore: and what dost thou think they more greedy with and long after, then to take thee and thy Lidyans waueryng and tossing in the water, to gleike the one the other fyde, for so many Grecians become subiect, &</p> <p style="text-align: center;"><B.vii.v> pentio-</p>	<p>475</p> <p>480</p> <p>485</p> <p>490</p> <p>495</p> <p>500</p> <p>505</p>
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	of Clio.	Fol. 8.	
510	<p> pentionarye to thy kingdome. Wherwith Craefus verye much delighted, (for that he seemed to haue fpoken wisely) chaunged his mynd, and made a friendly league with the people of Ionia that held the Isles: in proceffe of tyme hee became conquerour of al those which are within the ryuer Halis. For befydes the Cilifians, and Lifians, all the rest were subiect to the Empire of Craefus, which were these. </p>		
515	<p> The Lidians, Phrigians, Myfians, Mariandyns, likewyse the Chalibes, Paphlagonians, Thrafiens, Oetimans, lastlye the Bithynians, Carians, Iones, Dore, Æoles, Pamphyli- ans, which beyng all subdued and the Gouernement of the Lydians greatly amplified by Craefus, there repayed to Sardis, beyng then in y^e flower of her fortune, as well other </p>		
520	<p> wyse men out of Greece, termed sophists, as also the most famous Solon, one of the cite of Athens, who at the infant prayers of his citizens hauinge tempered the com- mon wealth, with good lawes, vnder coloure of visittinge </p>		Solon trauele ling frō Grece came into Li- dia to the court of Crae- fus, of whose wealth and fe- licity hee gaue iudgement as followeth.
525	<p> straunge countreyes, willingly for terme of yeares abandon- ned his natyue soyle, that hee might not be forced to break the Lawes which he before had made, the Athenians them- selues standing bound with a solemne and religious vowe for ten yeares space to obserue these statutes which Solon had inuented, aswel then for the maintenance of his lawes </p>		
530	<p> as to view and see forraigne nations, he vndertoke a pilgri- mage into Ægipt to King Amasis, and from thence to Sar- dis to the court of Craefus, where in gentle and curteous manner beyng entertayned by the Kinge at the thirde or </p>		
535	<p> fourth daye, after his arriuall he was lead about the trea- suryes to view the welth and riches of Craefus, beholding all the inestimable and blessed iewels that were containd in them. After he had attentiuely beheld and with curious eye surueyed them at his pleasure. Craefus began to borde </p>		
540	<p> hym on this manner. You Gentleman of Athens, for asmuche as we hearde greate good wordes of your wise- dome, beyng for knowledge and experience sake a pilgrim </p>		
	<B.viii.r>	from	

The example of an happy Tellus	The first Booke.	
	<p>from your cuntry, wee haue deemd it conuenient to aske you a questiō, whether at any time you haue seene the happieft man aliue: not mistrusting, but that the lotte woulde haue fallen to hym selfe to haue exceeded all others in blef- fednes. solō not mynding to double, as one altogether vnacquaynted with pleasing phraes, deliuered his mynd in free speechin forme as followeth.</p>	545
	<p>I haue seene O King (quoth he) Tellus, one of my cou- triemen of Athens, a man surpassing all others in happye lyfe, wherat Craesus wondring, earnestlye required what cause made him thinke so highlye of Tellus.</p>	550
	<p>For as muche (fayde hee) as in a wel ordered common wealth, heehadde children, trayned vp in vnitye, and ho- nesty, euery of which hadde likewyse increafe of his owne bodye, and yet all liuing. And hauing spent the course of his age, as wel as a man might, Fortune crowned his end with the perpetual renowne of a most glorious death. For the Athenians ioyning in battayle with their next neigh- bours, Tellus comming with a fresh supplye, and putting his ennemies to flight: ended his life in the field, whom y^e people of Athens in the selfe same place where he had shed his blood, caused to be entombed with immortall honour, Solon going forward in a large discourse as touching Tel- lus was cut of by Craesus with a second demaunde, who as- ked him the second tyme, whom in conscience he thoughte next vnto him, in full hope, that at the least his part had bene next: to whom he answered in the next degree.</p>	555
	<p>Most mighty Prince, I haue alwayes reputed Cleobis, and Biton two younge menne of the Countrey of Argos, of body so strong and actiue, that in all games they wanne the price, of whom these things are left to memorye.</p>	560
	<p>The feast of Iuno beyng kept at Argos, the mother of these two young men was to bee drawne to the temple by a yoke of bullocks, which whē the houre came beyng strayed and gone out of the way, the two young youtnes yoked thē -</p>	565
	<p style="text-align: center;"><B.viii.v> felues</p>	

	Of Clio.	Fol. 9
580	felues and halyng the chariot forty fyue furlongs they came to the temple: which after they had done in the fight & view of the whole multitude in a lucky howre they dyed, wherby y ^e Goddesse gaue vs to vnderstand how much better it was for man to die then liue. For when as the people flocking about extolled them to the heauens: the men praising y ^e good nature and intent of the sonnes: the women commendinge the blessed chaunce of the mother, whom nature had indued with two such children: the good old mother almost out of hyr wytt for ioy, what for the kynd deede of her sonnes and the goodly speech of the people, aduauncinge their virtue: as shee stoode before the ymage of Iuno, besought the Goddesse with earnest prayers to rewarde the kindnes of hir children with the chiefe and most precious blessing that might happen vnto man. Her prayer made, and both the sacrifice and feast ended: they gaue themselves to rest in the temple, but neuer after awaking, in the mornig they were founde dead, whom the people of Argos by two carued monumentes placed at Delphos commended to euerlastinge memory: for men of rare and excellēt vertue. To these men did Solon attribute the next step to perfect happineffe.	
585		
590		
595		
600	Craesus now beyng throughly warmed and beginninge to storme: why then (quoth he) thou foolish straunger of Athens is my wealth so bafe in thyne eyes that thou demest me not worthy to bee compared with two priuate men of Argos. Certes o king (fayd he) you demaund of me a question as one not altogether ignorāt y ^t the hygheft clymers haue the heauiest falles, the terme of mans life be threfcore yeares and ten, which yeares consist of twentye fyue thousande two hundred dayes, omitting to speak of that moneth which is giuen to some yeares in addition for the iust compasse and reuolution of the tyme. Howbeit if in euery other yeare we increafe a moneth: for the due concordance and euen course of times: to threfcore and ten yeres we must adde	
605		
610	35 monethes conteining in themselves 1500 dayes.	
	C.<r>	Be-

	<p>The firſt booke</p> <p>Be it then in all theſe dayes (which in full cōputation are twenty fixe thouſand two hundred and fifty) what thing do wee ſee lyke unto other? what rather not flatly vnlike, ſtraūge & diſagreyng from the former? ſo y^e mā (O Craeſus is altogether wretched and miſerable, not wtfſtanding,thy ſelfe art in wealth flouriſhing and a prince of many people: all this I deny not, and yet I cannot call thee hym whom thou wouldeſt be,till ſuch tyme as I heare of thy fortunate death. For wherein is the rych man better then a begger, vnleſſe the courſe of his happines continew to his graue. Ther are many rych but few bleſſed, and many of a meane patrimony, yet very fortune. Two things there be wherin the infortunate rich excelleth thoſe who in meaner ſubſtaunce haue fortune their frende: by whom contrariwyſe, they are excelled in many. The wealthy hath to glutte his deſires: & to pay for his default when it happeneth. Both which though fortune haue denyed him y^t in baſer wealth liueth well, yet in this he goeth beyond the other, y^e want of ſubſtaunce kepeth him from ryot , & care of well doying frō ſecurity in offending: the ſame hauing no ſmall thanks to yeeld to Fortune, y^t he hath his health,that hee is gauled & greeued with no calamity, that he is a father of verteous children, that he is garniſhed with the beauty and comelye ſhape of the body. Beſides al which if his end be lucky: this is hee whom we ſeeke for: a man euery way worthy to bee counted happye. Neuertheles till the laſt gaspe I deeme him not bleſſed, but fortunate. Al which things I think it vnpoſſible to attayne to in this lyfe. For as one cōtrey cā not ſupply vnto it ſelfe all things, but flowing in ſome one thing it fayles in an other: or as the body of a man can not in euery point be abſolute, but happily being fayre in y^e face is deformed in the foote, ſo ſtandeth it alſo with the lyfe of man. Yet who ſo in euery kynd commeth neereſt the mark & ſealet vp his fortune wt a ſeaſonable death,ſhal in maner of a king be renowned with the famous tytyle of felicity.</p> <p><C.v.> The</p>	<p>615</p> <p>620</p> <p>625</p> <p>630</p> <p>635</p> <p>640</p> <p>645</p>
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	Of Clio.	Fol. 10	
650	<p>The end of euery thing is to bee regarded what issue it is like to haue, because riches are lent by the Gods to many, whom afterward they bring to wretchednes.</p> <p>Solon hauing thus freely and vnfaynedly layde open his opinion, within short space after departed y^e court, & trulye was accomted an vnwife mā, in y^t he counfayled euerye one not respecting his present estate, to beholde his end: After whole departure y^e heauy anger of the gods fel vpō Craefus,</p>		The Gods offended at the insolency of Craefus bereaued him of his deare son Atis
655	<p>for y^t he was so puffed vp & exalted iu the vain & ineftimable confidence of his own felicity. Who not long tyme after fel into a dreame, which rightly foretolde & shewed vnto him y^e great misfortune & misery was to lighte vpō his son. This noble Craefus had 2. sonnes, one of the which was dum and impotent, the other surpassing al of his age in what soeuer he betoke himselfe vnto, whom he called Atis. This Atis (as his dreame gaue him) beyng sore wounded w^t an heade or poynt of yrō, shoulde so perishe & come to his end. The king awaking out of his sound sleepe, began to graue vpon the meaning herof, & sorely agast at so straunge a visiō, fought wtout delay to ioine his sonne in maryage with some beautifull lady of the countrey, and wheras his accustomed manner was to employ him in y^e field as a ringleader of his hoste frō that time forward he neuer vsed him in ye like affaires.</p>		The dreame of Craefus as concerning his sonnes death.
660	<p>And for the more assurance he caused al dartes, spears and such like weapons of warre that honged in his galeries to be remoued into by romes and close lodgings of the court, that happily if any thing shoulde chaunce to fall, his sonne might be out of the reach and compasse of mishap.</p>		
665	<p>In the meane while when the king was solemnizing y^e nuptials and maryage of his son, ther came to Sardis a certain young man very pore & miserable, defyled with bloudshed, a Phrigian borne, & descended of princely race. Enteryng y^e Pallace, he befought the king that it might be lawfull for him to purifye himselfe after the manner of his courte: which graunted, and in due order accomplished, Craefus</p>		
670			Adraftus for killing his brother was exiled his coutry.
675			
680			
	Cii.<r>	asked	

	The first booke	
	<p>asked him whēce he came and what he was on this maner. My friend, what are you? from what place in Phrigia are you come to my court ? what man or womā haue you flaine. To whō he answered. My Father (mighty prince) is Gordius comen of the line of Midas:my name Adraftus: And for that vnwittingly I slew my Brother, I am cast out and exiled, from Country, Parents, and goodes. Craefus replying, said: Of a truth Adraftus thou art borne of our friēds , and art now comen to thy friends: abide in my houle and thou shalt want nothing. No doubt but the present smarte of thy calamity will redounde to thy future gayne. Nowe whylft he made his abode in the kinges palaice . It chaūced that at Olympus in the country of Myfia there haunted a wyld bore of an huge and incredible bignesse, which coming from the mountaine made wast, and spoyle of the labours of the inhabitaunts. Whom the people sondry times indenouring to take did no hurt to him at al, but rather receyued harme by him. Tyll at lengthe dispatching messengers to the court of Craefus they framed vnto him a sute in these wordes. There rangeth in our country (most famous and noble Prince) a wyld bore, ftraungely dismeasured & ouergrowne by whome our tyllage and husbandry is piteously wasted and dispoyled. Neither can we by any meanes possible (seeking all meanes we can) remoue or rid him frō our borders. We humbly therefore beseech thy foueraygne highnesse to aforde vs thy sonne with a company of choyse and valiaunt youtthes, with houn def and other necessaries to acquyte and deliuer our region of this pestilent beast. To which their ardent supplications Craefus callyng to mynde his former vision shaped this replie. Of my sonne to make any farther mention it were in vaine for I am not determined to send him with you, he is newly espoused to a wyfe so that in so short space he may not without some grieue estrange and alienate himself from the amorous embracemēts of his Lady. Otherwise for the most tryed and picked out</p>	<p>685</p> <p>690</p> <p>700</p> <p>705</p> <p>710</p> <p>715</p> <p>720</p>
A wylde Bore haunting in Myfia.		
	<Cii.v>	men

	Of Clio.	Fol. II	
725	men of y ^t Lydians, & such as are skilful in the chafe of wyde beaft accompanied w ^t houndes for the purpofe, I wil caufe to returne w ^t you with especial charge y ^t they let paffe nothing that may make to the speedy conquering of fo cruel a monfter. This aunfwere geuen they femed therw ^t greatly difcontented, when as in the meane fpace y ^e kings fon coming in prefence, and hearyng both the request & humble fuite of the Myfians, and the greeuous repulfe geuen thē by the king his fire, brake filēce & faid, deare father. Such things as before tyme wer cōmendable & glorious vnto vs to make profe & tryal of our felues, ether in exploits of chivalry, or in excercife of chafe, you haue cleane depriued me of both, nether for any fhew of slouth, nor defect of courage. With what eies wil the people behold me going & cōming through y ^e ftreets? your fubiects & citezens what will they iudge of me? laftly what a one fhall I feeme to bee vnto my Lady? wil fhe not thinke herfelfe to be coupled w ^t a cow:for which caufes ether permit me to hunt & make one in y ^e voyage, or alleage fome more wayghty & feryous reason why you retayne me . To whō the king his father made anfwere faying. Myne owne good fon, not for want of ftomacke, nor for any difpeafure towards thee do I thus: but being moued hereto by the ftraunge terroure of a vifion, which forefhewed to me y ^t thy dayes were fhort & fodainly to be ended by y ^e pytiful dint of an yrō head . For this caufe my fon haue I haftned thy maryage, & reftранyed thee of the fporte and paftime which is now in hande: for y ^t my care is, whyle I am liuing to preferue thee from peril. Thon art mine only child fweete Atis, for fo much as of thy deafe:brother I make non acōūt , thy life is my happines, thy death my misery. To which words the yoūg prince answered. Deare father I hold you excufed, if prouoked by a dreame fo rare you be much more diligent & watchful ouer mee: yet in my fācy you cōceaued it not aright . It is needful then yt fithēce your grace hath mift the blanke, I lay open vnto youthe true meaning and fence of the dreame.	Whom defte- nies wil haue die he fhallbe the bufie wor- ker of his owue peril.	
730			
735			
740			
745			
750			
755			
760			
	C.iiij.<r>	This	

	<p style="text-align: center;">The first booke</p> <p>This sleepe fantasie (fay you) hath manafed my death, by y^t poynt of yron. But why, in this voyage ther be no hands whom I neede to dread:neither any head of yron which you ought to feare,had I either bene to dye by a touth, or such lyke some cause ther were of doubting the worst, how beit, y^t is the yron head that denounceth my death. For asmuch thē as we haue not to deale at this time w^t men ther semeth vnto me no iust cause of abfence, but y^t togeather with the rest I may enter yt chafe. Thou haft wonne me my child (q Craefus) I can no longer refist, wherfore as vanquished by thee I frankly yeeld and leaue it in thy power to proceede w^t them on hunting , which whē he had spokē , he called for Adraftus the Phrygian who appearing in prefence was in these words affailed by hī . Sir Adraftus at what time you were afflicted w^t misery & defiled w^t impurity, I yelded sup ply to your wāts & repurged your wickednes hauing recea ued you of a ftraūger into myne own houle. which things, I do not obiet you as vnthankfull for my bountye, or vn myndfull of my curtesye: But in that it behoueth you to deferue well of mee, y^t haue dealt so frendly with your selfe. I am in mynd to commit vnto thy tender care the safecon duit and diligent garde of my sonne, who is going to hunt, leaft by fortune you encounter with any theues or robbers that mynd your destruction. Belydes it is thy parte to at chieue renowne by valiant and worthy aduentures, as a thing natural to thy lineage, and conueniēt for thy ftrēgth. To whō Adraftus anfwared, were it in my choife O king (quoth he) I woulde not moue one fote out of thy court: for y^t I deeme it not meete for one in my cafe so miserable to kepe company with the happy and fortunat, from doing wherof, I haue hetherto alwayes refrayned my selfe. But for as much as it semeth good to your gracious highnes, whom I ought to gratify and shew my selfe thankfull for so great and infinite benefytes receaued, I am ready her in to obay your wil.</p> <p style="text-align: center;"><C.iiij.v></p> <p style="text-align: right;">And</p>	<p>765</p> <p>770</p> <p>775</p> <p>780</p> <p>785</p> <p>790</p> <p>800</p>
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	Of Clio.	Fol. 12	
805	And for that you haue put me in trust with the health and welfare of the noble gentleman your sonne, I auouch and vndertake his safe and prosperous returne. Adraftus hauing ended his talke all thinges beyng in a readynes, w ^t approued men and youtnes of syngular courage: likewyse, houndes and chaunters of the best kynd, they marched on their way.		
810	Now when they were come to the hyll Olympus, they began to tract and sent the beast, whom hauyng spedily diloged they flocked about him lyke bees, & with their darts on euery side threatned his death. In this gredy affault, y ^e straūger lately clen fed from bloudhed, whom they called Adraftus, discharged his dart at the Bore, and deceyued of his ayme, in ftid of him strake the sonne of Craesus, who beyng wounded to death by y ^e yron point fulfilled his fathers vifion. Immediatly one of the route retyred spedily to the court, & in short space arryuing at Sardis, declared vnto y ^e king the great misfortune & death of his sonne: wherw ^t the woeful father greatly affrighted, yet much more sorrowed for this that his sonne was slayne by the hands of him who by his meanes had bene lately sanctified and clenfed from slaughter. And in the midde of his anguilh calling vpon the sanctifyinge God Iupiter, made a piteous complaynt of the wrong done vnto him by a stranger. Inuocating like wyse the Goddes of hospitality and friendship. The one for because he entertayned a guest not knowing that he nourished the manqueller of his sonne: the other because hee had found him whō he appointed to be y ^t tutor & defender of his child a most pernicious and deadly enemy. scarsly had he ended his prayers, but the Lydians were at hand with the dead corse, after whom immediatly folowed Adraftus who beyng comen in presence, and standyng before the wan, & gastly carcas of Atis stretching forth his armes besought y ^t king to flea him presely vpon y ^e body of his sonne, alleadgīg yt what for his former distres & euil misfortune in slayng		Atys slaine by Adraftus.
815			
820			
825			
830			
	Ciiij<r>	his	

	Of Clio.	Fol. 13	
875	letting forth from Sardis, they should kepe iust accompt of the tyme following: & euery day question w ^t the oracle, demanding of it what Craesus son of Haliattes king of y ^t Lydyans did y ^t day, & geuing diligent hede to their aunswers: to tell him at their returne, what answere was made by y ^e other rest of the oracles no mā reporteth : but at Delphos the Lydians hauīg entered the temple to alke of the oracle according		
880	as was geuen them in commaundement by the kīg incontīnētly Pythia began to salute thē in these verses.		
	<i>The depthe of raginge seas, The number of the sande, The myndes intent (set woordes affyde) I easly vnderstand. A sauoure rancke that comes from hedgehogges flesh I smell, VWhich ioyntly with the fatte of Lambes is boylde in brasen kell. And as it bubbleth vp, and breathes in burning flame. There lies theron a lidd of brasse, that ouerwhelmes the same.</i>		Apollo in these verses telles the ambassadours what their king did that day.
890			
900			
905	Which verses geuen by Pythia, and written of the Lydians, they made speedy retyre to Sardis. When y ^t rest also were come that Craesus had sent about: hee toke view of euery mans notes & liked none of thē :till at length hearing the oracle geuen by Pythia he greatlye allowed and worshipped it: of opinion that the only true prophecy and diuination was at Delphos, which hadde hit him so pat in all things he did. For after the departure of his messengers one day aboue ye rest he set his head a work about y ^t finding out of som deuise yt might be hard to tel, & most difficult to discry. Wherefore hauing shred the fleshe of an vrchine, or hedgehog together w ^t the fat of a Lamb, he caused thē both		The meaning of the oracle.
910			
	<Cv.r>	to be	

	The first Booke.	
The sacrifice of Craesus to A pollo & his giftes also which he dedi- cated in the temple.	to be boyled in a brafen pot: the couer or lidde whereof was also of brasse. Such was the answere which Craesus recey- ued from Delphos, what wordes were geuen by the oracle of Amphiaraus, and what sentence hee returned. I cannot affyrme, for asmuch as no other speach goeth thereof, saue that this Prophecye also was deemed by Craesus to very true.	915 920
	In short tyme after he determined to do honour to the God of Delphos by greate and magnificall sacrifice: ma- king oblatiō of three thou sand choise cattel, such as might lawfully be offered. Moreouer, he caused a greate stacke or pyle of wood to be made, wherein hee burnt bedstyds of siluer and gold,likewyse golden mayfors with purple ray- ment and coats of exceeding value, hoping thereby to pur- chafe to himselfe the gracious fauour and goodwill of the God. The lyke charge also hee layed vpon y ^e Lydians, that euery man should consecrate those iewels which they pos- sessed most costly and precious. From which their sacrifice when as streames of liquid and molten Golde distrayned in great aboundaunce, hee caused thereof to bee framed halfe flates, or sheardes, the longer sort as he entytled them, of fixe handfull, the shorter of three a hand breadth in thick- nesse, amoūting to the number of an hūdred and feuentene. Wherof foure were of fayned gold wayghing twoo talents and a halfe, the rest of whigher golde, in wayght two ta- lentes he made also the similitude of a Lyon in tryed and purged gold, waying tenne talentes: which Lyon at such tyme as the temple was on fyre fell downe from the halfe flates whereon it stood, and is now referued in the treasu- ry of Corinth, poyfed at six talents and a halfe beyng mol- ten from him. All which thinges when Craesus had finished & brought to perfection he sent them in waye of dedication to Delphos togeather with other giftes & presentes, which were these: two bookes very fayre and stately to see to, the one framed of gold the other wrought of syluer. Wherof y ^e	925 930 935 940 945 950
	<Cv.v>	first

	Of Clio.	Fol. 14	
955	<p> first at the ingresse or entry into the temple was placed on the right hand. the other on the left, which at ye same tyme that the temple was surprised by fire were taken downe, & the best and fayrest of them beyng of Gold, & wayghing 8. talents and a halfe, wt a superplus & addition of 24 poudes was curefully garded in the treasury of the Clazomaeniās. The other of syluer beyng kept vnder the eues of the tem- ple at a certayne corner of the church contayning 600. Am- phorae, wherin wine was mingled for the feast of Theopha- nius wrought (as the men of Delphos testify) by Theodorus of Samos: which opinion I easly ascribe also for the singu- lar workmanship therof. He presented besydes 4. syluer tunnes preferued by the Corinthians, amonges their trea- sury. Furthermore two drinking cuppes the one of gold, y^e other of syluer, of the which two the most principal of Gold hath ingrauen in it a tytle whith doth argue yt to be y^e gift of the Lacedaemonians, albeit contrary to truth, being ge- uen & dedicated by Craefus, howbeyt some one of Delphos (whose name though I very wel know, yet I will not def- cry it) willing to gratify the Lacedaemonians, caused this posie to be entytled. True it is that the ymage of the boy, through whose handes the water powreth down in a trick- lyng and gentle streame, was geuen to the temple by the Lacedaemonians, but neyther of the two cuppes are belō - ging to thē . Other giftes also of no small price dyd Crae- fus send at yt same infant, to wit, syluer rynges, with the shape and forme of a woman 3. cubits in height, which y^e inhabitants of Delphos witnes to be y^e image of her whom Craefus in his court employed y^e office of baking, herewith also were offered the chaynes of the Queene his wyfe, not sparīg so much her girdles & waftbands, al which he caused to be dedicated at Dephos. in like maner to y^e oracle of Am- phiaras, of whose māhod & misfortune he had iointly bine enformed, he gaue a shield & speare of mere & solide golde, a quiuer also of the same metal, wel stored and replenished with dearth, both which, euen to our age wer referued at y^e </p>		
960			
965			
970			
975			
980			
985			
	<Cvi.r>	citye	

	The first Booke.	
<p>Cræfus demaū ded of the ora- cle whether he might make warre a gaynſt Perfia or not.</p> <p>A doubtful anſweare the meanīg wher- of is expound- ded in the next page.</p> <p>He is ſome what to haſtly that leaps ouer the ſtile before he comes at it.</p>	<p>city Thebes in y^e temple of Apollo Ifmenius. They which were ſummoned to this famous ambaffage & conueyance of y^e giftes to Delphos & Africa, had this in Items to inquire of y^t Gods:whether hemight direct an army againſt Perfia or not, & in ſo doing to affociate & ioyne vnto himſelfe y^e aide & felowſhip of forrayn natiōs . The Lydians diſmiſſed, wēt their way, & hauing attayned to their iorneyes end, & made oblation of the preſentes ſent by the king, they demaunded y^e oracle on this wyſe. Craefus king of the Lydians, & chiefe lord of many regions, beſide eſteeming theſe to be the onlye true & infallible prophecies amōg men , hath ſent you gifts worthy your diuynē godhead: requiring you counſayle and aduife, whether it be ſafe for him to lead a power againſt y^e Perſians vſing therein the helpe & company of other people. This queſtiō beyng framed both the oracles agreed in ſen- tence faying: that if ſo be he addreſſed an army agaynſt the Perſians he ſhould ſubuert and ouerthrow a mighty king- dome: counſayling him moreouer to ſeeke and procure the aide of the moſt uiſſāt & coragious people of the Graeciās. Theſe anſwears geuen & receiued, Craefus was ſo puffed vp and exalted in courage, yt already he ſwallowed and de- uoured in hope the whole gouernment and empyre of Cy- rus. Wherefore he returned a meſſēger wt a freſh preſent to Pythia, and for euery one their abyding, (whom he hadde intelligence to be verie many) 2. ounces of Gold.</p> <p>For which his magnificent bounty the people of Del- phos to ſhew themſelues thankefull agayne, yeelded hym the chiefe preheminece in counſayling the oracle, the princi- pall place in fitting and a perpetuall priuilege of a voice & ſuffragie, for any man that ſhould be adopted into the ſoci- ety of Delphos on this maner. Craefus powred out his pre- ſente vppon the temple of Apollo, ſolliciting the God by a third demaund: for that hauing tryed the oracle to be true, hee now tooke his pentworthes in aduife and counſayle. His queſtion at this tyme was dyrected only to know how longe hee ſhould enioy the kingdome of Perfia.</p>	<p>990</p> <p>1000</p> <p>1005</p> <p>1010</p> <p>1015</p> <p>1020</p> <p>1025</p>
	<Cvi.v>	whom

	of Clio.	Fol. 15	
	whom Pythia answered in these wordes.		
1030	<i>When feate and Scepter of the Medes vppon a mule shall light, To stony Hermus valiant lyde addresse thy speedy flight. It shall be then no shame to flye And yeld to such an enemy.</i>		The meaning of this oracle is expressed.
1035	With these verses Craefus was much more delyghted then with the former, assuredly hoping that y^e tyme should neuer be wherein a Mule should gouerne the Medes in stid of a man and for the same cause neyther hee nor his heyres should at any tyme be driuen to forsake the kingdome. His next care was how make frendes and copartners of those which among thee Grekes were of greatest might, & noblest mind, whō by curious enquiry he found to be the Lacedaemoniās & Athenians? y^t one beyng y^t most excelēt amōg y^e Dorees, y^e other in the Nation of the Iones, without cōparison cheifest. Of these 2 nations ther hath ben an auncient and grounded opinion as concerning their virtue. Wherof the one toke their begynning and original of Pelāgos, the other of Helen, or Grece. The later of these two neuer altered their foyle, but alwayes kept the same place of abode The other making often charge wandred very much. For in the tyme of king Deucalion they helde a coast called Phthiotis and vnder Dorus the sonne of Hellen, a certayne region bounding vppon the mountaynes Ossa and Pyndus by name Ithyaetis, from whence beyng cast out and chased by the Cadmeans, they inhabited a place in Pyndus, which they cal Macedonus. Howbeit fleeing agayne from thence into Triopis, they came at length to Poloponesus, & were furnamed the nation Doricke. What tounge or language the Pelagians vsed, I cannot certaynly affyrme but		The originall of the Lacedæmonians, and Athenians.
1040			
1045			
1050			
1055			
	<Cvii.r>		by

	The first Booke.	
	by gesse y ^t seemeth to haue bene the verye same that those Pelasgians vse, which somewhat aboue the Tyrrhenians possesse y ^t city Crotona in time neighbours to them whom the now call Dores: at what tyme they peopled a region in Thessalye, the like may be gathered by those Pelasgiās, that built the city Plaecia and Sylax, and were in league & felowship with the Athenians. By these I saye wee may rightly coniecture, that y ^e language which was then in vse which the Pelasgians was very grosse and barbarous. For the Cretoniatae & Platiens differ in speech from those that lye next them: but betweene themselves they vse both one tounge, and euidently declare, that they kept the selfe same phrase and manner of talke, since their first comming into those countreys. so that if al the people of Pelasges were such, they also that dwelt in Attica, and the rest of the Pelasgian cities whatfoeuer that chaūged their name at their first arriual into Hellen, forgat also & let slip out of memory their mother tounge. But the Greekes themselves (as I iudge) haue without chaunge from the beginning retained the same kynd of language, and wheras beyng feuered & distinguished, from the Pelasgians, they wer very weake and feeble in might, of a smal and tender beginning: they grew to great increase, by concurse of many nations, and huge multitudes of the Barbarians repayingr thither. In lyke sort I suppose that the people of Pelasgos beyng barbarous remayned at a stay without amplifyinge and augmenting their strength and gouernment.	1060 1065 1070 1075 1080 1085 1090
The miracle of the Greeke nation.		
Pisistratus a tyrant in Athēs by what deuise he attayned the gouernment.	Craefus therefore had notice that the countrey of Attica was inhabited by these people and at that time iniuriously dealt withall, and kept in subiection by Pisistratus the son of Hipocrates who ruled then as a Tyrant at Athens, hys father beyng a priuate man and bearyng no rule in the cōmon weale, whilst he beheld the games at Olympus, yt chaunced hym to see a verye straunge and most wonderfull miracle.	
	<Cvii.v>	For

	of Clio.	Fol. 16	
1095	For hauing prepared facrifyce to the Goddes, the chaldeerne filled with flefh and water, without any fyre vnder it. boyled and played in fuch fort, that the water ran ouer the brymmes of the vefsayl which thing Chilō a Lacedaemonian vewing who then happily was prefent, gaue him coun-		
1110	faile in no wyfe to marye a wyfe that was a breeder or of a fruitful wombe: and if fo be he were already maryed, hee willed him to forfake and renounce his wyfe: thyrdlye if by her he were indued with a man childe to make ryddaunce therof and conuay it away. But Hipocrates geuing litle		
1115	care to his tale begat afterward Pififtratus, who in the broyle and controuerfie betweene the inhabiters of y ^t fhore (chiefe wherof was Megacles fonne of Alcmaeon) and the people of the playne (who had to their captayne Lycurgus fprong of Ariftolades) made a third tumult feeking and affecting a tyrannicall and vnlawful gouernment, and gathering together a company of rebellions and feditious per-		
1120	sons vnder pretēce of ayding the people of the mountains , wrought this fubtiltye hauing wounded him felfe and hys mules he came flynging amayne into the market place w ^t his charyot as on new elcaped from his enemyes, whom they (as he fained) taking his iorney into y ^e cōtrey , foughte for to haue flayne. For this caufe he made humble fute and petition to the people for y ^e gard and defence of his body, hauing tryed himfelfe to be a valeaunt Captayne in the voyage, and fetting forth agaynft Megara, at what tyme being generall of the army he toke Nyfaea and atchieued other famous & valiant actes. The people of Athens induced to beleue hī appoynted for his fauegard & custody certain choife & tryed men of the citezens, who being armed not w ^t fpears but w ^t clubs, were always wayting & attendant on him: w ^t whō Pififtratus geuing a violent affault to y ^e town, & chiefe hold of the city, toke it & by yt means vfurped y ^t empire of y ^e Athenians. Neuertheles w ^t out chaūge or alteratiō of ma-		The fubtility of Pififtratus to attayne the kingdome.
1125	giftraties or lawes, obferuing ftill y ^t fame forme of gouernment, he adorned & beautified the City in excellent manner.		
1130			
1135			
1140			
	<Cviii.r>	But	

	The first Booke.	
Pisistratus depriued of his kingdome.	<p>But he had not long enioyed y^t when as the fouldiours of Megacles and Lycurgus came to a truce and conspiring togeather cast him out of the city. In this manner did Pisistratus, first aspire to the chiefe rule of Athens, which he was eftsones constrayned to leaue, before his tyrannye had taken roote. They tyme was not long after but hys aduerfaryes renewed their quarel, and fell at varyaunce and debate a fresh, wherwith Megacles being tyred, dispatched an harrold of peace to Pisistratus offering him his daughter in meryage with condition of the kingdome. Which hee not refusing, they deuysed a meanes to restore him againe (in myfancy) very fonde and ridiculous, especially yf these men (beyng of the number of the Athenians, who had the name to be the most wyse and prudent people of the Graetians) pleased themfelues onely with a deuise so foolish and bafe.</p>	1145
A deuise made by Pisistratus to recover the kingdome.	<p>There lyeued in the Trybe of Paean a woman named Phya of stature foure cubits high, wanting three fingers. furnished with seemly beauty, whom hauing arayed in cōpleite harneis, they placed in a Charyot gallantly attyred to the shew, in which habite as she passed through y^e streets of the citye, there ranne some before hir cryinge: ye people of Athens receyue willingly Pisistratus againe, whom Minerva esteeming worthy the greatest honor amongst men, hath in her owne person brought back into the tower. The citezens supposing it had bene the Goddesse indede, bowed themfelues and honouryng her admitting agayne Pisistratus for their liefes soueraygne. Pyfistratus hauinge in such fort recouered the kingdome vppon a couenant made with Megacles toke his daughter to wife. But hauing 2 yoūg youthes to his sonnes, and hearyng moreouer the whole lineage of Alcmaeon to be atteinted and guilty of an heinous cryme agaynst y^e Goddesse:vnwilling for that caufe to haue any children by his new wife, accompanied with her vnlawfully and agaynst nature which beyng a long tyme by her</p>	1150
		1155
		1160
		1165
		1170
		1175
	<Cviii.v>	con-

	of Clio.	Fol.17	
1180	concealed and kept secrete: at laft, eyther vppon demaund, or of her owne free will, ſhe reuealed it to her mother, who alſo made her huſband acquaynted with the matter. Megacles taking in ill part the flaunder & contumelie done hym by Pyſiſtratus, brought him in diſpleaſure & hatred with y ^e ſouldiours: which thing he perceiuing fled y ^e cou ⁿ trey, and came to Eretria to aſke counſayle of his ſonnes. Amongeſt whom the ſentence of Hyppias ſeeming to be the beſt wher by he was incited once again to lay clayme to the kingdom,		Piſiſtratus baniſhed of Athens the ſecond tyme.
1185	they made a gathering throughout all cities, with whom they had any ſmal acquayntance: many of the which made liberall contribution, & eſpecially the Thebans. In fyne to comprife the matter in breefe, y ^e time was come, & al things were in a readines for his returne. For out of Peloponneſus there reſorted to him certaine Arguies marching vnder pay: & a captayne of Naxos named Lygdamis, who of his owne accord made offer of his ſeruice being very wel furniſhed w ^t men and money : which gaue thē great alacrity and encouragmēt to go forward in their attempts . In ſo much		
1190	as ſetting forth from Eretria the II. yeare after his flighte from Athens, fyrſt of all he toke the citie Marathon in Attica, wher hauing incāped his army , there repayed to him diuers ſeditious felowes out of the city, & out of al y ^e tribes very many who liked better a tyrannical empyre thē a free		
1195	ſtate. Whlſt Piſiſtratus leuied many for his affaires, & held himſelfe at Marathon y ^e Athenians which kept within the city, made light of the matter, vntil ſuch tyme as hearing him to be diſlodged frō thence , & to draw towardes y ^e cite, they put themſelues in array, and went forth to encounter hym. Wherefore with might and mayne they valiauntlye ſet forward to mayntayne and defend their liberty agaynſt the enemy. Likewyſe Piſiſtratus and hys confederates came fiercely agaynſt the city till both the armyes met ioyntlye in one field, where approachinge neere vnto the Temple of Mynerua Pallenis, and diſpoſinge all hys Armye in		
1200			
1205			
1210			
	D<r>	order	

	<p>The first booke</p> <p>order there came vnto him Amphilytus Acarnen a prophet, who being inspired with a deuine motiō , vttered this oracle in verſe.</p> <p><i>The bayte is layed, the nets are caſt, The fiſh incloſde ſhall play apace VWhen Phoebe from the gliſtring ſkyes In view reueales her golden face.</i></p> <p>Which Piſiſtratus perceiuing to be a prophecy of hys good ſucceſſe immediately gaue the ••cet and encountered y• Athenians which were come forth of the city, who hauing then newly dyned, and beyng partly ſet to dice, partly taken with ſleepe, welny without reſiſtaunce he put them to flight and wanne the field. Neuertheles in the purſuite he found out a way how nether the Athenians might be ſpoyled in ſuch fort, neyther yet ioyne themſelues and come togeather agayne to his further trouble. Wherefore hauing cauſed certayne of his ſeruauntes to mount on horſebacke, he ſent them ſpedely after the people to bid thē bee of good courage, and euery one to depart to his own houſe. Whervnto the willingly obaying, Piſiſtratus raygned the thyrd tyme in Athens, eſtabliſhing & fortifyīg the tyranny as wel by ſupply of forrayne power, as by reuenues of hys money which he leuyed partly from his owne countrey men, and in part alſo from the riuer ſtrymon. In like manner the children of thoſe men that yeelded not the fyrſt, but bare the brunt of the battell, he toke in hoſtage and ſent them ouer to Napos: which Iſle after he had conquered & brought in ſubiectiō he committed the gouernment & adminiſtratiō therof to Lygdanus: hauing heretofore alſo halowed & purged the Iſle Delos according to the oracle, which hee clenſed in this fort. Out of all thoſe places that weare with</p> <p><D.v> in the</p>	
A prophecy of Piſiſtratus hys victory.		1215
		1220
		1225
Piſiſtratus the 3 time king.		1230
		1235
		1240

	<p>The first booke</p> <p>of the Spartans brought these ordinances out of Crete. For no fooner was he instituted gouernour to the young prince, but he chaunged all the lawes and establiſhed new, making a diligent prouiſo that no man ſhould break them. He made alſo decrees for warre, ordayning the ſociety of the twenty magiſtrates, likewiſe the colledge or fellow of the thirtiye men, ſo called. Laſtly he diſtributed and deuoyded the Citizens into trybes and companies, not omitting the appointment of certayne protectours in defence of the commons agaynſt the noble named Tribuns of the people, erectinge moreouer y^e ſenate and counſayle of the Ephor, with an order of other ſages and wyſe men. By this meanes the ſtate of the Lacedaemonians was reformed by Lycurgus: whom after his death by the buildig vp of a famous temple in his name, they honoured & reuerenced as a God. And beyng reſident in a countrey verie populous and plentifull, they made an inrode and inuaſion into other regions with very good fortune and lucky ſucceſſe in battayle. Wherefore as profeſſed enemyes to peace, ſuppoſing themſelues to excell the Arcadians in might and courage they were in mind to denounce warre agaynſt Arcadye aſkinge in that caſe the aduiſe of the oracle.</p> <p>To whom Pythia made anſweare.</p> <p><i>You ſeeke to conquere Arcadye, Your ſuite is great, but all in vayne: VWhere many men contented lye, By acornes ſwage their hungars payne. As hott as fire, as hard as oke Vnfit to beare a forreine yoke: Yet ſince I cannot ſay thee nay, I freely yeeld into thy hand</i></p> <p><D ij.v> <i>A fertill</i></p>	<p>1275</p> <p>1280</p> <p>1285</p> <p>1290</p> <p>1295</p> <p>1300</p>
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	Of Clio.	Fol.19	
1305	<i>A fertill coast and fit for pray The compasse of Tegea Land Where thou shalt measure by a rope The fruites of thy defyred hope.</i>		A deceptful oracle that fell out: otherwise thē the words import.
1310	This anfwere geuen, the Lacedaemonians leauing the other partes of Arcadie leuied a power against the people of Tegêa, carying with them chaynes and fetters, in full hope (albeit deceaued by the double meaning of the oracle) to haue brought them into captiuitie. Notwithstandinge, hauing coped in fight with the enemy they were forced to forsake the felde and take themselues to their fete. Such of them as were taken in the chafe alyue, fast bound & in-chayned in the same gyues which they brought with them, were confrayned to measure out their dwellinges in the playne of Tegêa with a rope ther to inhabite. The fetters wherwith they were clogged indured welny to our age, beyng hung vp in the temple of Minerua Alea in Tegêa. Thus in the former conflictes and battayles the Lacedaemonians, had alwayes the worst hand of the people of Tegea faue in the tyme of Craesus, and vnder their rulers Anaxandrydes and Ariston in whole raygne and dominion they gaue the better of their enemyes in this sort. Aggreued at their often foyles and continuall repulces receyued by their aduersaryes, they went in embassage to Delphos to witt, of the Oracle, which of all the Gods they might please, to become conquerours ouer Tegêa. The question propounded Pythia willed them to ferch out the bones of Orestes sonne of Agamemnon, and translate them into their countrey.		
1315			
1320			
1325			
1330			
1335			
	D iij.<r>	quire	

	Of Clio.	Fol.20	
1415	Thou ftraunger of Lacedaemon, if this bafe worke in yron feeme fo rare in thy fight: thou wouldest much more haue wondered to haue seene that which I did. For going about in this litle court to dig a well or pit for water, y ^t was my chaunce to light vpon a fepuicher 7 cubites long. Which when I faw, fupposinge that men were neuer of greater ftature then they are at thefe dayes. I opened the Coffyne and found theriu a dead Carkaffe of equall length: wherof hauing taken meafure I couered it agayne. Lyches lifte- ning to the difcourfe of the fmith, coniectured by the ora- cle that it fhould be Oreftes: conftruinge the smithes Bel- lowes for the two mynds wherof the oracle fpake, the ham- mer and anuyle he thought to be the two formes to each o- ther foes: and one blow enemy to an other he toke to be the yron wroughte and beaten by the ftroake of the hammer, confidering that yron was found out to yt h••t and damage of men. Pouderyng thefe thinges with himfelfe, he retur- ned to Sparta and opened the matter to the Lacedaemoniās who perceiuing the cafe to be likely, wrought this pretēce , caufing of fet purpofe a queft to proceede vppon their cici- zen Lyches, they condemned him for fome offence, and ba- nifhed him the foyle, who incontinently retyryng to Tegêa, and lamenting his miserable cafe to the smyth, couenaun- ted with him for the hyre of his bafe court, for afmuch as he refufed altogeather to alienate it from himfelfe, and fell it outryght. Wher hauing made his abode for certaine daies he difcouered the fepulcher, and taking out Oreftes bones, ftale priuily away and came to Sparta. From that tyme for- ward the Lacedaemonians ioyning battaile with Tegêa, re- mayned victors, and alwayes after obtayned the glory of y ^t field, hauing befides a great part of Peloponnesus in their power and dominion.		
1445	Of al which thinges Crefus not ignoraunt, furnifhed an Ambaffage to Sparta with greate giftes, to defyre their ayde and felowfhip in war, whither beyng come they vfed		The ftory of Cræfus beyng interrupted.
	D iiij.<r>	theſe	

The story of
Cræsus beyng
interrupted.

	<p style="text-align: center;">The first booke</p> <p>these wordes. We are sent from Craefus kyng of the Lydians and lord of other nations, who sayth thus. Ye noble Lacedaemonians, wheras I am prouoked by the Gods to enter league and frendship wt the Graetians, amongest whom you haue the report to be the most warlike and valiaunt. I deemed it conuenient (without fraude or guile , to desire your ayde and assistauuce in the enterpryse which I haue in hand. The Lacedaemonians right glad & ioyous of theyr arryuall and gentle entreaty, hauing also intelligence of the oracle, entered bands with them of perpetual hospitality and frendship. Beyng also not vnmyndful of the bounty of kyng Craefus shewed before tyme towards their nation. For hauing sent to Sardis for prouision of golde, to make the ymage of Apollo, which is situated in Thornax a part of the Lacons countrey. Craefus without counterchaunge freely bestowed the gold vppon them. For which cause, the Lacedaemonians in that also principally aboue the rest of y^t Craecians he had made choyse of their amity, willingly assented and declared themselues to be readye at all assayes. Lykewyse to auoyd ingratitude: in lue of his presentes they returned vnto hym a brafen Vessell, wroughte about the brymmes wiche the pictures of diuerse wyld beasts, containing the measure of 30 Amphorae, which for one of these causes that we shal alleage, was neuer brought to Sardis. The Lacedaemonians testify, that the vessel beyng in voyage to Sardis, was intercepted by y^e people of Samos, wher they lay at rode. The Samians assaying them by a fleete of gallies. Contrariwise they of Samos affyrme, that the Lacedaemonians beyng in the waye to Sardis, and hearing newes that Craefus was takē , and the whole city sacked by the Persians, sold the vessel to certayne priuate: men of Samos, who made dedicatiō therof in the temple of Iuno. But immediatly returning to Sparta, they fayned themselues to be robbed by the Samyans, and the vessel to bee taken away by force.</p> <p style="text-align: center;"><D iiij.v></p> <p style="text-align: right;">these</p>	<p>1450</p> <p>1455</p> <p>1460</p> <p>1465</p> <p>1470</p> <p>1475</p> <p>1480</p>
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	Of Clio.	Fol. 21.	
	<p>To make briefe, Craefus deluded by the oracle, prepared an armye agaynst Cappadocia, in hope to fubdue Cyrus, and the whole power of Persia.</p>		<p>The wife cou- fayle of Sarda- nis geuen to king Craefus in his settinge forth against Persia.</p>
1485	<p>Whilest he was buſied in theſe affayres, a certaine Ly- dian named Sandanis a manne of ſingular regarde for hys wyſedome, and for this ſentence and aduiſe much more eſte- med then before , couſayled the king on this manner. Thou determineſt a voyage agaynſt thoſe (O king) which are wrapped & clothed in beaſtes ſkynnes: not farynge as they would, but as they can, abyding in a region vnfruitful and barreyne. Their drink is water not wyne, their chiefe foode is figges: beſides the which they haue nothig good . From whom as thou canſt take nothing if thou conquer, ſo conſi- der I beſeech thee how much thou ſhalt leeſe if thou be con- quered, if once they taſt of our ſweete, then they wil dayly ſwarme about vs, and wil neuer be driuen from vs. Truly I thanke the Gods that they neuer put into the heads of y^t Perſians to inuade the Lydians. By which wordes, not- withſtanding he litle preuayled with Crefus. True it is, y^t the Perſians before they vanquiſhed Lydia, were far from all elegancy and ſumptuous dayntines. Furthermore the Capadocians were called by the Greekes, Syrians. Who before the empyre came to the Perſians, did homage to the Medes, but at that preſent acknowledged Cyrus for theyr Kinge. The dominion of the Medes, and Lydyans is deuyded and fundered by the ryuer Halis, which taking his beginning from the hill Armenus firſt waſheth the Cilici- ans, and ſecōdly the Maciens lying on the ryght hand, laſt- ly the Phrygians declyninge towarde the leaſt, after this, wynding to the North pole, that floweth betweene the Cy- rians, Cappadocians, and Paphlagonians, waterynge the coalt of Cappadocia on the right hande, and the borders of Paphlagonia on the leſte. In this ſort the floud Halis doth part and diſtermine all thē hygh places of Asia, from the ſea Cyprian, vnto the waters of the Euxine ſea the backe,</p>		
1490			<p>The riot of the Perſiās whēce it came.</p>
1500			
1505			<p>The limites of Media and Ly- dia.</p>
1510			
1515			
1520			
	<D v.r>		and

	The first Booke.	
	and hinder part of this region is in length fyue dayes iourney for a light and spedy footeman.	
The causes of Craefus his voy age agaynst Persia.	Craefus therefore speeding himselfe towarde Cappadocia, was greatlye desyrous both to ioyn vnto his owne kyngdome a land so battle and plentifull, and then also to reuenge Cyrus in the behalfe of Aftyages sonne of Cyaxares king of the Medes his nere kynsman: whom Cyrus yf-fued of Cambyfes had taken captiue in y ^e field. The meanes wherby kynred and alliance grew betwene the two kings Craefus and Aftyages, were these. The grafiers of Scithia	1525
A pretty discourse shewing the meanes how Craefus & Aftyages came to be of a kinne.	and such as were conuersant in reysing and breeding cattel falling to debate and fedition betweene themselues, a certayne company of them fledde into the lande of the Medes, at what tyme the Scepter was held by Cyaxares, sonne of Phraeortas nephew of Deiofes. To whom the Scythians humbling themselues were at the begynninge much made of, and grewe in credite and fauoure with the kinge, in so much that he committed to their charge certayne younge ympes to instruct in the Scithian language, and to trayne vp in the art and facultye of shootinge. In tract of tyme the Scythians being accustommed daily to hunt, and for the most part wont to bryng home some thing with them for a pray, notwithstanding otherwhyles returned empty: which the king perceyuing (who in his rage was very fierce & ceuell, sharply rebuked them) and in reprochfull and tauntynge wordes toke them vp very short, wherat the Scythians stomackes beyng moued supposing themselues to be hardlye dealt withall by the kyng, toke counsaile togeather, that hauing stayne some one of the children whom they taught, they might serue him vp to the kyng in lieu of Venison or some other wylde and sauage pray: which done, they would put themselues to flight to Sardis and become supplyaunts to Halyattes sonne of Sadyattes for theyr defence & safetye, which fell out accordingly. For aswel Cyaxares as others	1530
The Scythians excellent in shouting.		1535
		1540
		1545
		1550
	<D v.v> that	

	of Clio.	Fol 22.	
1555	<p>that were present at the Table, tasted of the flesh, and the Scythians hauing committed the villanye, iucontinentlye fledde to Haliattes, whom Cyaxares rechalinging, & Haliattes refusing to surrender and yeelde them vp, ther arose warre betweene the Medes and Lydians which indured y^t space of v. yeares. In the which their broyle and discord the Medes sometime atchieuynge the conquest, it happened them to encounter in a night battell. For in the sixt yeares the armyes comming to the clofe and the fight being equal: sodeinly the day became nighte, which chaunge and alteration of the day. Thales Milesius foretold to the people of Ionia refining the selfe same yeare wherein it should happē. The Medes and Lydians perceauing the day to be ouercast with darkenesse, abandoned the field: and by meanes of Syennesis of Cilicia, and Labynetus of Babilō were brought to accord and composition of peace, who hastening to haue them sworne, and to establishe their agreement by the bands of affinitye, they decreed that Aftyages sonne of Cyaxares should espouse and take to wyfe Ariena daughter of Haliattes. supposing the condition would not long remayn sound and inuiolate, were it not confirmed by the sure and infoluble knot of alyauce. In striking league and concluding peace aswell other thinges vsuall to the Greekes, are obserued by these nations,as also cutting their armes tyll y^t blood issue out,which ech of them lycke vp and sucke together.</p> <p>This Aftyages graūdfather to Cyrus by the Mothers side was by him held prysoner and went vnder custody, for such cause as in the sequele of this history shalbee declared: Craesus therefore moued with displeasure, requyred of the Oracle whether he might proclaime war agaynst Persia, & hauing receiued a double & deceitful answere, deeming it to make w^t him, went out w^t his army to assaile & fight agaynst a certain part of the Persia dominiō. And approaching neare to the Riuer Halis (as I iudge) hee trailed and con-</p>		
1560			
1565			
1570			
1575			
1580			
1585			
	<D vi.r>	veyed	

The day turned into night.

Labynetus sonne of Nitocijs.

The māner of makīg league betwene the Lydians and Medes

The meaning of this place of Aftyages his captivity is declared more at large.

	The first Booke.	
The deuylfe of Thales Miles- sius to passe the riuer.	<p>vewed ouer his armye by brigges built vppon the water: but as some of the Graecians affyrme, hee passed the ryuer by the means of Thales Milesi⁹ who deuised another way. For Craesus standig at a bay , vncertayn what way to passe the water (for asmuch as the brygges which are now made for passage as then were none at al) Thales Milesius being then in the campe, inuented a meanes to chaūge the courfe of the water, and cause the ryuer that ranne on the righte side of the army to flow on left. Hee made therefore to bee dygged a mighty deepe trench or dytch, begynninge about the tentes, and procedinge in compas lyke a Mone on the backside of the host, whereinto the water hauing issue frō the proper chanel, became so low and fleet, that the ryuer on both partes was passable, & easy to be waded.</p> <p>Some holde opinion that the olde course of the riuer was hereby wholly altered and became drye, from whom I dissent. For by what meanes the regresse of Craesus into Lydia could the armye haue retyred ouer. Craesus hauing recovered the other syde of Halis came into a part of Cappadocia named Pteria, safely situated and neere adioyning to the city Synopis that lyeth to the sea Euxinum, where hauing encamped his whole power, hee spoyled, and foraged the mannours and ferme places of the Syrians, fubduinge also and sacking the city Pteria. More ouer he vanquished many other cityes rōūd about , casting out the Syrians that neuer offended hym:wherof Cyrus hauinge aduertisement gatheryng an armye of the myddle part of hys countrey, & came out to meete him, notwithstanding, first he follicited the Iones to reuolt from Craesus, which they refusing, hee marched on forward, and encamped agaynst the Lydians.</p> <p>Where the Armyes beyng in viewe, the one Armye to the other, and hauinge geuen signes of defyaunce, they ioyned in force and cruell battayle, wherein many beyng flayne on eyther syde, and Nyght drawyng very nere, they</p>	<p>1590</p> <p>1600</p> <p>1605</p> <p>1610</p> <p>1615</p> <p>1620</p> <p>1625</p>
Cōpare with this place the apologi of Cy- rus to the am- bassadour of Ionia.	<p><D vi.v></p> <p>blew</p>	

	of Clio.	Fol 23.	
1630	<p>blew the retrayte, the victory remayning on neyther part. But Craefus laying for his excufe the fmall number of his men (as farre exceeded by Cyrus in multitude of Souldiours) the next day following (the Perfians abftaining from battayle) he moued his campe and repayred backe to Sardis, in mynd to fummon and call out the Aegyptians according to couenaunt, with whose king Amafis he had concluded a league before euer he attempted the Lacedaemonians, purpofing besides to challenge the helpe of the Babylonians promifed and auowed to him by league and composition. Not forgetting alfo to clayme the affiftaunce of the Lacedaemonians, appoynting them a day to bee prefent at Sardis:that hauing made a generall affembly of all his power, and taken his eafe that winter, he might ymmediatlye at the beginninge of the next fpringe lay charge to the kingdome of Perfia by a new and frefh affault. Whilst hee leueled at this mark, he fent abroad heroldef to his league fellowes and friendes, with earneft requelte that the fifte moneth after they would come togeather, and mete at Sardis. Lyke wyfe the fouldiers ftipendary, which hee hyred, and conducted to ayde him agaynst the Perfians, he diffeuered and fent away: nothing doubtinge leaft Cyrus (with whom fo fhort tyme before he had fought euen hand & without difuantage) fhould aduenture to come nere & approche to Sardis. In this fort reasoning the cafe and debating with himfelfe yt fortunied that all the fuburbes & places conterminat to the city were filled with abundance of Snakes, and Adders: which the horfe leauing their pafture & foode fwallowed greedily and in mouftruous fort eate vp and deuoured. Which Craefus adiudging (as it was) to be a tokē on premonftration of fome ftraunge thing to come, fente to the fouthfayers & Diuiners called Telmiffes. The meffengers y^e went were enftructed by the wyfe mē in y^e fence, and fignification of this ftraunge euent, but they neuer</p>		A miracle forfhewing the destruction of Sardis.
1635			
1640			
1645			
1650			
1655			
1670	<p><D vii.r></p>	brought	

	The first Booke.	
The meaning of the miracle.	brought newes therof to Craefus, who before their returne to Sardis was taken captyne. The wyfe men Telmisses declared vnto them, y ^e Craefus shoulde be set vppon with a forrayne army, which shoulde vanquish and fubdue the towne borne and natural people of the countrey, alleaging that y ^e fnake was the child of the earth, properly bred and ingen: dred of the groūd , but the horfe, an enemy, and a forrainer. This meanyng and exposition the Telmisses sent backe a-gayne to Craefus but now captiue, altogeather ignorant of these thinges which befell vnto hym, and also to hys Citye Sardis.	1675
	Cyrus a certayned of the determination of Craefus that presently after the conflict at Pteria hee was in purpose to disperse & scatter his army, thought it expedient in al haft possible to remoue hys host to Sardis, to intercept and preuent his ennemy, or euer he could assemble the Lydians a-gayne, which aduise he altogeather allowed, & put in practice and spedely arryuing into Lydia with his power was hymselfe a messenger vnto Craefus of his comming. Craefus cast into a greate pensiuenes, and anguish of mynd, to se hymselfe so farre deceiued of his accompt: notwithstanding put the Lydians in array to battayle.	1680
The Lydians couragious in battaile and expert in ridīg.	At that tyme there was no nation in the worlde, neyther in value & might neyther in haughty courage & magnanimity equall and comparable to the Lydians, who commonly warred on horseback as most expert & nymble in ryding: weaponed with speares of a meruailous length.	1685
	The field wherin the fight was committed lyeth before the citye Sardis: through the which, both other ryuers haue a pleasaunt and delyghtsome course, and chieflye the famous ryuer Hellus, flowynge into the mayne streame called Hermus, which taking hys yssue and first head from the sacred Mountayne of the holye mother Dyndimena, ys caryed wholly into the sea, not farre from the City Phocyas.	1690
		1695
		1700
		1705
	<D vii.v>	I

	of Clio.	Fol 24.	
1710	<p>In this field Cyrus beholding the Lydians prepared to the battayle, and greatly dreading the prowesse and puiffaunce of theyr horfemen, determined by the counfayle of Harpagus the Mede, to put in execution this ftraunge deuife. Hauing gathered together all the Camelles that folowed the Army, and difburdened them of theyr loades of corne and veffels wherewith they wer charged, he caufed certain mē to fit on them apparelled in a robe accustomably worne of of the Perfian Horfemen. Whome in this forte attyred hee gaue in charge to march in the forefronte of the battayle agaynft the horfemen of the Lydians. After thefe incontinently followed the footemen:and in the lafte ranke were placed the horfemen, into whych order and aray hauing directed and contriued his Armie, he ftraightly commaūded them to spare none of the Lydians, but whomefoeuer they found to make refiftaunce, him to difpatch and flay prefently: Craefus onely excepted, towards whome he warned that no violence fhould be fhewed how peruerflie foeuer he behaued himfelfe.</p>	<p>A fingular deuife of Harpagus to vanquish the Lydian ryders.</p>	
1715			
1720			
1725			
1730			
1735	<p>This charge geuen, he caufed his Camels to proceede forward agaynft the Lydian ryders, to this ende: for that a horfe is very much afrayd of a Camell, and can neither away with the fight of him, nor abyde his fmel. Which policy he founde out to defeate Craefus of his greatteft hope, whose chiefeft confidēce he knew to be placed in the ftrēghth and virtue of his horfemen. Afligne of battayle beyng geuē , and the armies comming to the clofe: the Lydian courfers what with the fight and fent of the camels, fledd backe and retyred violently: which clean discouraged Craefus, and put him out of hope. But the Lydians nothing abafhed therat as hauing learned the caufe, alyghted fpedily, and buckled with the Perfians on foote, tyll at length manye fallyng on ether fide, they were forced to flye and gard them felues with the walles of the city, beyng inuironed by the Persiās with a fiege: which fiege Craefus fupposing to put of and</p>	<p>A horfe very fearful of a camel.</p>	
1740			
	<D viii.r>	delay	

A briefe discourse of a cōbat fought betwene the Arguyes and Lacedæmonians for a piece of ground.	The first Booke.	
	delay for a long time, sent other messengers from y ^e walles to his freyndes and confederates: hauinge by the first fet downe and prefyned the fift moneth ensuinge for the tyme of their asssembly. Contrariwise by these he requested and defyred mature and speedy ayde, beyng held at a baye, and inclosed within the walles and gates of hys citey. The messengers vndertoke a speedy course, as well to other nations as to the Lacedemonians his assured frendes.	1745
	It fortuneth that at the same tyme, there fell a strife and contention betwene the men of Sparta and Argos, about a certayne field called Thyrea, which ground, albeit properly belonging to the Arguies, was vnlawfullye helde backe and retayned by the Spartans. For what land soeuer in the mayne bendeth and inclyneth toward the West, as farre as Malea is peculier and appertinent to the Arguies with the tytle also and dominion of certayne Isles, in the number wherof is reckoned Cythera. Therefore the people of Argos gathering an army for the recouerye of their owne territory and freedome: they fel to condition for the matter to be tryed out by cōbratry of three hundred choise men on eyther fyde consenting and agreeing that the right of the lande should follow the victors.	1750
	Prouiding moreouer that both the armyes should forsake the field and retyre home: leaft beyng presente they might be moued to succour ye part that was most distressed The couenant ratified and confirmed betwene them, they departed each to their owne cities.	1755
	The parties fygled out, and delected from both armyes, remayning behynd, gaue byter assault each to other, & continued the combate til such tyme as of fixe hundred, there were left but three men alyue the battayle beyng interrupted and broken of by the nere approach and comming of the euening. The remaynētes were these. Two of the Arguyes, Aleinor, and Chromius, who in manner of conquerours hastened their steps to Argos one of the Lacedaemonians	1760
	<D viii.v>	1765

	Of Clio.	Fol.25	
1780	nians named Othryades who dispoyling the deade bodyes of the Argyues, caried their weapons to his tentes keeping himfelfe in his due order and array. The next day the caufe beyng known, the people of both Cityes were prefent in y ^e field laying equall clayme to the victory. The Argyues, for that the men on their fyde escaped, and remayninge aliue were more in number. The Lacedaemonians, for that the Argyues fled the field, and their men onely abode behynde, taking the spoyle of his flayne enemyes. Incontinently fallng from fowre woordes to sad blowes, many were loft on both partes and the conqueste atchieued by the Lacedaemonians. fince which time the people of Argos shauing their heads (wheras of neceffity before time they nourished their hayre) made a law with a folemne and religious vowe, neuer to suffer their lockes to grow, or their women to weare gold before they had recouered the field of Thyrea. On the other fide the Lacedaemonians decreed from that tyme forward to goe long headed contrary to their former vfe & cuf-tome. But Othryades the onely furiuour of 300. Spartans, moued with fhamme and greefe, that the reft of hys cō - pany were vanquifhed by the Argyues wt his owne hands ended his owne lyfe in the field of Thyrea.		
1785			
1790			
1795			
1800	Whye thefe thinges were frefh at Sparta, the Lydian herauld arryued to intreat ayde and helpe for Craefus, whō they hauing heard, thought meete without delay to affyfte, and fuccoure him. Wher••ore puttyng themfelues in a readines and being at the point to take fhipping to Sardis: there came another meffenger with newes, that the wall & bulwarke of the Lydians was scald, and Craefus himfelfe takē alyue . Wherat the Lacedaemonians greatly greued efteeming themfelues to haue suffered no fmall loffe, altered the intent of their purpofed voyage.		
1805	Furthermore the conqueste and winning of Sardis, was in this fort.		
1810	Cyrus hauing layne at a fiege the fpace of 14. dayes, fent		
	E<r>	courfers	The wynnīg of the citye Sardis.

<p>The cause why the wals of Sardis were inuinci- ble.</p>	<p>The first booke</p>	
	<p>courfers about his army, and propounded a great reward to him that first scaled y^e city wall, which beyng oftentimes in vayne enterprysed by the whole armye: when the reft were quiet, a certain Mardane by name Hyraeades, fought speedy meanes to ascend and clymbe the wall on that part which was naked and vndefended of the Lydians: neuer fearyng or suspecting least the citye should be taken on that</p>	
	<p>fide, which for the roughnesse and craggines therof was deemed inuincible. On which fyde onely Meles first kynge of Sardis had not lead hys bastard sonne Leo: The wife men of Telmisses holding opinion that vppon what part of the walles foeuer this Leo passed, they shoulde become inextinguishable, and not to be vanquished. Meles therefore by all partes of the citye walles wherby any daungerous assault mighte laye to the Towne, lead and trayned hys vnlawful sonne: omitting that fyde only which lieth toward Tmolus, for that he thought it to be of power and strength sufficient agaynst the vyolent charge and counterpeale of the enemy. From this part the Mardane Hyraeades hauinge marked a Lydian descending the day before to recouer his helmet thither tumbled downe, considered with hymselfe, and began to attempt the lyke. After whom followed other of the Persians, who consequently wer pursued by the reft in great routes and multitudes. By which meanes y^e citye Sardis was taken and sacked.</p>	
	<p>Amids this distresse and extreame misery ther chaūced to Craesus a verye rare and straunge miracle: hauinge a dumbe sonne of whom wee made mention before, hee toke greate care and wroughte all meanes possible, whyle hys kingdome flourished to recure his malladye, approuinge and trying awell other thinges, as also the aduyse and sentence of the oracle. To whose demaund Pythia made this aunswere.</p>	
	<p><E.v></p>	
	<p>Thou</p>	

	Of Clio.	Fol.26	
1850	<i>Thou vnaduyfed Lydian King what makes thee take fuch care To yeeld vnto thy silent fonne the freedome of his tounge? The gayne God wot is not fo greate thou mayft it wel forbearre: The day drawes on when he fhall fpeake, for which thou nedef not long,</i>		
1855	Now the walles beyng taken a certayne fouldiour of y^e Perfians came vyolently towards Craefus to haue done him to death, not fupposing him to haue bene the king. Whom he perceyuinge, neuertheleffe regarded not the daunger making no difference whether hee perifhed by fword or o-therwyfe. The dumbe fonne feeyng the imminent perill of the King hys father, and fearynge his death, brake out in thefe wordes fayinge.		Craefus his dumbe fonne fpake to faue his father.
1860	Hold thy handes (Good fellow) flay not king Craefus. Which beyng the firft wordes that euer he fpake, hee had alwaies after the ready vfe and practife of his tounge. Thus Craefus and hys city Sardis, after he had raygned 14. years and abiden fo many dayes fiege, fell into the hands and power of the Perfians: hauing lost a great kingdome, accordyng to the voyce and fentence of the oracle, beyng in this fort apprehended, he was brought to king Cyrus, who caul-ling his hands & feete to be clogged with great & weighty giues of yron, fet him in ye midft of a woodpile, made for the nonce accōpanied wt 14. children of the Lydians : determinīg to offer thefe firft fruites to ye Gods ether for perfourmāce & accōplifhment of fome vow or for profe or tryall whether any of the Gods (vnto whose honor & feruice he vnderftode Craefus to be greatly addicted) woulde faue & deliuer hī frō y^e fyre. Thefe things are cōmonly fpred & reported of Cyrus.		The oracle very-fied. Fol 15.
1870	In this moft yrkfome & lamentable cafe whiles y^e kynge of y^e Lydiās ftode on ye heape or pyle of fagots he bethought		
1875	him		Craefus ac-knowledgeth now the fens tence of

The first booke		
Solon to true, that no man is perfyte happy that maye bee miserable.	hymfelfe of the words and faying of Solon: who lead by the diuine instinct of some heauenly influence, had told hym before that in the number of the liuinge, there was no man so singular that might be named happy. Wherof beyng admonished in his mynd, and fetching from the bottom of his hart a deepe and streyning sigh, by report wept bitterly, & three fundrye tymes cryed out aloude vppon the name of Solon, which Cyrus hearing willed the interpreters to aske hym whom he called vppon. To whom Craefus made no an sweare at all, vntil such tyme as beyng compelled by con- straynt, he fayd. I named him whom I had rather then al the wealth in the worlde, hee had lykewyse talked with all those who beyng placed in the hyghest degree of honoure haue the chiefe gouernment of the kingdomes on Earth, which woordes for that hee vttered not halfe playnlye, and to the cleare and perfyte vnderstanding of those which were attentyue, and listened vnto hym, they vrged him a freshe to make a recytall therof agayne. At whole instant and im- portunate halinge beyng now constrayned to begynne his speech anew, he told them how a long tyme fynde Solon an Athenian, arriued at his court: who beholding his infinite treasure & aboundance of wealth made verye light accompt thereof as a thinge of smal and base value, in so much that whatfoeuer he had spokē and pronounced of hym , the fame in due measure had fallen out and comen to euent. Which thinges neuerthelesse, were not peculiarly fpoken by hym but generally of the whole nation and company of men: and chiefly of those which please themselues here on earth in a pleasaunt dreame and singular cōtentment of happy bli ffe. Whyles Craefus spake these thinges, and the fagottes had taken fyre on euery fyde: Cyrus vnderstandynge by the ex- positors of the Lydian toung what he had said, was moued with compassion, knowinge hymfelfe also to bee but a man who was now in hand to frye another to death by fyre, that of late dayes was nothinge inferiour to hymfelfe in power	1880
		1885
		1890
		1895
		1900
		1905
The wifedom and merciful nature of Cy- rus in yeldinge Craefus pardō.		1910
	<E 2.v> him	

	Of Clio.	Fol.27	
1915	<p>and prosperitie. And fearing vengeance for the fame and confydering the instable course and fickle flower of mans affayres, commaunded with all diligence the fyre to be extinguished and Craefus with the rest of his company to bee let free. But they stroue in vain the fyre hauing taken such vehement holde, that it seemed vnquencheable and not to bee ouercome. In this place the Lydians recounte that Craefus knowing kyng Cyrus his minde to be chaunged & seeing euery man endeuoure to abate the rage and furie of the flame howbeit nothing at all profiting: he lyfted vp his voyce & cryed to Apollo for succour: that if euer any giftes offered by him had ben pleafaunt in his sight, he would acquite and deliuer him from this presēt daunger As he was pitifully shedding his teares in plainte and lamentation to the God, sodainly the skye being faire & the weather smoth and calme the daye was ouercaste and shadowed with the darke vale of dimme and duskie cloudes, which breakynge out into maine showres cleane put out and quenched ye fire: Herby Cyrus perceiuing that Craefus was a vertuous mā and reuerenced the Gods he saued him from the fyre: & demaunded him the question faying. Tell me now O Craefus whose counsaile was it to inuade my country, and became of my friend myne enemy: Certes (quoth hee) G Kinge I haue done this to mine owne great losse and thy gayne the God of the Graecians incyting and leading me hereto, who was the cause that I warred agaynst thee. For no man is so franticke to desire warre rather then peace: when as in tyme of concorde the sonnes bury the fathers: but in warre the father carieth the sonne to hys graue. Howbeit it seemed good to the God to bringe these things to passe, which hauinge faide. Cyrus placed him by, and hadde hym in great honour and reuerence, and stedfastlye beholding him greatly wondred with the rest of his company. All which while Craefus in a deepe muse and profound studye sat stil without speaking any worde.</p>	<p>Apollo by a showre of raine deliuered Craefus from the fire.</p>	<p>A reason why peace is more to be desired then warre.</p>
1920			
1925			
1930			
1935			
1940			
1945			
	E 3.<r>	But	

	<p>The first booke</p> <p>But fodainly lifting vp his head and vewing the Perfian souldiers spoyling and ryflyng the citye. Whether shall I speake my mynd (noble Cyrus fayde hee) and vtter that I thinke, or holde my peace at this present and say nothinge: But beyng lycenced to speake freely and without feare, he asked him faying. Wherin is al this company so busily cōuerfaunt: or what seeke they to do: of a truth (quoth Cyrus) naught else but to pole, and dispoile the city, and make a hand of thy riches and treasure. To whom Crefus answering: neyther do they waite my city mighty prince (fayd he) nor consume my goods, (for the righte of these thinges is no longer myne) but they are thy goods which they trayle and lugge aboute, and al this wealth pertayueth to thee: vpon which wordes the king aduyfinge hymselfe drewe Craefus afyde from the company, and demaunded of him what he thought meet to be done in this case. Who replied faying. For asmuch as it hath pleased the Gods to make mee thy seruant. I hold it my duty whatfoeuer I shal perceiue more then thy felfe to make thee priuy and a counsaile thereto. The Persians (quoth he) are a croked generation, and of nature peruerfe and stubburne: yet neuertheles, verye bare and beggerly, whom if in this sort thou securely permit to ryg and ranfacke cityes, and recouer store & plenty of wealth, I feare me that as euery one groweth to greattest aboundaunce, hee will soneft slipp the collar, and become of a true subiect, a trayterous rebell. Wherefore yf thou wilt follow my counsayle do this. Place at euery gate of the city certayn of thy gard with precise commaundemēt that no goods be caryed out of the Citye, pretending of the tenth parte therof to make an oblation and sacrifice to Iupiter: which doing thou shalt neyther purchase their displeasure by takyng away the wealth: and themfelues acknowledging the intent to bee good, wil easily condiscend, and bee pleased therewith.</p> <p style="text-align: center;"><E 3.v></p> <p style="text-align: right;">This</p>	<p>1950</p> <p>1955</p> <p>1960</p> <p>1965</p> <p>1970</p> <p>1975</p> <p>1980</p>
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	Of Clio.	Fol.28	
1985	This counfayle greatly lyked king Cyrus: wherfore ha- uinge in lyke forte difpofed and fetled, his Garde as Crae- fus had warned him, to him felfe he fpeake in termes as followeth.		
1990	My good Craefus, whereas thou art-a kinge, and by na- ture framed both to do well and fpeake wyfely, afke of me what feemeth thee good, and it fhallbe geuen thee.		Craefus feynge to what paffe the oracle had brought him defireth leaue of Cyrus to chide with the deuil.
1995	My foueraygne Lorde (quoth Craefus) I fhall esteeme my felfe hyghlye benefyted by your Grace, yf by your ma- ieftyes leaue and fufferaunce I may fende thefe my letters to the Gods in Greece. Demaunding whether it were lawful for him in this order to double with his freyndes.		
2000	But Cyrus requesting to know the caufe yt fet him fo farre out of fauour with Apollo: hee brake out, and rypth vp the matter from the begynning, declaryng vnto him the Ora- cles which were geuen, and chiefly hys offeryngs wheron he prefumed to denounce warre agaynft Perfia.		
2005	After a large rehersal made as touching all thefe thinges, he returned to his former fute, requereyng the Kinge that it might be lawful for him to challenge the God for thefe matters, and caft them in his teeth. To whom Cyrus fmy- lyng, fayd. Not this onely (O Craefus) but what elfe foe- uer fhallbe gaunted to thee, and not at this tyme alone, but as oft as it fhall lyke thee to make petition. Leaue obtay- ned) he forthwith difpatched certayne men of the Lydyans		
2010	to Delphos, with charge, that laying the gyues at the en- try of the temple, they fhoulde question with Apollo yf hee were not afhamed to delude and coufyne Craefus, with his fraudulent and deceitful Oracles: making him to affaulte the Perfians in hope to vanquifh the power of Cyrus, of which his hoped victory, thefe were the firft fruites: com- maunding them therwt to fhew him the manacles, with the which beyng firft captiue, he had bene chayned. Moreouer to afke him, whether the Graecian Gods had a priuilege		
2015			
	E iiii<r>	and	

	The first booke	
Apollo his anfwere to Craefus his accusation.	and peculiar liberty, aboue the reft to bee ingrate and vnthankful to their friendes. The Lydians arryued at Delphos, and declaryng theyr meffuage, Pythia made them aunfweare on this maner. The neceffary euent of fatall defftiny, it is vnpoſſible for the Gods themſelues to auoyd. Craefus layeth the difloyalty of the fift age before him, yt is	2020
Craefus is puniſhed for the fact of Gyges that flue Can- daules his mayfter.	to fay, of his great graūdfathers father : who beyng ſquyre of the body to y ^e Heraclidans was induced by the fraud & deceypt of a woman to kill his Lorde, and was after inueſted with his dignity, which nothing appertayned to him. Notwithſtandinge Apollo by al meanes endeuouringe to caufe the fal of Sardis to light on the poſterity of Craefus, not vpon himſelfe: for all this could not prolōg or alter the inchaungeable race of deſtenye: but diſpenſinge therewith as much as might be, in ſome part he requyted his curteſy by deferryng the battery and conqueſt of Sardis for terme of three yeares. It is meete therefore that Craefus knowe, how his feat imperiall came three years later to ruine then was determined and appointed by fatall neceſſity. Agayne it was no ſmall benefite that he ſaued him from frying at a ſtake, for as touthinge the oracle he hath no cauſe to cōplain being forewarned by Apollo that furniſhinge an armye a- gainſt Perſia he ſhould ouerturne and deſtroy a great Em- pyre. Of this fayinge if in caſe he had bene better aduysed it was his part to haue enquyred of Apollo what empyre he meant, whether his owne gouernment, or the kingdome and principality of Cyrus. But the prophecy beyng neither ſufficiently pondered by himſelfe nor fought to be diſcuſſed, if any thing happened otherwyſe then he would and wiſhed for: let him thanke hym ſelfe and not blame the God.	2025
	Now for that he aleageth befydes the ſentence of Apol- lo as concerning the Mule: it was better fayd by the God, then conſidered by him. For by the Mule was kyng Cyrus vnderſtode, whoſe parents were of dyuerſ nations, and his mother of a more noble progeny and lineage thē his father .	2030
		2035
		2040
Applye to this place theora cle geuen fol. 25.		2045
		2050
	<E iiii.v> The	

	Of Clio.	Fol.29.	
2055	<p>The one beyng a Mede, daughter to Aftyages, kynge of y^e Medes. The other a Perfian, and in homage and fubiectiō to the Medes, who beyng a man of bafe account, and verye meane regard, neuertheleffe crept into fauour, and wedded the daughter of his foueraygne liege.</p>		
2060	<p>The Lydians thus aunfweared by Pythia, made their fpedy regrefle to Sardis declaring to Craefus what they had hearde. Werby he came to confefle that the blame refted in his owne folly, and was vniuftly and without caufe imputed to Apollo. It fuffyceth therefore to haue fpoken this of the dominion and rule of Craefus, ann by what meanes hee firft vanquifhed & fubdued Ionia. Furthermore befides thofe which before are mentioned: many other notable preſentes were offered by this king which are yet apparant, & to be feene in Greece. For at the Citye Thebs in Boætia there is a table of three feete all of Gold dedicated vnto Apollo Ifmenius. Certayne young heighfers alfo wroughte of Gold, with fundry pillers of the fame kynde. Lykewyfe in the entrey and porch of the temple there is to be feene an huge fheyld of folide golde. All which were extant, and remayning euen vntil our age. Albeit, by length of tyme many were confumed and brought to decay. As for the gyftes he beftowed at Branchidae (as farre as we can learne) they were nothings inferiour to them in value which were ſent to Delphos. Notwithſtanding as wel thofe which hee preſented at Delphos, as alfo the other that were geuen to the temple of Amphiaraus were of his owne propre and hereditary ſubſtaunce, the firft fruites of his fathers poſſeſſions: as for the reſt which in lyke maner he conſecrated were of the wealth and ſubſtaunce of his enemy: who before Craefus aſpyred to the crowne was of the ſecte and faction of Pantaleon. For this Pantaleon alfo had to father Halyattes and was brother to Craefus but by fundrye women, the mother of Craefus beyng of Caria, the other of Ionia. no ſoner was Craefus indued with the ſoueraygnty but hee toke his enemy y^t conſtantly withſtode him, & drawing hym</p>		
2065			
2070			
2075			
2080			
2085			
	<Ev.r>	afyde	Pantaleō Craefus his brother by the fathers fyde fought to defeat him of the kingdom.

	The first Booke.	
	<p>aflyde into a fullers shoppe, he bereft hym of his life: whose goods before hand vowed to the immortal Gods hee made consecration of in those places wherereof wee spake before. And thus much as concerning his liberalitie and magnificency vsed toward the Gods.</p>	2090
Of the coūtreȳ of Lydia, a briefe narratiō of such things as therin are worthy memo-ry	<p>Now as touching the countrey of Lydia, there is nothing therof recounted worthy admiration like as of other regions: saue that only out of the hyll Tmolus are digged small peeces of gold in manner of grauel. There is also a monumente by them erected the straungest that euer was heard or seene (onely excepted the maruaylous works done by the Egyptians, and Babylonians) to witte, the tombe of Halyattes father to Craesus. The foundation or ground whereof is of mighty greate stone, the rest of the sepulcher of earth and mould cast vp and heaped together in forme of a mount, finished and brought to perfection by the toyle and payne of certayn day men, and hyred labourers, beyng holpen therin and assisted by maydes of the countrey.</p>	2095
Halyattes his tombe in Lydia.	<p>In the toppe or highest part of the Tombe ther appeared in our dayes fyue limits or feuerall precinctes and borders declaryng by letters therin ingrauen how much euery one had wrought and done, wherby it was euident by measure takē that the great est part therof was built vp and framed by the labour and handyworke of the maides. For ye daughters of y^e Lydiās, are al prostitute and common vntill such tyme as by the vse of their bodies they haue gayned and collected a dowry wherwith they be placed out, & geuen in maryage, which is at their owne choyse & arbitrement.</p>	2100
The maydes in Lydia get their owne dowrye by continuall whoredome.	<p>The compasse of the sepulcher was fixe furlonges and two acres about, the bredth 13. acres, nere vnto the which there passeth a mayne riuer, which the Lydians hold opinion to be perpetuall, named by them Gygaeus, and thus much of the tombe. The lawes which the Lydians vse are almost all one with the statutes and ordinaunces of the Grecians saue that they set their virgins to open sale and cause them</p>	2105
The lawes of the people of Lydia.		2110
		2115
		2120
	<Ev.v>	to

	of Clio.	Fol 30.	
2125	<p>to kepe publique stewes and brothel houfes. Thefe first of all (to our knowledge) broughte in vfe the coine of filuer and gold, intituting shops of mercery, and marchaundife, and setting vp Tauernes and vittailinghoufes. They challenge alfo to themfelues the first inuention and deuylfe of playes and games, which are iointly in vfe and obferuation with the Grecians, alleaging that togeather, & at the fame tyme they deuylfed thefe thinges: and made a drauft and fequestration of theire countreimen whom the fente to inhabite and poffeffe a part & portion of Hetruria The meanes alfo and occaſion they affyrme to haue bene thefe.</p> <p>In the tyme of Atis ſonne of kinge Manes there was a great ſcarſity and dearth of vittayles, throughout y^e whole land of Lydia. In the beginning wherof the Lydians iuſtained themfelues by day laboure, and continual toyle, but after fyndinge the famyne to encreaſe, they fought other ſhiftes and deuylfed meanes whereby to allay and diminifh the greate diſtreſſe & intollerable rage of hungar, whereof aroſe the gallaunt deuife of playinge at Cheſſes: alfo dyce playing, teniſe, and ſuch lyke, which the Lydians clayme and vendicate as proper to themfelues, obſeruinge this order to delay and forget their hungar: one whole day they ſpent in play and gamīg , neuer ſeeking after any meate, another (leauing of to diſport and recreate themfelues) they made prouiſiō of foode for the maintenance of their bodies. In which maner they liued the ſpace of eyghtene yeares.</p> <p>But hauing no releaſe of their miſerye, and perceiuing the dearth & penury nothing at all to ſurceaſe: the king deuylde his people into two parts: one of the which he allotted to abyde and ſtay in their owne countrey, commaunding the other to abandon the lande. Ouer thoſe that remayned ſtil in Lydia, & departed not the liſtes of their natiue countrey, the king himſelf held the chiefe rule and gouernmēt : placing ouer the reſt his ſonne for their Lord and principal whom he called Terrhenus.</p>	The firſt coy-ners of filuer & gold.	
2130			
2135		A famine in Lydiacontinuing the ſpace of 18 yeares.	Cheſſe play, dice,and teniſe deuylfed by the Lydians.
2140			
2145		A colonye drawne & ſene into Hetruria	
2150			
2155			
	<Evi.r>	Further-	

	The first Booke.	
	Furthermore they vnto whom the lot fell to relinquish and leaue the region, held their way to Smyrna: where hauing built shippes such as were fyttest and most conueniente for caryage: they toke the sea to seeke both seates and sustenance. Vntil such tyme as hauing passed manye nations, they came to the Vmbrians, wher founding and building vp cityes they made their abode, and dwel their to this day	2160
The people Tyrrheni in Vmbria sprōg of the Lydians. The genealogy of the kinges of Media from Deioces to Cyrus.	Change the name of Lydians, with the name of theyr kinges sonne whom they had theyr prince and guide, beyng after called Tirrhenians.	2165
	But sufficeth it vs to know that the Lydians were subdued and brought in subiection by the Persians. It resteth now that wee declare and expresse who that Cyrus was, which vanquished the power and subuerted the kyngdome of Craesus. Consequently by what meanes the Persians achieved the principality and rule of Asia, wherein I wil allege that of which the Persians themselves are authors: who set downe vnto vs a playne and euident truth, not seeking by the wayne florysh and pompe of wordes to augment the noble and valiant actes of theyr famous kynge. Cyrus. Right wel knowing that alother historyans which make report of the same king are found to vary in three fundrye tales.	2170
		2175
		2180
Media held by the Assyrians.	The Assyrians hauing held the dominion of Asia y ^e higher for terme of 520 yeares, the fyrst that made insurrection and rebelled agaynst them were the Medes, who behauing themselves manfullye and couragiouslye in the behalfe of their liberty shoke of the yoke of bandage, & deliuered them selves from the flauery and seruitude of their gouerners, whose example also other nations immediatly followed & attempted the like, in so much yt al the people of the mayne land became free, were ruled and gouerned by their owne lawes. Til at length they were made thral agayu by these meanes. Ther liued in ye countrey of the Medes, a man of rare & singular virtue named Deioces sonne of Phraortes:	2185
The pollicy of Deioces to get the kingdome of Media.		2190
	<Evi.v> Who	

	of Clio.	Fol 31.	
2195	Who determining to atchieue ye supremisie framed in his head this conceipte.		
2200	The Medes dwelling here and there, scattered by villages, Deioces in very good credite beforetyme began more strictly and feuerelye to obserue iustice, and follow equitye then earst he was accustomed: for that he saw the Medes vniuerfally addicted to liberty and licentioufnes, and affu-ryng him selfe that iniury and wrong were flatly contrary and repugnant to right. The people that dwelt in the same village takinge diligent heede to his manners, appoynted hym a iudge to decide their controuerfies. But hee (as ha-ving an eye to the seate royall and kingdome of the Medes kept the sincere rule of Iustice and swarued not one ynche from lawe and equity. Which doing, befydes that he reaped no fmall prayfe of his neyghbours and acquayntance, he had refort also and repayre to him by those that dwelt in other places , and in tyme welny frō all places of ye realme, who moued with the good report, and fame of hys Iustice, came in flockes, adhibiting Deioces for an arbitratour in theyr causes, hauinge bene foyled and put to the worst, by the false sentence and iniurious verdite of others, and ad- mitting no man to the lyke office and dutye.		
2215	When the numbers of his Clientes were encreased, knowing all causes to be iustly determind and takē vp by him Deioces perceauinge himselfe to bee the onely man for the whole countrey, precisely refused ether to abyde any longer there where earst he was wont to adminIster iustice, or at all to intermedle and deale with anye causes, alleagynge y ^e it was fmally to hys profite to spend whole dayes in deter- mination and arbitrement of other mens causes, omitting the care of his owne houlhold, and priuate affayres.		
2220	Wherefore robbery spoyle, vyolence, and all kynde of villa- ny beyng now more freely and with greater impunity in e- euery place committed then euer before: the Medes affem- blyng a general counfayle, begā to deliberate and con fult		
2225			
	<Evii.r>	as	Nothingwin- re:h credite fo lonne asiustice and vpriht dealyng.

	<p>The first Booke.</p> <p>as touching the ftate and condition of theircommon weale. Where (as I am brought to thinke) the friends and familiars of Deioces confideratlye and offet purpofe, fpake in this fence. It cannot be (fay they) that in this corruption & lewdnes of manners we fhould long enioy and abide in our cuntry. Goe to then let vs appoynt and ordayne ouer vs a kinge, that our laude may bee gouerned by good lawes: wherby it may be free for euery man quietly to difpofe of hys owne affayres and haue no caufe to feare left by the a-homination and outrage of wicked and pernicious maners we be caft out and difpoffeffed of our owne feats. By which woordes the Medes indured to couch & fubmit themfelues to a kyng: they began to confider whom they might electe and chofe for the foueraygne lord of their libertye. Which there doubt the name & remembrance of Deioces, ftraight wayes cut of, who by general confent and one voyce of the whole multitude was named and approued kynge. And beyng aduaunced to the chiefeft dignity, he cōmaunded forth - with a pallace to be erected and built vp feemly for the maiefty and magnificient eftate of a prince. Moreouer y^e choyle fhould be made of ftronge and likelie men for the gard and preferuation of his body. Which the people of the Medes (willing to gratify him by their proue and ready obediēce) immediatly perfourmed rayfing a mighty and fumptuous court notably fenced and garnifhed for his fafe abode: fituated alfo in ye part of the cuntry which he beft fancyed, leauing it free and his owne liberty to felect and picke out of the whole cuntry of ye Medes fuch as he thought meete for the defence and care of hys health. Deioces in full authority and power of a kyng compelled them alfo to founde a city, which beyng by them accordingly furnifhed & fortified, they might haue ye leffe regard of their fmale & homely cotages, which thinge the people willingly agreeynge to he enuyroned and fenced in a citye with ftronge and mighty walies, which is now called Ecbatana, where one wall</p> <p style="text-align: center;"><Evii.v> boundeth</p>	<p>2230</p> <p>2235</p> <p>2240</p> <p>2245</p> <p>2250</p> <p>2255</p> <p>2260</p>
<p>The building of the famous city Ecbatana.</p>		

	of Clio.	Fol 32.	
2265	<p>boundeth vpon an other in such manner that the onely compasse of the one cleane enclofeth and whollye conteyneth the other euery one in lyke maner excedinge each other in height.</p>		
2270	<p>Whereunto the nature of the place gaue no small aduantage, as hauinge his reife and rearynge towards the pitch of a hyll. How bee it, farre more greate was the helpe of art and industry of man, hauing wrought feuen feuerall clofurs and countermures nere adioyning the one to the other. In the last circuit wherof was the pallace of the king togeather with the treasure of the city. The scope & compasse of the last and greatest inclofeth welny as much, space or more as the wall of Athens. The batlement of the first wall is coloured with whyte: the seconde with blacke, the third with redde, the fourth also with blew: or skye coloured, the fyft with yellow, the two last beyng coped with battlementes, the one of filuer the other of gylt. The palace of the king beyng (as we haue heard) strengthned and corroborated with defence and munition, he commaunded the rest of the people to dwell assyde on euerye part rounde aboute prouiding moreouer that no mā at any time should haue accessē or entraunce to his person but that all thinges should be done by messages to and fro: in so much, that the king feldome or neuer came vnder view or sight to any. Aboutē this, it was held neyther seemely nor lawful for any man to laugh or spit in presence of the prince or anye other. These thinges are therefore practised and obserued by the Medes: that those which wer his equalles before of approved courage and valiancy: might not haue any cause by feyng hym to be greued at his dignity, and consequentelye to brew treasō a gainst hispersō: but cōtrarily being abridged of his sight & cōpany yt might come into opinion yt the king was no part of his people, but a mā singled & sequestred frō y^e rest of the multitude. •erewt Deiocos hauinge garnished and set forth his maiesty, & in perfyte manner autorized, &</p>		
2275			
2280			
2285			
2290			
2295			
	<Eviii.r>	setled	

	The first Booke.	
	<p>setled himselfe in his empyre, he ministred iustice w^t great rygor and feuerity. They which were in plea & controuersye one with an other put their causes in wrytinge, and by a messenger sent them in to the king, which whē he had determined he subscribed his iudgement, and sent them back agayne, executing iustice on this manner.</p>	2300
	<p>In other thinges he held another order, yf happily he had intelligēce of any that had done wrōg or iniury to another, sending for him he put him to a payne accoring to the measure of his offence: to which end he had disperfed diuers epyalles to pry and watch throughout the whole Realme.</p>	2305
	<p>Thus the whole nation of the Medes fell to the rule & gouernment of Deioces, wherof himselfe was the only principal. Appertinent to the tytle and seate of the Medes are thus many feuerall peoples. The Bufans, Paratacenians, Struchates, Arizantyns, Budyans, Magians. All which were vnder the foueraignty of the Medes. After ye decease of Deioces, whose raygne continued the terme of 53. Yeares his sonne Phraortes tooke vppon him the gouernmente.</p>	2310
<p>The feuerall countries of Media are these 6. Deioces raigned 13 yeares. Phraortes the 2. King. The Persians made subiect to the Medes by Phraortes: restored to their liberty by Cyrus. Phraortes slayne by the Assyrians the 22 yeare of his raygne. Cyaxares 3.</p>	<p>Who not content to be kynge of the Medes alone, moued warre vppon the Persians, and made them subiect to the power of Media, and hauing the rule and dominion of both nations the people of the which were mighty and valyaunt he subdued also Asia, muadyng dyuers other cuntryes, now one and then another, tyll at length hee came to geue assault to the Assyrians, I meane those that whylom were chiefe of al the rest, but at that instant renounced and forsaken of all their Subiectes by rebellion. Neuerthelesse of themselves in very good estate. Agaynst whom Phraortes vnder taking a voiage the 22. yerre of his raygne, was slayne in battel and the most parte of his armye put to the swoord.</p>	2315
		2320
		2325
	<p>After whose death Cyaxares hys sonne and Nephew to Deioces came to the crowne, who hadde the name to be of greater prowesse and might in warre then any of his ancestors</p>	2330
	<p><Eviii.r></p>	

	of Clio.	Fol 33.	
2335	<p>cestors. Wherefore he distinguiſhed into bandes & trowpes the people of Aſia, and fyrſt of all arranged his army into an order of ſpearemen: horſemen and bowmen, whereas before all were confuſed and out of aray. This is hee who warred with the Lydians, at ſuch time as the day was turned into night: and who hauinge purchaſed the fauour of all Aſia that lyeth about the ryuer Halis, muſtered a power of men agaynſt the city Ninus, aſwell to take reuenge of his fathers death as to vanquiſh and deſtroy the citey.</p>		The day turned into night.
2340	<p>But in the meane tyme whyle hee foyled the Aſſyrians in the field, and held them at bay within the citey, hee was of a ſodaine incountered with an huge army of the Scythians lead and guided by Madyis their kinge, ſucceſſor to his father Protothias. Who hauinge driuen the Symmerians out of Europe brake from thence into Aſia, and beyng in queſt and perſute of thoſe whom they had flighted in battel came into Media.</p>		
2345	<p>The diſtaūce betweene y^e two riuers Maeotis & Phafis euē vnto the countreye of Colchis is 30. dayes iorney for a light footman: but betwene Colchis, & the land of the Medes the way is ſhort, & the trauell eaſye, one onely region lying betwene them, which is the countrey of the people called Sapires: which after wee haue paſſed, the next ſtepp is into Media. Notwithſtāding the Scythiās toke not this courſe but fetcht a compaſſe about another waye, towards the vpper regions leauing the mount Caucaſus on their right hand. The Medes entring battell with the Scithians. were by them vanquiſhed, and loſt the tytle and ſuperiority of all Aſia. Wherefore the Scythiās ſurpriſing y^e dominiō of Aſia, went from thence the next way into Aegipt, but arryuinge in Siria Palaestina they were met by Pfammiti•hus Prince of the Ægyptians by whole gentle intreaty and greate rewardeſ they were ſtayed from goyng anye further, wherefore retyring backe agayne after they were come to ye citey Afcalon in Syria, many of them paſſed by quietly, without</p>		
2350			
2400			
2405			
2410			
	F.<r>	offer	

[illegible]

	of Clio.	Fol 34	
2450	<p>iffued a goodly gentlewoman named Mandâne: whom hyr father on a night dreamed to haue let her vryne in so great aboundāce, yt to it filled the whole cite, and couered Asia w^t a maine floud. The meaning wherof after he had learned of the Magi (who had skil to lay opē & interprete dreames) atteynted with exceeding feare, hee resolued to marye his daughter (beyng now of ripe yeares) to none of the noble bloud of y^e Medes which might seeme worthy of her persō :</p>		<p>der whose raygne is conteyned the famous story of Cyrus. The 2. dreams of Aftyages concerning his daughter,</p>
2455	<p>but to a certayne Perfian named Cambyfes, whō he knew to be of a good house and of nature remisse and quiet. Albeit with him selfe in farre lesse accompt then a meane mā of the Medes. The same yeare he had placed his daughter with Cambyfes, hee saw another vision no lesse straunge then the former: wherein ther seemed vnto hym out of the wombe of his daughter to grow a vyne that ouerspread & shadowed all Asia, and hauing knowledge what it meant,</p>		
2460	<p>immediatly sent for his daughter from Persia, where shee abode: to whom beyng greate with childe, and neere the tyme of her deliury, hee assygned a strayght and diligent watch, in full purpose to destroy that whatsoeuer shee had brought forth into the world: beyng geuen him to vnderstand by the wyfe Magi, the interpretors of dreames, that the yssue of his daughter should raygne in hys sleed.</p>		
2465	<p>Which thing Aftyages carefully noting, presentlye at the byrth of Cyrus, sent for Harpagus his most familiar and faythfull counsayler, and the onely solicitor and dealer in al his affayres. To whom hee sayde on this manner: My good and trusty seruauent Harpagus, I straightlye warne thee not to neglect ye charge I shal lay vpon thee, nor in any wyfe to delay the speedye dispatch and accomplishment of the same. Beware thou dost not deceiue me, and take hede, leaft repofing thy trust in other to do it for thee, thou bee a cause vnto thy selfe of grieuous reuenge.</p>		
2470	<p>Take this litle bratte of my daughter Mandâne, and,</p>		
2475			
2480			
	F 2<r>	carye	

	<p>The first booke</p> <p>cary it home with thee to thyne houle, and flay it: which done, take order also by some secrete meanes to see it buryed: to whom hee answered. Most noble Prince, your maiesty at no time enioyned ought to Harpagus that he scorned to doe, and shall hee from henceforth neglect your heftes? Be it your wil and pleasure, I shall do it: it is my dutye & deuoyre to perfourme it.</p> <p>Which hauing fayd, the young infant was deliuered into hys handes in a rych and coastlye mantle whom hee receyuing departed home to his own houle the teares trickling downe his cheekes for sorrow. Whether beyng comen hee opened to his wyfe all the wordes that had passed betwene himselfe and the king, who began to demaund him in these wordes. And what then my lord are you mynded to do?</p> <p>Certes (quoth he) albeit I am commaunded by Aftyages: yet whyle I liue wil I neuer be brought to commit so detestable a villany: be he neuer so madd, and tenne hundred times more enraged then he is at this present, both for that this pore feely brat is of myne owne kyndred and allyance, and then because Aftyages himselfe is now olde and without issue of a man child. After whose whose death if by fortune his daughter should aspyre to yt crowne (whose sonne I am charged to bereaue of his life) what else could I hope for but the most cruel and miserable death that coulde bee deuysed? Neuerthelesse, for myne owne safetyes sake, I hold it necessarye this childe shoulde dye, yet not by anye of myne, but by some of the kinges owne seruantes. Hys talke ended, forthwith he sent a messenger to yt heardman of Aftyages whom he knew most cōueniently to be re fident in such pastors and hils as were haunted and frequented wt wyld beastes. The heard mannes name was Mitrادات: whose mate in bedde and fellow in seruice was a poore laye woman named in the Greeke tounge Cyno, which signifyeth a Bytch: in the Median lauguage Spaco, Spaca, in the commō vse of their speech being the right name for a vitch</p> <p><F 2.v> The</p>	<p>2485</p> <p>2490</p> <p>2500</p> <p>2505</p> <p>2510</p> <p>2515</p> <p>2520</p>
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	of Clio.	Fol. 35	
2525	<p>The pafour where hee grafed his cattell were border- ryng to the foote or bottom of a desert mountayne, lying to the North fyde of Eobatana, and to the Euxine fea: al that coaft of the land of Media which tendeth towardes the peo- ple Sapires, beinge very hygh & full of hils and forreftes, but the reft much more low and playne. The heardman re- ceyuing the meffuage, and repayring to the houle of Harpa- gus after he was comen thither, he began to salute hym in theſe wordes. Gentle Syria (quoth he) it is the kinges wil you take this litle infante and laye hym in the moſt wilde and desert place of the woods where he may ſoonest bee de- uoured. Which wordes his maieſty cōmaunded me to ſay vnto you, with this greeting moreouer, that if in caſe thou make not ſpeedy diſpatch of it, but by ſome meanes ſaue it and kepe it aliue, thyſelfe in ſted therof ſhalt dye the death. Which thing alſo that it might be done without deſceit, he gaue me in precyfe charge with myne owne eyes to behold the child dead, with which wordes the poore ſoule toke the babe, and returned the ſame way hee came to his bafe and ſimple cottage. Now it fortunēd that all that day his wife laye in traueile of childbyrth, and (as the Gods would haue it) in the meane ſpace whyle her huſband went to the city, was deliuered of a ſonne: beyng very ſollicitous and careful one for another: Mitrادات for yt ſafe deliuerie of his wife: Cyno for the good ſucceſſe of hyr huſband, who beſides cuſ- tome was ſent for by Harpagus. Beyng returned home, & with great ioy receaued of his ſorrowful wyfe, ſhe curiouſ- ly demaunded of hym what the cauſe might be, that in ſuch poſt haſt he was ſummoned by Harpagus to come to the ci- ty. To whom he ſayde (my deare wyfe) at my comming to the city I both heard and ſaw that which I woulde to God I had neuer ſeene, nor it had bene done by our Lordes and mayſters. All yt houle of Harpagus reſounding with teares and yellyng with moſt pitifull outcryes and lamentation. Wherinto after I was entered all agaſt & aſtonied for fear</p>	<p>Harpagus de- liuereth the child to the kinges neare heard to lay out in the de- ſert.</p>	
2530			
2535			
2540			
2545			
2550			
2555			
	F 3 <r>	I	

	<p>The first booke</p> <p>I beheld a comly younge chyld lying in the middef of the houle quaking and cryng wrapped in a rich mantel of gold and diuerfe colours, whom Harpagus (hauing espyed me) commaunded me to take by and by, and cast it out in the mayne forrest for a pray and spoyle to the fauage and raue- nous beastes: addynge moreouer yt Aftyages charged me fo to do, with great threats and men•cinges if I should do otherwyfe. The child I toke and haue brought with mee supposing it to belong to some one of the court: for that I would neuer haue thoughte it to haue bene of the kings owne bloud. Notwithstanding I maruayled much to see that so rychly arayed with gold and sumptuous attyre: as also what it might meane that Harpagus and all his fami- ly so bitterly wayled in extreame wae and heauines. Now in the way I was acertayned of all the matter by a seruaũt that brought me out of the city, and deliuered the child in- to my handes: who told me it was the sonne of Mandane our kinges daughter, begotten of Cambyfes sonne of Cy- rus,, and that Aftyages commaunded it should bee flayne: and this is he. Wherwithall he vnfolden the mantle & she- wed the child to his wyfe. The felye woman beholding the young babe to be fayre and beautiful and of body large and well proportioned, fell downe on her knees, and bathinge her husbandes feete wt her lukewarme teares she besought him in no wyfe to imbrue his handes in the bloud of an in- fant so goodly and well faoured. Who alleaging that it could not be otherwyfe, because that Harpagus would send his seruantes to see it dead, and that himselfe should bee miserably tormented to death. The woman which by thys tyme had set abroach a new deuise begā a fresh to counsaile hym faying. If there be no remedye but needef thou must lay it out: yet heare me once agayne & follow my counfayle how thou mayst craftely dispense with the kings commaū - dement and saue the childe. This day haue I brought forth a young infant which was styll borne and dead in yt wombe.</p> <p><F 3.v> Take</p>	<p>2560</p> <p>2565</p> <p>2570</p> <p>2575</p> <p>2580</p> <p>2585</p> <p>2590</p>
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	of Clio.	Fol. 36	
2595	Take yt therfore and faying it out in the desert: let vs kepe and foster this in the steed, so shall it neither be knowne y ^t thou haft difobayed the king, and our selues shall gayne the heauenly ioy of so goodly an infant. By this meanes (my good husband) both our dead chyld cast out in this kynglye vesture shall enioy a royall and princely sepulcher: and this poore feely innocent that is affygnd to dye shall be preferued and kept aliue. Which deuyse fytted the neatheardes humoure so wel that without any longer deliberation, hee put it in practife. Wherefore giuinge to his wyfe the childe which he was mynded to haue flayne, his owne bratte that was still borne gallantly decked in the others aray, he toke and layd out in a most wilde and waft mountayne. Which done the 3. day after he had cast it forth (leauyng another to ouersee the neat)he posted him to the city to the house and mansiō place of Harpagus,geuing him to vnderstande that the child, was dead, and that for more assurance he myght behold it wher he lay: who sending with him certaine of his seruantes in whom he repofinge geatest affyaunce willed them to take view thereof, who fyndyng it to be so (as they thought) in steede of Mendanes sonne toke the heardmās child,and buried it . Now the other yōg brat y ^t was after called Cyrus was brought vp and cherished by yt grafiers wyfe who notwithstanding, as yet did not call hym Cyrus, but by some other name. The child arryuing to the age of tenne yeares, descryed his progeny, and opened hymselfe by this deed, and sportyng in a village where the hearde grafed, and beyng at sporte and playe with his equalles, hee chaunfed by the other children his playfellowes to be chosē kyng.		Mitradates mo ued byhis wife laid out a dead child of his owne in steed of Cyrus.
2600			
2605			
2610			Cyrus brought vp by the gra- fiers wife.
2615			
2620			Cyrus defery- eth his proge- ni and caufeth hymselfe to be known.
2625	The boy incontintlye limittyng to euerye one hys propre charge, toke vppon him lyke a younge Prince in dede, ordaining strayght some of them to builde housen, and others to garde hys Bodye, and to attende vppon		
	F iiii.<r>	hys	

	<p>The first booke</p> <p>hys perfon, one for the fteward of his court, another for his legate and ambaffadour to forreine countries: laftly fuch a one as might controll and ouerfee the reft: bynding euery man with a feuerall dutye. Among this company of little waggés ther vfed to play a young boy the fonne of Artembares, a man of great calling and principal refpect among the Medes, whō Cyrus for that he refused to obay his authority, and do as hee bade hym, caufed the other boyes to take and lay hold on, which they doing, he beat him fpightfully & without meafure. The boy taking it heauily to be thus abufed, was no foner efaped from them , but he rāne home crying to the city where his father dwelled and complained of the wrong & vyolence done to hym by Cyrus: albeit not callig him Cyrus (for as yet he had not that name) but the fonne of Aftyages heardman. Artembares transported with choller, in a rage toke his fonne by the hande, and lead him to the kynge, where declarynge the intolerable mifufage of hys child, opened his coate & fhewed hys fhoulders, fayng. Is it meete (O kyng) that we be thus abufed by the wretched brat of thy heardmā ? Aftyages willing to gratifye Artembares and do him honour by reuenging his fonnes quarel, caufed the heardmas boy to be fent for: who bryng come, Aftyages caftyng towardes hym a sterue and frowning loke, began in this wyfe: why syrre (quoth hee) you litle punion, is it for fo bafe a brat as thy felfe, borne of a beggerly vaffall, to scourge and whip in fuch fort a childe fprong of a noble houle, whose father is one of the peeres and chiefe men of my realme? The boy beholdyng the king with a bold and stedfaft countenance aunfweared thus. Why my Lord (quoth he) that which I haue done I haue done by iuftice, for our towne boyes, in whose crew this was, appoynting me their king, as the meeteft of them all to beare rule, this fellow would not obay me, and thought fcorne to do as I bad him: for which caufe according to hys</p> <p><F iii.v> hys</p>	<p>2630</p> <p>2635</p> <p>2640</p> <p>2645</p> <p>2650</p> <p>2655</p> <p>2660</p>
<p>Cyrus his bold anfweare to A- ftyages.</p>		

	of Clio.	Fol. 37	
2665	due desert I sharply punished him, and if I for so doyng be worthy to be beaten, here I am do with me what thou wilt. Whyles the boy spake these wordes, Aftyages his hart began to rife: for he seemd to himself to acknowledge the coū -		
2670	tenaunce of the boy, callynge to mynde the forme and signes of his face, befydes, his stately and liberal gesture: the terme also of his yeares hit so pat with the time of his casting out, that he verily thought hym to be his yong nephewe. Wher-		
2675	at some what astonied he remained silent for a space, & hardly at the length returning to himselfe (being desirous to send away Artembares, to the end he might talke alone with the heardman) he spake thus. My meanyng is O Artembares (quoth he) in such sort to deale in this matter that you shall thinke your selfe satisfy, and your sonne haue no cause to complayne. With which wordes Artembares taking hys humble leaue of the king, Cyrus was lead into an inner parlour. Aftyages beyng now alone with the heardman, began to parle with hym where he had the boy, or how he came by hym. Who thinking it best to stand to hys tacklinge affirmed stoutly that he was his own sonne, and that his mother was liuing with hym at home at his house. To whom the king castyng an angry smyle: Certes (quoth hee) good fellow thou art not thyne owne freynd to runne wilfullye into the briers, and to be cause vnto thy selfe of a terrible death: and presently making a signe to hys gard to lay hold on him they toke him in purpose to haue lead hym awaye. But the miserable neathheard oppressed with extremity and driuē to so nere a strayght, resolued with hymselfe abandoning all fayned allegations to seeke refuge by confellynge the truth: wherfore openyng the whole matter from the first head and begynning, he fell downe on his knees, and humblye craued pardon of the kyng. Aftyages hearyng hym without glofe or colour to speake as it was, made light of his fault and let him goe, sending certaine of his court for Harpagus against whom hys stomacke was inflamed with greate wrath and		
2680			
2685			
2690			
2695			
	<F v.r>	indig-	

	The first Booke.	
Harpagus examined about Cyrus.	indignation, to whom appearing in prefence hee spake as followeth. Tell me Harpagus in truth (quoth he) by what death didst thou murder ye childe that I gaue vnto thee begotten & borne of my daughter Mandâne: who seeing Mitradates the heardman present, thought it not best to differable and conceale the matter by fayning, leaft he were taken vp for triping and conuicted of a lye: but framing this answer: he sayd. My soueraigne lord and King, after I had receiued the Infant at your graces hand, I cast in my head the best way & fittest meanes to obey and fulfill your wil: and that in such forte also, that auoydinge your Maiesties displeasure, I might neyther be a minester of bloodshed to your princely selfe, nor to your noble daughter. For which consideration I wrought thus. sendinge for this heardman graier of your maiesties Neat, I gaue into his handes the new borne brat, with a weighty and precise commaundement from your gracious highnesse to put him to death: and in so saying I spake no more then truth, for so much as your pleasure was it should be so. In this fort I committed vnto him the babe with an earnest and carefull charge to lay it out in the desert chafes of the wilde and inhabitable rockes & mountaines, adding a hundred thousand threats of the most cruell and pestilent death in the worlde if in case he should let, or in ye least point refuse to performe it with diligence. Which done by him and the infant being dead, of my most assured and trusty seruantes I sent some to behold the child hauing nowe expyred and breathed forth hys last blast who fynding it cold, and without fence, layd it in the earth and buryed it. This standes the case O king and by this death the child perished. Now as touching this discourse of Harpagus his talke was directed and grounded on a flat and sincere truth.	2700
		2705
		2710
		2715
		2720
		2725
	But Aftyages makinge no semblance of anger of that which had happened, began and told him fyrst of the heard	
	<F v.v> mans	

	of Clio.	Fol. 38	
2730	<p>mans confellion procedinge orderlye with the reft, till at length he came to fay thus. For that the childe liueth and by the benefyte offortune and fauour of the Gods hath ef- caped death I greatly reioyce as beyng difquieted with no fmal anguifh and torment of conscience to confider the vil- lany and wicked treefon wrought agaynstyt, and beyng of- ten challenged by my daughter, for the priuy murder and concealed death of hyr child, I was not a litle gauled and afflicted in thought. But in that fortune hath turned all to the beft: fend me hether thy fonne to bee a playfellow and companion to my litle nephew, and fee thou come thy felfe backe agayne and accompany me at fupper. For the truth is I am in purpofe to do facrifyce to the Gods immortall for the fafe recouery of the child, to whom the honour and chiefe prayfe of this gracious and fortunate happe doth ef- pecially belong.</p> <p>Harpagus hearynge this, dyd hys humble reuerence to the kinge, exceedynge ioyous at the fauourable yffue and good euent of his fault, and not a litle glad befydes that as a fellow and companion of the kynges mirth and com- fort he was inuyted to fupper. Wherefore departing home he no fooner entred within the dores but with all fpeede he caufed his fonne to be fought out, whom beyng of the age of 13. yeares he fent to the court willyng hym to do whatfoe- uer he was commaunded by the kyng. Hymfelfe as one ready to leape out of hyslkynne for ioy, with mery coun- teuaunce and fmyling cheere declared to hys wyfe immedi- tly the whole courfe and tenour of hys happye fuccesse. Hys fonne arryued at the kyngs pallace: Aftyages incontinent- ly flew, and cutting and difmembringe him into fmall pee- ces: part therof hee commaunded to bee rosted, and other part foddenn: both excellently wel feafoned and relifhed, to be kept in a readines. At fupper time ye guesstes beyng gathered together, and amonges them Harpagus the kyng hymfelfe with the reft were ferued with melfes of mutton</p>		
2735			
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	<Fvi.r>	where-	Harpagus his fonne flayne dreffed in a basket.

	The first Booke.	
	<p>wherewith the borde was generally spred, laue only Harpagus, before whom were set the partes of his torne and mangled childe, except the head, the handes, and the feete, which were feuerally kept and set abyde in a basket.</p>	2765
Harpagus feeding of his owne childe.	<p>Of these lamentable deintyes, after Aftyages iudging hys guesst to haue well fedde, hee demaunded hym the question how he lyked hys chere: who hauinge auouched hymselfe greatly delighted therewith as the sweetest and most delicat meate that euer he tasted: certayne appoynted for the nonce drew nere with the basket conteyning thehead, handes, and feete, who willing hym to open it, and choose of those things which were in it what liked him best, he discouered ye maūd and beheld the residue of his murthered childe: wherewith somewhat abashed, yet patiently kept him selfe from open outrage. Now Aftyages askyng hym whether he knew y^e head of that beaft, of whose flesh he had fed so freshlye, hee made him answere, yea, & stood contented with that, what-soeuer his maiesty should do at any tyme. Immediatly he arose from the table and taking the remnauntes of his vnfortunate and wretched bratt, framed his steps towards hys owne house, in mynd (as I iudge) to interre and burye the remnauntes of that accursed and boucherlye acte. On this manner did king Aftyages take reuenge of his faythful and beloued seruauant Harpagus. After which entringe into deliberation of Cyrus, hee called for the wyfe men named Magi, by whose meanes he came to knowledge of hys dreame, to whom after they were come he moued a questiō about the true construing and exposition of hys vision, who yeeldyng the same answere that they dyd before, that it behoued the boy if he were liuing to raigne and be kyng. Astyages tooke immediatlye theyr talke by the end, and goinge forward: Of a truthe (quoth hee) it is most certayne that the Chylde is liuinge, and fareth very well. And when as in the Countrie where hee was brought vppe, the children</p>	<p>2770</p> <p>2775</p> <p>2780</p> <p>2785</p> <p>2790</p> <p>2795</p>
Cyrus by the counsaile of the wifemen was senthome to his parentes	<p><Fvi.v></p> <p>of</p>	

	of Clio.	Fol. 39.	
2800	<p>of his owne village in wayof paftime had made him a king loke what they do that are kynges indeede, the felfe fame in like maner did hee. For appoynting his wayghters, his porters, his messengers to goe to and froe with other such like dutyes and offices, hee bare himfelfe amonges them lyke a young prince.</p>		
2805	<p>Now tel me therfore you that haue skill, what thinke you of this? If the chyld liue (say they) and haue already borne rule and that not aduysedly or of premeditate purpose but by chaunce & destinye. Be of good courage then (O king)</p>		
2810	<p>wee warrant you hee hath taken his leaue and shal rule no more. For some of our prophecies, sothfayings, and con- iectures come to small effect: & as meere phantasies, and ydle dreames proue very light and fall to nothing. Sure- ly (quoth the king) and I thinke no lesse beyng of this o- pinion also that for asmuch as hee hath once bene named &</p>		
2815	<p>held for a kyng, my dreame hath his end, and that wee haue no more need to feare him anye longer. Neuerthelesse I leaue it to your wysedome carefullye to cōsider what may befall, and geue me such counsayl and aduise as may be sa- fely both for the maintenaunce of my scepter and for the cō-</p>		
2820	<p>tinuaunce of your owne estates, to whom they aunswered. It is greatly to be wished and defyred of vs (O mightye Prince) that thy kyngdome perpetually indure, for other- wyse if it should descend or be translated to this boy, which</p>		
2825	<p>is a Perfian what could wee loke for that are Medes and a- liens, then to be held and kept vnder in bondage and slaue- ry. Whereas on the other fyde vnder thy gouernment (whose natural subiectes we holde an accompt ourselues)</p>		
2830	<p>wee are in maner princes ouer them, and with thy selfe in great credite and honor. By how much ye rather we ought to haue diligent respectes of thy prosperous raygne, and at this tyme also to aduertise and warne thee if wee sawe, or were priuie to oughte that might bee preiudiciall to thy royall person, but for as much as the vision is comen to fo</p>		
	<Fvii.r>	flender	

The first Booke.		
	<p>flender prooffe, that in euent it seemeth a tryfle, both our felues are in good hope, and wil your grace alfo not to difpayre, but to fende home the childe into Perfia, to his parentes: wherat Aftyages greatly reioyſing, calling for Cyrus fayd vnto him: My ſonne, albeit heretofore by meanes of a fond & friuolous viſion, I did thee iniury: yet by thyne owne good fortune and happie deſteny, thou art kept aliue. Now thefore ioyfully get thee home to the Perfians with thoſe whom I haue appoynted to be thy guydes, wher thou ſhalt fynde a father not like to the heardman Mitradates, and a mother much better then thy nourſe Cyno. With which wordes he toke his leaue of hym and ſent hym away.</p>	2835
Cyrus receiued of his parentes.	<p>When they were come to the houſe of Cambyſes, Cyrus was receiued of his parentes, who hauing knowledge that he was their ſonne, kyſſed and embraced hym a myllion of tymes, holding themſelues the moſt happy and fortunate people in the world, for the ſodayne and vnhoped recouery of their ſweete ſonne, whom they neuer thoughte to haue ſeene alyue. And curiouſly demaunding of him how, and by what meanes he eſcaped, he made them anſweare, that til this tyme he neuer knew: beyng altogether ignoraunt of hys kyndred & lineage, addyng moreouer yt for ought he knew he was the very naturall and lawful child of Aſtyages his heardmā, faue that onely in the way he had intelligence of his whole miſfortune & ſtraūge hap by thoſe which were geuen him of Aſtyages for his ſafe cōduct into Perfia. He declared therfore in what ſort he was nourished, & kept vp by the field mans wyfe, whom in al his talke he greatly prayſed and commended, in ſo much yt alwayes at one ende of hys tale was his ſwete and dearly beloued Cyno: which name his parents hearing, to the end yt deliuerance of their ſonne mighte ſeeme more ſtraunge & miraculous, they blazed abroad y^e Cyrus was brought vp & cheriſhed of a bitch: wherof conſequently ſprang and aroſe a fayned tale.</p>	2840
	<p>Cyrus growing in yeares and approaching nere to māſ</p>	2845
The cauſe of the fable that Cyrus was ſaid to be brought up of a Bytch.	<p><Fvii.r></p>	2850
	<p>estate</p>	2855
	<p></p>	2860
	<p></p>	2865

	of Clio.	Fol. 40	
2870	<p>estate, waxed of all equals the most valiant and hardye, & in passinge fauour & goodwill with al men , whō Harpagus oft tymes vrged by fundry gyftes and presentes to take reuenge of his graundfather Aftyages. For feynge that by himselfe beyng a priuate man ther was no waye to repay the iniury done him by the king (Cyrus beyng now at ripe and mature age) he thought good to make him, who had all one cause to haue all one ogethe. Furthermore, hee wrought this, at what tyme Aftyages through the peuilhnes of age dealt very cruelly, and lyke a tyraunte with the Medes. Harpagus clawing fauour, and infinuatyng himselfe with the Peeres of the realme , perswaded thē to depriue Aftyages of the supreme dignity, and make choyse of Cyrus for their high and soueraigne Prince. And feing his pretended treason ogether well to fadge & goe forward, willing to make Cyrus of counfayle (which thing for that all the oge into Persia were intercluded & garded by watch and warde, was hard to be done) he came in mynd of this conceipt: hauing finely and cunningly drawen out the garbidge of an hare, he conueied into her belly a letter wherin was fet forth and declared hys whole mynd: which togeather with the hare and nets deliuerynge to an huntsman, one of hys owne householdseruauntes, whom he especiallye trusted, he sent into Persia, geuīg him in charge to deliuer it into Cyrus hys owne handes, and to request hym to go vp the hare secretly by hymselfe and without company. The fellow ogether executing his maysters will, toke y^e hare to Cyrus, who opening her belly found the letter enclosed, which he vnfolded and read in these termes.</p> <p>Thou sonne of Cambyfes (whom no doubte the Gods tender and regard, for otherwyse thou haddest neuer moued to so great estate) take vengeance now of Aftyages, the seeker of thy vtter spoyle and destruction.</p> <p>For by his desire thou haddest dyed the death, but by y^e fauour of the Gods & by means of me, thou remayneest aliyue.</p>		<p>Harpagus conuayghed a letter to Cyrus in the belly of an hare.</p> <p>The letter.</p>
2875			
2880			
2885			
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2900			
	<Fviii.r>	All	

<p>The deuyce lying to moue the Perfians to rebellion.</p>	<p>The first Booke.</p> <p>All the course of which thy bagicall and vnhappye fortune I doubt not but thou knowest of olde: as also the villanye and execrable together done to mee by Aftyages, in that my selfe refusinge to kil the gaue the ouerinto the oget of his neathearde.</p> <p>Now together if thou wilt listē to me , the whole kingdome of the Medes shall be fubiect to thy power. Seke first of al to allure the myndes of the Perfians to flippe ogeth, and oget, which done put thy selfe in voyage agaynst the Me- des, in full hope and assurance to enioy the crowne. For be it my selfe or any other of the nobles of Media whom y^e king shall assygne to come forth agaynst thee and geue the battell, wee haue all geuen handes with one consent to re- bate the power of the Medes, and ioyninge auncientes to march vnder one banner, to the vtter ouerthrowe and de- priuation of that cruell and malicious tyraunt. The ac- count is cast, the together made, and nothinge wantinge, but that which we earnestly with for, and shortlye for, thy quicke and speedy arriuall. The letter read and perused, Cyrus cast with him self what sleight or art he might now vse to induce and moue the Perfians to sedition and fynding one not altogether vnfyt for his purpose, hee determined to make tryall therof, indytinge a letter in such wordes as hee thought best, after this he summoned a generall con- course and meeting of the Perfians, wher opening the let- ter he signified to them that Aftyages had apoynted him lieutenaunt or principall of Perfia. For which cause you Perfians (fayd he) I will and commaunde you, to refort he- ther euery man furnished and prouided of his hooke or bill, which charge geuen he brakevp the assembly.</p> <p>Now it is meete wee knowe that many sorts of people are together vnder the generall name of Perfians. Cer- tayne wherof Cyrus ogethe together intyfed them to re- bell, which were such that of them all the rest depended.</p> <p>The names of the people be these.</p> <p><Fviii.r></p> <p>The</p>	<p>2905</p> <p>2910</p> <p>2915</p> <p>2920</p> <p>2925</p> <p>2930</p> <p>2935</p>
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	of Clio.	Fol. 41	
2940	<p>The Arteatians, Perfians, Pasargadians, Meraphians, Ma- fians: of which number the Pasargadians are the most noble and renowned: amonges whom is the stocke and familye of the Achaemenides, out of the which the kinges of Persia are alwayes chosen and elected. There be also other Perfians befydes these, as the Parthelians, Derufians, Germanians, addicted to the trade of tillage and manuryng the ground. Other also that haue principall regard of grafinge and feedyng cattel, to wit, the Dayans, Mardians, Drophicians, Sagartians. All which ready preft with their ficles & hedging billes, Cyrus toke and lead into a field of 18. or 20 furlonges exceedyngly ouergrowen and pestered with bushes, which in one dayes space they cleane cut vp and caried away. Wherefore the next day following hee commaunded them to be present agayne euery man handfomly and well arrayed. Himselfe in the meane season gatheryng together whole heardes of goats, sheepe and oxen, all that his father had, hee slew them to make prouision of a sumptuous and magnificent banquet wherwith to feast and entertayne the whole host and company of the Perfians. The next day inuening when (as Cyrus had commaunded) the Perfians were assembled and comen together, he caused them to sit downe in a great and large field, where as mery as crickets, they fell freshly to those chats which in great plenty and abundance were set before them. At after dynner Cyrus demaūded of them whether of the two they rather wished, the labour past, or the pleasure present. To whom they replied that there was no comparifon or equality betweene them: for as no payne and misery was absent from the one: so no pleasure and felicity was wanting to ye other. Which their anfwere Cyrus takyng hold of presentlye went forwarde faying. My frendes and cuntrymen of Persia, euen so it fa-reth with you, and at such choyse and electiō you now stand. For geuing your consent to obay and follow me: both these and many other infinite cōmodities shal redound vnto you,</p>		
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2970			
	G<r>	with-	

	The first booke	
	without the toylsome yoke of seruitude and flauerye, but refusing my couſayle, a whole ſea of miſeryes do dayly threaten you, not vnylike the toyle and wretchedneſſe that yeſter day you abode. Be ruled then by me and attaine your freedom, for both I my ſelfe am prouyded by deuyne lotte and appoyntment of the Gods, by whoſe meanes you ſhould enter into this paradife of bleſſedneſſe, and you in nothinge (eſpecially in martial courage) were euer accompted inferiour to the Medes. What reſteth thē but that in defyaūce to Aſtyages and the tytle of the Medes, you caſt of the yoke of ſeruitude, and become free.	2975
The Perſians rebel.	The Perſians long ſince moued with diſdayne to ſee thēſelues ouertopped and kept vnder by the Medes: hauing y ^e opportunity of a captayne, with handes and feete (as they ſay) vowed themſelues to obay Cyrus, and recouer their liberty. Theſe things ſounding in the eares of Aſtyages: Cyrus by a purſeuant was cyted vp to appeare at ye court: whom he returned backe agayne with this anſweare, that his meaninge was to come verye ſpedily and ſomewhat to ſone for his purpoſe. At which newes Aſtyages imediatly prepared a power of the Medes, ouer whō in an il l hower he placed Harpagus generall, not mynding the iniurye hee had done vnto hym. The army prepared, and the Medes & Perſians meeting in the field: they which were not priuie to the purpoſe of Harpagus, began to fight and bicker with the ennemy: the reſt without offer of violence ioyning with them. Other there were, that with ſmall reſiſtaunce turned their backes to the Perſians and fled amayne.	2980 2985
Harpagus leading the army of the Medes ioyneth his whole power with Cyrus agaynſt Aſtyages.	The hoſt of Aſtyages beyng in this wyſe diſperſed and ſhronke in the wetting, newes was broughte thereof to the king, who in a greate heate of choller and outrage, menacing Cyrus fayd. Let the traytour bee affured hee ſhall not thus eſcape. How be it, firſt of all apprehending the wyſe men Magi, by whoſe counſayle hee was brought to let Cyrus depart, he hanged them vp euery man, not leauing one	2990 2995
Aſtyages hangeſh the wiſe men for counſayling him to let Cyrus goe.		3000
	<Gv>	3005
	alyue.	

	of Clio.	Fol. 42	
3010	aliue. After this he put in armour the rest of the Medes, y ^t were in the city both young and old: with whom beyng present in the fiele. After that for a while he had abidden the might and power of the Persians, he was driuen to flie, and in the eadin was taken alyue, with the losse and perdition of hys whole army. Ouer whom beyng now captiue, Harpagus his counfaylour greatlye insulted, with open scoffes and reproachful tauntes, eading nothing yt might gaule and greeue him to the verye hart: laying in his teeth the supper wherin he hadde caused hym to feede of his sonnes flesh. For which cause hee had now made him of a kynge a vassal. Why then (quoth Aftyages) dost thou now challenge the dead of Cyrus to thy selfe, who alleaginge on the other side that it was his deede and done by hym, for that Cyrus was moued ther unto by his letters. Aftyages aunfweared that of all men he held hym most voyd of wit and goodwill to his countrey. The one, for that hauing power to be king hymselfe, he had yelded it ouer to an other: the other in that for malice of one supper he had brought his owne countrey into perpetuall eading . For had it bene necessarye to haue put ouer the kingdome from hymselfe to an other, it had bene much better to haue chofen a Mede then a Persiā wheras now the Medes being nothing giltye of that fact, were become of rulers, flaues, and y ^e Persians that hether-to had liued in bondage were now come to be lordes themselves.	Aftyages takē captiue	
3035			
3040	On this manner king Aftyages hauinge the space of 35. yeares borne rule in Media: was depriued of his feate: by whole cruelty and fore dealing the Medes came in subiecti- on to the Persians after they had held the supremisye of all Asia aboute the floud Halis an hundred twenty eight years, sauinge the tyme that the Scythians eading the eadin. Afterwardes the Medes repenting themselves of that they had done, reuolted from Darius, but beyng ouercome in battayle, they were agayne perforce driuen to obedience.	Aftyages rayg- ned 35. Yeares.	
3045			
	G2.<r>	The	

	<p>The first booke</p> <p>The Persians by whose meanes Cyrus vanquished his graundfather Aftyages, hauing the chiefe rule and domination of Asia. Cyrus doinge no violence to Aftyages, kepte him in his house to the houre of his death. such therefore was the byrth and education of Cyrus, & the meanes whereby he atchieued the kyngdome: who not longe after tryumphed ouer kyng Craesus his professed enemy, of whom wee spake before: by which his victory he wan the ful title & possession of all Asia.</p> <p>Furthermore the rytes and customes which the Persians vse I fynd to be these. First for ymages, temples, & aulters, they neuer build any, and accompt it great follye and madness in those that do builde them. For this cause as I iudge they think not the Gods to come of the progeny and lmeage of men, as the Graetians doe. Wherefore making choyse of the kighest and most lofty hyls of the countrey on the toppes of them they do sacrifice vnto Iupiter by which name they vnderstand the whole cope and vaute of heauen, geuing also lyke honor and reuerence to the sunne, the Moone, the Earth the Fyre, the Water, and the Wyndes: imputing to these alone a deuyne nature and deity, which from the beginning they haue had in honour . Notwithstanding in course of time they began to buckle and pray to Vrania: which manner they drew from the Assyrians and Arabians. Venus of the Assyrians is called Militta, in Arabia Alitta, by the Persians Metra. The ceremonies eading by them to bee kept and obserued in time of sacrifice are these. They neither set vp any aulter, or eading anye fyre at all, omittinge also to say or tast of the sacrifice before the immolation. Pypes, Myters, saltcakes, they neuer vse. But as euerye one is purposed to make oblation to the heauenly powers, so eading his hofst or sacrifice into a fayre and cleane place, hee humbleth himselfe in prayer to some one of the Gods hauing his head decked with a nightcap vsuallye worne of the women of Persia, bounde about for the most parte, and</p> <p><G2.v> ennui-</p>	<p>3050</p> <p>3055</p> <p>3060</p> <p>3065</p> <p>3070</p> <p>3075</p> <p>3080</p>
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	of Clio.	Fol.43	
3085	<p>roned with mirtle. Beyng alwayes prouided that the party which maketh the offeryng hold it not lawful to pray for hymselfe only or to make supplication for any priuate or peculiar commoditie of his owne, but vniuerfallye for the whole realme and multitude of the Perfians, and chiefly for the king. The sacrifycer hymselfe being a part and parcell of the whole number: so that in praying for all others hee prayeth for hymselfe. This also: cutting and hewing y^e hallowed beaft into fmall and slender peeces, they incontinently boyld it: which done makinge diligent inquisition for the softest and smothest grasse they can find, and especially trifolly or three leaved grasse, they spred thereon the sodden flesh, ouer which a Magician yalpeth out a songe of the beginning & childhod of y^e Gods, whichthey accompt a most forceable and valerous incantation. Without this Magitian: They hold no sacrifice lawful or rightly perfourmed. After this the sacrifycer taketh the flesh, and applyeth it to what vse it seemeth him good. Of all the dayes in ye yeare they obserue with greatest ioy and solemnitie theyr byrth day. Wherin, then at other tymes, they vse larger dyete with greater plentye and aboundaunce of meate: in so much that the richer and wealthier sorte set whole oxen, camels, horses, and asses vppon the borde, prepared and rosted in a fornace. such as are of meaner ability and substance celebrate their natiuity wt beastes of lesse quantity. Litle meat sufficeth them: the greatest part of theyr prouision consistig in choise chats and iunkettinge dishes. And those not verie tothsome and daynty. Hereof it commeth that the Perfians obiect to the Grecians their short meales & quicke dinners, for that (say they) they haue nothing pleafaunt, dilicate, or worth eatyng, whereby they may be allured to fitte longe at meate. Which if they hadde (no doubt) they woulde quatt theyr Stomakes to the full and seeldome or neuer aryse hungrye.</p>		The celebrati- on of their birth day in Perfia.
3090			
3095			
3100			
3105			
3110			
3115			
	G3.<r>	Moreouer	

<p>The regard of good maners</p> <p>The maner of their consulta- tion.</p>	<p style="text-align: center;">The first booke</p> <p>Moreouer the Perfians generally are verye much geuen to wyne. Beyng notwithstanding forbidden by the law to perbreake or vomite in company, or to make water wher they may be seene, which maner and custome they kepe as yet. Commonly when they haue typled so long they see a peece of the deuil, they by and by fall into question and consultation of graue and serious matters: and loke what is agreed vpon among their cuppes the fame thenext day following is propounded by the holt of the house where the senate was held: and if in lyke manner they allow and thinke well of it beyng sober, they vse it, if otherwyse, they refuse it. On the other side what soeuer in time of sobriety hath bene determined by them, the selfe same they ruminate and run ouer a fresh, beyng wel mostned with wine.</p> <p>If they meete one an other in the way it is no hard matter to know whether they be equalles or superiours ech to other. For beyng of like reputation they kysse each other on the mouth. If the one be somewhat the others superiour, after a more modest and bashfull fashon they kisse on the cheekes. If much more set by and of farre greater regard the bafe and vnnoble falleth flat on the earth in honour and reuerence to the other. Behauinge themselues with all dutifull demeanour and curteous vsage towardes them, which are nexte dwellers, and neyghbours vnto them.</p> <p>In the second degree imbracing and making much of those who dwell nere also and border uppon their neyghbours, and so consequently the nerer euery one is in place to them y^e greater he ifin friendship and familiarity, esteeming the selues of all men the best.</p> <p>To those which are furthest seperate and disioyned from them in distaunce of place they disdayne to shewe the least poynt of ciuility, in ful accompt that of al men liuing there is none lyke vnto them selues in any thinge, and as euerye man hath nereft propinquity to them in place and neigh-</p> <p style="text-align: center;"><G3.v> boure</p>	<p>3120</p> <p>3125</p> <p>3130</p> <p>3135</p> <p>3140</p> <p>3145</p> <p>3150</p>
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	Of Clio.	Fol.44	
3155	<p>bourhod so they deeme hym to excell others in vertue and good liuing, making leaft accompt of those that dwell furthest of and most of themselues.</p>		
3160	<p>Furthermore in the tyme of the Medes empyre, certain families exercised mutuall gouernment, that is, were rulers ouer some and ruled by others, for the Medes generally weare rulers and chiefly ouer those that dwelt next them: who in like fort had the ouerflight of such as bordered vpon them: to whom also in order was permitted the rule and moderation of others. Like to this manner of gouernment was the loue and familiaritye that was also of the Pefians, alwayes louinge those best that were their neereft neighbours. Of all countryes in the world y^e Perfians are most delighted with forrayne and outlandish manners: wherfore leauing their owne countrey vesture, they put themselues in Medish attyre, deeming it better & more seemly then their owne, wearyng vpon their hands a kynd of placars or stomacher vsed of the Ægyptians. Moreouer they are drawn with all kynd of pleasure & delight which they can either inuent thē selues or learne of other: learning of the Grecians to be in loue wt beautiful boyes. They wed many virgines, & woo more cōcubynes. In the next place to strenght & valiaunt courage, they make most of him yt hath most childrē, whō anually ye kīg indueth wt a great reward as though he had atchined some notable act. Their childrē from 5. yere old til they come to 20. they trayne & bringe vp in 3 principal things in ryding, in shoting, & speaking truth</p>		
3175	<p>The child neuer cōmeth into the fathers sight before he be 5 yere old, but is brought vp priuily among the company of women, to the end yt if the child dye before he aspyre to that age the father may conceaue no grieve or sorrow for y^e fame. Which custome truly I greatly cōmend : as also this y^t it be not lawfull for the king for one offence to bereaue a man of hys lyfe: nor for any of yt Perfians to practise cruelty vpō his family beīg moued therto by one only transgre</p>		
3185	<p>fflō</p>		
	G iiii.<r>	But	

	<p>The first booke</p> <p>But breathing vppon the caule if by good aduyfemente he founde more and greater faultes committed then duties perfourmed: then to geue the brydle to hys anger & worke hys wil. Befides they are in opinion in yt countrey , yt no mā at anye tyme flew his owne father: but that the child fo doing vppon examination and tryal had of his byrth is awaies found to be a bastard and changling.</p> <p>Thinkinge it a thinge vnpossible that the naturall childe should euer aduenture to brew the destruction of his owne and lawfull fyre. Whatfoeuer is dilhoneft to do that also they esteeme vnfeemly to speake. But of all thinges they accompt it most abhominable to lye: and next to that to bee much in debt: both for many other respectes, and chiefly because they thinke it skarfe possible for him that oweth much not to difsemble and lye much, if any one be infected with le profie, or otherwyfe di•eined with vncleannes of the body, he may not come within th• citey, or vse the company of any Perfian, alleaging that for offence and transgression agaynst yt funne they were punished and attaynted with such diseases. And if happily it befall a straunger or forreyuer to be taken with such like sicknesse, they banish and expell him the countrey: for the same reason also chafting and skaringe all Pigeons and doves out of the circuite and compasse of theyr region. It is open blasphamy with the same people, (not onely repugnant to good maners and ciuility) to pisse or spitte into anye brooke or riuer, likewyse to wash his handes therein, or any such lyke, wherof the water may cō - ceauē any maner fylth or corruption: verye deuoutlye and with great religion, yelding worship & honour to yt flouds & riuers. This also is peculier to yt Persiās , which not marked by them , is knowē of vs , yt all the wordes in theyr language which cō•ist of 4 or more sillables do commonly end in one letter: which letter the Dores cal fan the Iones Sigma. And if we loke more narrowlye into their speech, and note that wel we shal fynd not onely some but all the names</p> <p><G iiii.v> of</p>	<p>3190</p> <p>3195</p> <p>3200</p> <p>3205</p> <p>3210</p> <p>3215</p> <p>3220</p>
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	Of Clio.	Fol. 45	
3225	of the Perfians to haue their termination and endinge alyke which for yt I know it assuredly I am not afraid to auouch it constantly, being in halfe a doubt in like sort to awarrant & beare out the truth of those things which the same people are fayd to obserue about the dead bodyes of their countri- men, whom (as the rumor is) they neuer b•ryeor intumu- late before such tyme as either by dogges or foules of the aire, they are drawen and haled about. Which thinges that their wisemen doe, whom they call Magi, I dare vndoubt- tedly affyrme, because they manifestly do them. The Perfi- ans therefore inrowling and wrapping yt dead body in waxe they afterwarde interrupt and lay it in the graue. The Magi do much dissent and differ from other men: beyng al- so vnylike and diuerse in their customes from the priestes of Aegypt. For the Ægyptian Priestes refuse to defyle and pollute themselues with the slaughter of any creature, sa- uing of those which they sacrifice to the Gods. But y ^t Per- fian Magi are not squemish or dainty to imbrew their hāds in the bloud of any liuing thing what soeuer, onely excep- ted a man or a dogge esteeming it in maner of a conquest to be noted for a common kyller and destroyer of Ants, Ser- pentes, byrdes, wormes and such lyke, wherein they great- ly glory. sufficeth it now of the Perfian fashions and or- der of liuing to haue spoken hetherto, eftsones making re- course to that from the which we haue somewhat digressed.		
3230			
3235			
3240			
3245			
3250	The people of Ionia & Æolia hearyng y ^r Lydians with so small endeouour and welny without blowes to be conquered by the Perfians put in ambassage to Cyrus certayne of the chiefe peares of either cōtrei offering to stād at y ^r same cō- ditiōs to hym as they did before tyme to Craesus. To whose suite & humble petition Cyrus made answere by this si- militude or apology. A certayn fisher (quoth he) beholding in the sea great plenty of fyfhe began to play very pleasūtly on his pype suuyoling y ^r at the sweete sound of his harmo- ny y ^r fish would haue leaped out to the land: but frustrate of his hope, in a great heathe cast his nets into y ^r sea & iuclosīg	The people of Greece offer themselues to Cyrus todoho- Mage.	
3255			
	<G v.r>	a greate	

	<p>The first Booke</p> <p>a geate number drew to fhore where feyng them leape and play vpon the dry ground : Nay now (quoth he) you daūce to late, feyng yt when I pyped before, you refused to come. Which ſpeech he vſed for that hauing before tyme diſdayned his gentle offer beyng ſollicitated by him to reuolt from Craeſus to the Perfians: Now when they ſawe the worlde chaunged, & the euent of thinges not anſwearable to their expectation, they made offer of their ſeruice, and ſignified themſelues ready preſt to do hys commaundements: wherefore moued with diſpleaſure agaynſt them with this briefe anſweare he ſent thē away . The people of Ionia hearyng this, repayred euery one to their owne cityes, to fortify and make ſtrong their walles. Hauinge before by a generall counſayle or ſynode aſſembled themſelues in Panionium where they all mett ſauing the Mileſians whom Cyrus receyued into fauour, vnder the ſame condition as he had taken the Lydians, to the reſt of the Ionians it ſeemed beſt by common conſent to ſend legates into Sparta, aſwel to certify the Lacedaemonians of their preſent eſtate as to craue & implore their aſſiſtance. The people of Ionia vnto whō the temple of Panionium doth belong, haue their places of reſidence and abode ſo pleaſaunt and delectable, that what for the excellent temperature and myldneſſe of the ayre and deuyne benefyte and commodity of the mountaynes, there is no people in all Greece comparable vnto them. For neither the hygher region nor the lower, nether ye Eaſt cōmeth, nor y^e weſt approacheth any thing nere to ye excellency therof, y^e one beyng for ye moſt part very coulde or to much ouergone w^t water: y^e other (that is to ſay ye higher coaſt) burnt vp & peſtered w^t heat, and duſt. The lāguage vſed in Ionia is not all one, but reduced and brought to 4 fundry propertyes & formes of ſpeech Myletus ye chiefe city amongs thē , bounding to the ſouth, & after yt Myrus & Pryene ſituated in Caria vſe all one toſig. But ye cities in Lydia (to witt) Ephelus, Colophō, Lebedus, Teos, Clazomenae, Phocaea: albeit they agree not in ſpeech wt the places forenamed, yet be</p> <p style="text-align: center;"><G v.v> tweene</p>	<p>3260</p> <p>3265</p> <p>3270</p> <p>3275</p> <p>3280</p> <p>3285</p> <p>3290</p>
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	of Clio.	Fol.46	
3295	<p>tweene themfelues they speake alike. The refidue which are three: two are Isles, Samus & Chios: one in the mayne called Erythrae, doe differ much in phrafe and manner of wordes. Chios & Erithrae iumping in one, the other which is Samus challenging vnto it felfe a diuerfe & ftraūge form of language from the reft: wherbyit is euident, that they fpeech is qualified by 4 fundrye differences.</p> <p>Of thefe people were the MILESIA NS who vnder coloure and pretence of feare came to league and couenant with Cyrus. As for thofe cityes that were incompaſſed by the fea, they had leſſe cauſe to feare & more to liue in greater ſecurity then the reft. Both for yt the Phaenecians were not yet tributory to the ſeat of Perſia, and the Perſians thēfelues were vnaccuſtomed to ſea battels & vſed no ſhippes. The ſame for no other cauſe then that they knew the Graecians to be weake and mightles, and of all the reft, the Ionians to be of leaſt power and ſmalleſt valure, withdrew & alienated themfelues from the other cityes in Ionia. Foras much as ſetting Athens aſide there was noe citye of principal fame in all that toaſt. ſo yt both other regions there inhabitaunt, and alſo the Athenians flatly renounced to bee called Ionians many of them beyng aſhamed of the name. wheras cōtrari wyſethe 12 cities are not alitle proud thereof greatly vaunting themfelues vnder the tytle of Ionians wherefore hauinge once called them ſelues Paninoi, they built alſo a temple, intytling it after their owne name Panionium, decreeyng and conſenting neuer to admitte any other to the ſociety and felowſhip of the ſame. Neyther was ther any very deſyrous to be made pertakers thereof ſauing the Smyrneans. The lyke thing happened to the Dorienſes that inhabite Pentapolis which before was called Heyapolis, who by the generall decree and ordinaunce of the reft, arenot ſuffred to inioy the libertyes of the palaice Triopium.</p> <p>Excluding therefore certayne of their owne natyue people</p>		
3300			
3305			
3310			
3315			
3320			
3325			
	<G vi.r>	for	The difference of ſpeech in Ionia.

	<p>The first Booke.</p> <p>For the violation and breach of a law or priuilege belongig to the temple. For in the games of Appollo Triopius cer- tayne three footed stooles beyng appoynted for hym that wan the price (which neuertheles it was not lawful to cary out of the temple, but in the same place to make dedication therof to the god) one Agasicles of Halicarnassus attayning the victorie strayed cursye with the law, and taking away the stole with him caryed it home to his owne howse: For which deed y^e 5 other cities, Lyndus, Ialissus, Cameirus, Cof, and Cindus. sequestred Halicarnassus beyng the sixt from the right and freedome of the temple: leuiyng a mu- cle or peine vpon the whole cite, for the bold enterprise of their valerous champion Agasicles howbeit the Ioni- ans seeme vpon good ground and iust consideratiō to haue parted their countrey into 12 cities refusing to amplify and augment the number beyng iust so maney partes of Pello- ponnesus, wherein that tyme they dwelt, euen as now also the Achaeans, who draue and expelled the Iones out of their proper seat are iustlye deuyded into so many partes. The first and principall wherof is named Pallena: after whiche are recounted Aegyrae and Aegae perpetually washed and moystned with the pleasaunt streame of the riuer Crathis which is also called Italicus. In the next place are reputed the cities Bura and Helice, whether ye Ionians discomfited in battayle by the Achaeans fledde for succoure, next vnto Helice are these Aegion with the people called Rhypes, also the Patrenses, Pharenses, and the city Olenus, by the which scowreth the swift and maine riuer Pyrus. Last of al Dyma and the Trytaenenses that dwell in the middle tracte of the region. These are the 12 feuerall and distinct parcels of Achaea: which afore tyme were held and possessed by the Ionians, who for the same cause onlye, and none other kept the number of twelue Cities, without desyre to mul- tiplie or increafe the same. Whom precipuallie not- withstandinge and aboue others to call Ionians yt were</p> <p><G vi.v> Grea-</p>	<p>3330</p> <p>3335</p> <p>3340</p> <p>3345</p> <p>3350</p> <p>3355</p> <p>3360</p>
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	of Clio.	Fol.47
3365	<p>great madnes, ſince the people Abantes alſo are of the proper lineage and naturall ſtocke of Ionia, which neuertheles haue eſtranged themſelues from the name of Iones Lykewyſe the Minyans intermedled and mingled with the Orchomenians, the Cadmaeans, Dryopians Phocenſes, Molloſſians, Arcadyans, Pelafgians, Dores, Epidaurians, & many other nations confuſed and ioyned one with another. Of which number they that went out of the court or caſtell of Athens named Prytanêum and reputed themſelues the nobleſt and moſt principal of the Iones (at what tyme, being ſingled from the whole multitude of the Athenians they went to dwel in an other prouince) had with them no wiues of their owne: in ſteed whereof they vſed certayne women of Caria, whoſe parentes they had before tyme ſlayne. By reaſon of which ſlaughter ye dames of Caria, toke a ſolemne vow (which they likewyſe cauſed their daughters diligētly to obſerue) neuer to ſit at meate with theyr huſbandes, nor cal them by their own names. For that hauing cruelly murdered their fathers, their firſt huſbandes, & their ſonnes: they had alſo haled thē poore widowes much agaynſt their willes, to their vnchaſt and fylthy couches.</p>	
3370		
3375		
3380		
3385	<p>All which thinges were done at the city Miletus in Ionia.</p>	
3390	<p>Furthermore the kinges of Ionia and ſuch as weare aduauanced to the ſumprême regiment of the countreye: were partly of Lyſia comen of the lyne of Glaucus ſonne of Hippolochus, and partly ſelected and choſen out of the Citye Pylus, drawing theyr progeny from Codrus ſonne of Melanthus. Notwithſtanding the name and tytyle of the Ionians, they moſt willingly holde and embrace, of whom wee ſpake before: and in very deede are naturally ſo: how beit not they onely, but all the reſt which comming of the Athenians kepe and ſolemnize the feſtiuall dayes called Apaturia, are ſubiect to the ſelfe ſame name. Which cuſtome of celebration, is vniuerſally held and obſerued of all beſydes</p>	
3395		
	<G vii.r>	the

	The first Booke.	
	the Ephefians and Colophonians, who by means of a murder committed, are prohibited and restrayned therefro. Now it is meete we know that Panyonium is a certayne holy and religious place in Mycale inclyninge to y ^e North dedicated by the whole countrey of Ionia to Neptune, fyr-named Heliconius. Mycale is a promontory or high place lyinge in the firme lande towardes the sea, the wa ^e fyde wherof pertayneth to the ys ^e Samus. To this mountayne the people called Iones assemble and gather together, to perfourme the ceremonies of immolation and sacrifyce, which they call by the name of the place Panionia. It is to be noted also, not onely in the solemnity of Ionia, but in the feastes & religious dayes of al the Graetians, how like vnto the name of the Perfians they end all in a letter.	3400
		3405
		3410
Of the cities of Aeolia	We haue heard then of the cities of Ionia, what & how many in number they are, it followeth, that wee speake of those that are in Æolia which are these Cumae, which is also called Phryconis, Larissae, Newalle, Teuus, Cylla, Notium Ægyroessa, Ægaea, Myrina. Crynia. And these eleuē were the auncient cities of Æolia. Hereunto was added in in tyme past Smyrna, a city belonging to this regiō , which now hangeth as it were betwene the Ionians and Æolians, and is reckned for part of neit her. Otherwyse (as we see) both the nations had bene equall in the number of cities. All the townes of Æolia are spred in the mayne in power and dominion going beyond the Iones but in the temperate calmnesse of the ayre comming farre behynde them. The occasion & meanes wherby they lost Smyrna was this. Hauing entertained the Colophonians dryuen from their cou ⁿ tre by ciuil tumult and sedition: the people of Ionia bearyng grudge and malice towardes them, lay in diligente wayght to surpryse and take their city. Which thinge they did at such tyme as the Smyrneans were busied in the solemnifing of Bacchus festiuall, which they vsually kept wtout the city. The Iones therefore when euerye one went out	3415
		3420
The losse of Smyrna.		3425
		3430
	<G vii.v>	ftale

	of Clio.	Fol.48	
3435	<p>ftale priuely into the city, and shuttinge the gates held possession by vyolence. Which thinge beyng knowen and spedye helpe yelded from al partes of Aeolia, they fel to condition y^e restoring to the Smyrneans all their necessaryes and mouable goods, yt shoulde bee lawful for them to hold the city in peace: wherunto the contrary part hauing geuen their consent it was agreed by the eleuen cityes of Aeolia to deuyde the rest betwene thē, eueryone making choyse of their owne citzens. such therfore and so many in number are y^e cityes of the maine, excepting those that inhabite Ida, which are not referred to the former accompt.</p>		
3440			
3445			
3450	<p>This also: Lesbos is impeopled with fyue sea Cityes planted in ylandes: hauing once also possessed the sixte called Arisba, with the Methymneans, seduced and withdrew from the rest, as alied to themselves in kyndred and lyneage.</p>		
3455	<p>There was also a citye founded in Tenedos, and an other in the place called the hundred Iles. Now the people of Lesbos and Tenedos with the rest of the Graecians inuironed by the sea, had no cause to bee dismayed or troubled. But the other cityes of the land determined to take such part as the Iones did and to follow them. Wherefore the ambassadours of both nations in short space landing at Sparta: they chose one Pythermus a Phocaeen to be the mouth of yt rest, and to reueale their suite to the Lacedaemonians, who at y^t fame of the ambassadours arryuall flockinge together in greate heapes, Pythermus stoode forth & in many wordes moued the Lacedaemonians to imploy their ayd & assistance to succour the rest: but they geuing litle eare to his talke w^t out purpose to moue one foote in the behalfe of Ionia sente them away, Pythermus and his company in this wise repulled, made speedy returne to Ionia. Howbeit the Lacedaemonians desyrous to vnderstand the successe of Cyrus, and the Graecians sent forth a bragandyne or shippe of espyall to pry and listen how all thinges wente.</p>		
3460			
3465			
	<G viii.r>	Who	

	<p>The first Booke.</p> <p>Who beyng fodaynlye driuen to fhore at Phocae a fpyed one Lacrines the ftoutest champyon in the rout of Sardis, wher king Cyrus made his abode to geue hym to witt from the Lacaedemonians that he fhould not endamage or abufe the Grecians any way vnder payne of theyr, heauye wrath and displeafure.</p> <p>Cyrus hearyng the bold meffage of Lacrines, demaunded of certayne Grecians that ftode about him, what maner of fellowes the Spartans were, and how manye in number, which after he vnderftode he made hym this anfweare.</p> <p>Verily (my friend fayde he) I neuer ftode in awe or feare of thofe which in the middeft theyr citey haue avoyde place wherby mutuall othes, fayned vowes, and proteftations, they defraude & cofine each other: whom if the Gods fpare me life I wil one day caufe to leaue of the regarde of other mens mileryes and bewayle their owne. Which wordes were vttered by Cyrus in mockage and derifion to all the Grecians, for hauing fuch wyde and waft marketplaces, for open fale and marchaundife. For the Perfians neyther haue any fuch place for exchaūge and chapmandry , neyther are troubled at any tyme with buyinge or felling.</p> <p>After this leauing the rule and gouernment of Sardis to one Tabalus a Perfian: and hauing in like maner geuē one Pactyas a man of the countrey of Lydia in charge with the goods of Craefus, and the reft of the Lydians accompanied with Craefus, he toke hys voyage toward Ecbatana, the chiefe citey of the Medes and hauing no greate regarde of Ionia, albeit they were fyrft to bee dealt withall (as scan- ning more fedious in his heade touching the Babilonians, Bactrians, Sacans, Ægiptians, all which he determined to affayle by warre) hee fent agaynft the Iones fome other of of his capteynes. Being newly departed from Sardis Pa- ctias caufed the Lydians to rebell from Tabalus, and the Perfians, and hauing in hys cuftodye all the wealth and tre-</p> <p style="text-align: center;"><G viii.v></p> <p style="text-align: right;">fure</p>	<p>3470</p> <p>3475</p> <p>3480</p> <p>3485</p> <p>3490</p> <p>3495</p> <p>3500</p>
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	of Clio.	Fol.49	
3505	<p>fure of Sardis he toke fea and leauied a power of hyred foul- diours, procuring the helpe and supply of all the cityes ly- ing on the fhore. Who beyng moued by his earnest intreaty ioyned with him: and remouing hys tentes to Sardis, forced Tabalus to take the tower for hys defence and fauegarde, where he planted his army in a fiege againft him. Tydings hereof beyng brought vnto Cyrus, who was yet in his iourney, he turned himfelfe vnto Craefus, and fpake on this maner. When wil it be O Craefus (quoth he) that I fhall be quiet & haue nothing to do? wil the Lydiaus neuer leaue of to trouble me and themfelues in fuch wyfe? were I not befst to make flauies of them and kepe them vnder by misera- ble thralldome and bondage? For in this that I haue already done I am not vnlike to hym that hauing flayne the fa- ther, taketh pity on the children. Forasmuch as I haue led thee awaye captiue beyng more then a father to the Ly- dians: and reftored to themfelues theyr city againe. So that I cannot but greatly maruayle what caufe mighte moue them fo fodaynly to caft of obedience and become difloyall. Craefus fearyng leaft in his fury he would haue beatē down and defaced the city: began thus (and fayde) moft worthy Cyrus thou haft fpoken very well and wifely: yet neuer the- leffe it behoueth thee to moderate thyne anger, and not to fuffer a citye of fo great fame and antiquity to be wholly o- uerthrowen: whiche (the Gods doe knowe) is all toge- ather innocent both of the former offences that were done a- gaynft thee & of the prefente treason which is now in hand, the firft trespaffe (o kinge) I did my felfe, and I fmart for it: the fecond hath Pactyas done, and let him feele the price of it. But to the Lydians (noble prince) fhew mercy & com- paffyon, and fynd fome meanes by infeebling their ftrengh to preuent their courage, and to take from them all occafi- on of treason heareafter. Commaund therfore that no man amonges them be founde to keepe any war like weapons in his houle: ordayninge be-</p>		
	H<r>	fides	

	<p>The first booke</p> <p>fides that auorde their coats they weare cloakes, drawing on their feete pumpes and buskins, inioyne them to bringe vp their children in playing on the cithren, in finging, in ke- ping of tauernes and vintninge houfes: and vndoubtedlye thou shalt see that of valiant men and warlike people they will shortly become effeminate and like vnto women: y^t there shal be no cause to feare least euer hereafter they rise agaynst thee. These things Craesus put into his head, thir- king it better for the Lydians to liue in this fort then to bee comonly solde for salues and vassals, knowing that if in case he had not framed a very reasonable deuise, he could neuer haue remoued Cyrus from his purpose. It is also to bee thought that he feared least the whole nation of the Lydi- ans should be cleane rooted out and destroyed by the Persians if escaping this at any tyme hereafter they fought to rebel. Cyrus right glad at the counsaile and deuise of Craesus, gaue him promise to do thereafter, wherfore callinge vnto him Mazares a captayne of the Medes, hee warned him to charge the Lydians with the accomplishmēt and perfor- mance of all those things that Craesus had told hym: with a straight commaundement to let none of those escape vnfold for bondmen which had accompanied the Lydians in the as- sault of Sardis. As for Pactyas the principall, he commaū- ded him to be taken and brought aliue. Which things af- ter he had left to the discretion of Mazares, hee proceeded immediatly towardes Persia his native countrey. Nowe Pactyas hauing knowledge that the army drew nere, ray- sed the fyre and fled to Cumae, whom Mazares speedily ar- riued at Sardis, and hearing him wt the rest of his company to be vanished away. Fyrst of al bound the Lydians diligēt- ly to performe all those things that Cyrus had commaū- ded. In the next place sending messengers to Cumae to wil them to render and yeld vp Pactyas. The Cumaeans toke counsaile together & decreed to send Branchides to ye God inquiring of him what was best to be done. For as much as</p> <p style="text-align: center;"><Hv></p> <p style="text-align: right;">fides</p>	<p>3540</p> <p>3545</p> <p>3550</p> <p>3555</p> <p>3560</p> <p>3565</p> <p>3570</p>
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	of Clio.	Fol.50	
3575	<p>in ye place rested an oracle very auncient & of long continuance, which feblably ye people also of Ionia & Aeolia did vse and frequent. This prophecy was situate in a certayne field of the Milesians about the hauen Panormus whether ye Cumaeans at this time sent for aduise in their affayres, demaūding what they might do in this case yt might seme most acceptable and approued to the gods. Answere was made y^e Pactyas should be restored to ye Persians: which the people hearyng and thinking it wisedome to obay the oracle, were fully mynded so to do. Howbeit, the more part of thē bendyng & inclynning hereto one Aristodicus borne of Heraclides, a man of no small accompt amongs thē, either for y^t hee beleued not ye oracle or mistrusted ye messengers y^t were sent vnto it, earnestly wt stood it tooth & naile, in no wise suffering y^e Cumaeans to obay the voyce & suggestion of ye God, wherupon it came to passe ye other messengers were sent the seconde tyme, to wit ye priestes & religious mē of the citee, Aristodicus himselfe making one of the company, who beyng come to the place where the god held his seate, humbly besought hym in these wordes. Ther came vnto vs (O king) a certayne Lydian named Pyctyas prostrate in all humility, pitifully crauing & beseeching vs to saue & assist him frō the vyolent & cruel hands of his spyteful & enraged enemies we (albeit dreading the might & power of ye Persians:)yet haue not deliuered him, vntil we vnderstoode of thy diuine wisedome what pertained to vs to doe in so doubtful a case. Hauing ended his speach, he receaued ye like answere as before, ye Pactyas was to be yelded into ye hands of the Persians: wher wt all Aristodicus being angry of set purpose wrought this fact. As he walked about ye temple certain yoūg sparrowes & other birds yt built there he toke out of their nests & sodaynly a voice was hard out of the inner part of y^e temple faying: thou wicked & malicious wretch what makes thee in this sort, to spoile ye nests of my innocēt suppliantes, wherunto Aristodicus answeryng: (o king quoth hee) dost</p>		
3580			
3585			
3590			
3595			
3600			
3605			
	H 2<r>	thou	

	The first booke	
	<p>thou so greatly fauour and regard those that flye vnto thee for succour, and yet biddest the Cumaeans to delyuer Pactyas into the handes of hys enemyes? To which the God replying. Truly, fayd he, I bid you all goe to the deuil, and neuer hereafter to sollicite this oracle about the restoring of your suppliantes. The Cumaeans certified of this laft answere determined nether to giue vp Pactyas to be slayn of the Persians: nor yet by keeping him stil to bring Cyrus to the suberfion and ruine of their citye. Wherefore they sent him secretly away to Mytilaeane. But Mazares in lyke sort making challenge of him from thence, the Mitylinaeans couenaunted vppon a certayne pryce to surrender hym. Which notwithstanding I dare not auouch and verifye for that the matter came not to full issue and perfection. The people of Cumae vnderstādyng in what distresse Pactyas was at Mytilaene, sent a barke to Lesbos, where hee went a borde and was speedely landed at Chyus, where hauing taken sanctuary in the gardian temple of Minerua, he was neuertheles haled out violently by the Chians, & geue to his enemyes. The Peraeans gaue in reward to the citye Chius a certayne field of Mylia named Aetarnaeus right ouer agaynst Lesbos.</p> <p>By this meanes was Pactyas in warre with the Persians, when oportunitie serued to be geuen into the handes of Cyrus. Neuerthelesse of the fruites and increafe of Atarnaeus, for a longe tyme after the people of Chius, neyther made any barly cakes to offer to the gods, nor wrought any paaft of ye meale thereof for iunkets & banquetting dishes. And in briebe what soeuer the ground yeelded they flatly abolished from the seruice and worship of the gods. Pactyas beyng betrayed by the Chians, Mazares without further delay lead his army agaynst those that had ministred ayde to hym in getting the city, and conqueringe the Pryensēs, he began to waft and depopulate the fieldes of Maeander, geuing the whole pray and booty to his fouldiours.</p> <p>Which done, in semblable manner he gaue the onfet to</p>	<p>3610</p> <p>3615</p> <p>3620</p> <p>3625</p> <p>3630</p> <p>3635</p> <p>3640</p> <p>3645</p>
	<p><H 2.v></p> <p>thou</p>	

	of Clio.	Fol.53	
3650	<p>Magnesia, and lastly attached with extremitye of sicknes, finished hys lyfe. In whose steed Harpagus, who was also a Mede, guyded the army. This was hee whom king Astiages intertayned with a banket of his sonnes flesh: and by whose meanes Cyrus before tyme aspyred to the estate royall. To hym the chiefe gouernment of the army was nextly committed: who comming into Ionia, intrenched many ciytes and tooke them. For hauing first of all compelled the</p>		<p>Mazares dyg. Harpagus was made generall in his steed</p>
3655	<p>to vse the refuge and defence of their walles, he rayfed bulwarkes agaynst their townes, and with small force caused them to yeelde. In which manner he wanne Phocaea, the chiefe city of the Iones, the people whereof first of all the Greciās wandered on ye sea in long and ample voyages, fynding out and discrying both the countreyes themselues, A-</p>		
3670	<p>dria, Tyrrhenia, Iberia, Tartessus, and the nereft cu•• also and rediest way of nauigation to the same. At which tyme they had in vse no beaked or snow•ed shippes armed with a pyke or stemme of iron, but smaller and lighter vessels driuen with {is} oeres apiece. These at their first arryual to Tartessus, were very welcome to ye king whose name was Arganthonius and by whom the kingdome had bene gouerned 80 yeares, liuing by the space of 120.</p>		
3675	<p>Who made so passyng much of the Phocaeans; and shewed them so curteous intertaynment, that he left it in their power to chose any part of his kingdome to inhabite, wherevnto not able to allure them by any perswasions, and hearing by them how the power of Harpagus dayly increased, hee gaue them an infinite summe of moneye to inuyron and compasse about their citye with a wall. The circuit of their wall beyng no small number of furlongs in scope and compasse, framed & compacted of greate and huge stones layd together wt singuler cunning: by this meanes was y^e wall of the Phocaeans builded. Agaynst whō Harpagus incāping his power gaue fierse & mightye assault to the city, giuing</p>		
3680			
3685			
	H iii<r>	them	

	<p>The first booke</p> <p>them vnderftanding withall that it fhould fuffyce and content him if they would throw downe but one fortres or gardure of their wall for himfelf to build an houfe on. But the Phocaeans abhorryng nothing more then feruitude & loffe of liberty, required of him one dayes deliberation in the caufe, and for that whyle to reclayme his armye from the walles Harpagus (albeit as he fayd) hee verye well knewe what they meant to do neuertheleffe, graunted them fpace to breath and bethinke themfelues. The army goyng from the city, forth with the people of Phocaea with their wiues and children and all their fubftaunce tooke fea, in fhippinge beides all the ymages of theyr temples and gyftes offered to the gods, fauing thofe that were of iron or ftone or onely paynted and wrought in colours. Which done with al their caryage they fayled into Chius▪ Phocaea left defolate without any liuig creature in it was ye next day takē by the Perfians. The people wher of hauing cheapened of ye Chyans y^e Iles Oenusia (who refufed to fel them fearing leaft ye mart and cultome of marchandize fhoulde bee translated from their owne Ile, thither) departed thence into Cynus.</p> <p>Where twenty yeares before lead by a certayne prophecye they had founded a city named Aetalia. Whyle thefe things were doying Argathonius the Tarcefian kyng dyed. But y^e Phocaeans holdyng their courfe toward Cynus turned out of the waye and came to their old citye where they s^{ue} the garifon and power of the Perfians planted there by Harpagus for the poffeffion and custody of the Citye. Curfinge & banning thofe with moft blasphemous and execrable fpeeches which fhould feeke to leaue theyr companye and turne behynd.</p> <p>Wherewithall taking a fiery wedge of hoat iron, they caft it into the fea, deeply vowing neuer to returne to their city Phocaea, before the iron ryfinge from the bottome of the water fhould •ote aloft and fwimme one the toppe. Howbe it launchinge towardes Corsica: the halfe part of the rowt</p> <p style="text-align: center;"><H iiiv></p> <p style="text-align: right;">were</p>	<p>3690</p> <p>3695</p> <p>3700</p> <p>3705</p> <p>3710</p> <p>3715</p> <p>3720</p>
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	of Clio.	Fol. 50	
3725	were moued with a great longing and defire of their coun- trei, and the maners and customes therof, infomuch that many of them without regard of their oth, returned backe to Phocaea. Others lead with a greater care of theyr late uow, leauing the Iles Onusae, went strayght to Cynus.		
3730	Where beyng come on shore, for terme of 5 years they ioy- ned felowship with other their countrey men which before tyme were fled from the city to inhabite that place, making ordinaunce and appoyntment of diuine seruice and honoure to the Gods. Neuerthelesse beyng accustomed in manner		
3735	of enemyes by open pillage to spoyle and destroy the fields of their neighbours round about: the Tyrrhenians and Car- thaginians determined by common consent to encounter them by power of warre hauing furnished to the same end a flete or Nauy of threcore shippes. The lyke number		
3740	on the other syde beyng prouyded by the Phocaeans, wel sto- red and replenished with souldiours they set forth to meete the enemy in the sea called Sardonium. Where ioyninge in battell the Phocaeans obtayned a victory much lyke vnto that of Cadmus. For of threcore vessels forty beyng sunk		
3745	and ouerwhelmed in the sea, the other twenty were so man- gled and torne, and the noses and stemmes thereof blunted and beaten backe, that they serued afterwards to small vse. Retiring therefore to Ætalia they toke theyr wiues and chil- dren with the rest of their wealth asmuch as coulde wel lye		
3750	aborde and remoued from Cynus to Rhegium. The men wherewith the drowned shippes were filled, loke how ma- ny escaped the water and came into the handes of their ene- mies (which hapned to many) at their coming to land wer		
3755	stoned to death. Insuing which murder they cattell & peo- ple of the Agilleans, as manye came into that place where the men of Phocaea were stoned were ether scorched and blasfed all with lightning or attached with extreame furye & madnes. For which cause the Agilleans willing to make		
	H iiii<r>	were	

	<p>The first booke</p> <p>fatisfaction for the offence, sent to Delphos, where Pythia commaunded them to do all those thinges which they hold and obserue to this houre: annuallye perfourminge to the Phocaeans that were stayne the solemne pompe of funeral exequies with a game of wrastling and exercise of the body. Such was the euent and successe of those people after they forfooke their countrey soyle. Of which rout and compaignye they which escaped the dynt of battel and cut the seas to Rhegium, planted a city in ye Fielde of Oenotria, called Hyêla: beyngtherto moued by the aduyse of one Posidoniates, a manne very well esteemed and thoughte of in all the lande of Phocaea. In this manner did Fortune deale with those that dwelt in Ionia.</p> <p>The very lyke thing chaunced to them that held the city Teios: whose towne by meanes of a vulwarke cast vp agaynst the walles veynge at a poynte welnye vanquished and ouercome by Harpagus, they passed the seas into Thracia, fynishinge the citey Abdêra in the same place: the foundation and grounde whereof was fyrst layed by Temesius Clazomenius. How bee it, not inioyinge the fruite and due guerdon of his labour, hee was driuen thence and expelled by the Thracians. Albeit, the menne of Teios in the selfe same citey of Abdêra haue hym in honour and reputation of halfe a God. These people onely of the whole natiō of Ionia moued with hate and disdayne of bondage, left the places, where they all were naturallie resyaunte, and foughte forrayne and straūge countries. The rest remayninge (except the Milesians) tooke heart at grasse, and foughte both stoutlye and valtauntlye in the behalfe of their landes and liberty.</p> <p>But the fortune of warre proceedynge agaynst them, they came into captiuitie. And abydinge still in their owne seates, dyd as they were commaunded. Onely the Milesias (who were in league with Cyrus and the Persias)</p> <p style="text-align: center;"><H iiii.v></p> <p style="text-align: right;">as we</p>	<p>3760</p> <p>3765</p> <p>3770</p> <p>3775</p> <p>3780</p> <p>3785</p> <p>3790</p>
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	of Clio.	Fol. 55	
3795	as wee fayd before, were quiet and voyde of trouble. By this meanes was Ionia the second tyme bereaued & spoiled of their libertye. The people of the Iles perceyuinge the mayne land to bee all vnder the dominion and rule of the Perfians: fearyng the worst yelded themfelues to Cyrus to be at his pleasure. Now the Ionians albeit in very miserable estate and condition, yet ofyng their olde haunte and accustomed meetinge at Panionium, the fame is that one Bias a Prienian gaue them such counfayle, as had they purfued it with diligence, they had liued in the moft happy and bliffeful estate of all the Greciās. His aduyl was this, that the people of Ionia abandoninge their owne howfes & places of habitation, fhould imbarke themfelues to Sardinia, and there for their whole multitude to build and erect a city to be helde and inhabited by them al in general which doyng they might caft of the yoke of ye Perfians, and hauing in their dominion the griateft and moft principall of all the Iles, might alfo hold ye chiefe rule & dominion ouer all the reft. This was ye coū fayl of Byas, to ye pore afflicted Iones.		The counfaile of Byas to the people of Ionia.
3800			
3805			
3810			
3815	Not much inferiour to this was the graue aduife and sentence of Thales whereby he prouoked and styrred vp the people before their captiuitie to the institution of one generall parliament to be cōmonly held at Teios both for that ye city was fixed in the midle part of the region, and that the other Cities rounde aboute, mighte neurtheleffe bee reckened as tribes appertinēt therto . This was ye holefom doctrine & wyfe coufayl geuen by thefe 2 learned sages to y ^e people of Ionia. Harpagus after his tryumph ouer Ionia, directed hys power agaynft the Caryans, Caunians, and Lyfians, leading with him the Iones and Æoles. Of which number the Carians forfoke the Iles to come dwell in the mayne. For in auncient tyme they were vnder the authority and gouernement of Minos, bearyng the name of Lelages, at what tyme alfo they were refident in the Ilandes w ^t out rent or penfion of tribute, as far as I can learne by y ^e diligent scrutiny (& hearfay) of times forepafte & confumed.		A difcourfe the Carians.
3820			
3825			
	<Hv.r>		

	<p>The first Booke.</p> <p>onely they weare leauied at a certayne number of shyppes furnished and prepared with men of armes as often as it seemed good to the Prynce.</p> <p>Moreouer King Mynos inioying a very large & ample Oilion, very fortunate in the euent of warre. The nation of Caria was exceedingly aduaūced about the rest in royall fame & dignity: of whom the Gretians borrowed three principall thinges, first found out and deuised by them. It was their inuestion to weare a Creft or Cope on their Helmets, to paynt and set forth their Targets in gallant shewe & brauery of colours: laft of all the steele or handle of the shielde came likewise frō thē, whereas, before they vsed no steeles, but hanging them about their neckes and right shoulders, with lyftes and thonges of leather they moued and guyded them to and fro. Along time after the Caryans, the Dorees also and Iones chaunged the Isles with the mayne or continent, and rownded thē there : all which things are affirmed of y^e Carians by the people of Creta. From whom the Caryans themselues doe greatly dissent and swarue in opinion, cōfiantly auouching how from the beginning and beyonde all memory, those seates haue bene helde by them without chaunge or mutation eyther of name or place. In testimony whereof they shewe the temple of Iupiter Carius, founded at Mylaffus whereunto the Lydians also and Myfians haue common reforte as allyed to the Carians in neere kindred & affinity. For the Carian calleth the Myfian and Lydian brother, whereof it commeth that they vse all one place of prayer and worship to the powers deuyne. All other nations beside though in tongue they differ not from thy Carians, yet are they not ioyned wyth them in fellowship of sacrifice and seruice to the Gods.</p> <p>The people Caunij, though they fetch theyr Progeny, from Crete, yet (as mee seemeth) they rowst now in theyr naturall Rest where in they haue alwayes bene refiaunt.</p> <p style="text-align: center;"><Hv.v></p> <p style="text-align: right;">Theyr</p>	<p>3830</p> <p>3835</p> <p>3840</p> <p>3845</p> <p>3850</p> <p>3855</p> <p>3860</p>
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	of Clio.	Fol.56	
3865	<p>Theyr speach or forme of phrafe they haue drawne from the Caryans, or the Caryans deriued theirs from them: where- of I am not able to fet downe an absolute and infallible sen- tence. The lawes they vse are very dyuerfe and straunge, both from the maners of Carys, and other Nations. For- asmuch as with them it is a very laudable custome & hyghly commended accordinge to the respect and degree of age, for men, women and children to flocke together in companies to open feastes and bankettinges. The state of theyr re- ligion and maner of ceremonies accustomably vsed by them were first taken from forrayne Nations: wherewith after being wearyed and discontented, they tyed themselues to y^e Saynctes of theyr owne Countrey. The selfe same take- ing Weapons in their handes marched forward like madde men till they came to the Calyndian hilles, beatinge and swynging ye antes alleadging that they banished out of their coastes, straunge and forreyne Gods. Sutch were the ma- ners and customes also of those people. But the Lycians most assuredly are an offspring and braunch of the Creten- ses: for in the beginning Creta was inhabited by the Bar- barians, but afterwarde the sonnes of Europa, Sarpêdon, and Minos, fallinge at variaunce for the Empyre, Minos gettinge the better of his brother, chased him and all his cō - federates out of the lande: who beinge dispossessed of their seates seyfed vppon a Region in Asia called Mylias, which name at this day is sometime attributed to that place where the Lycians dwell. Mylias so properly called, hauinge at that time to name solinij. During the rule and gouernance of Sarpêdon they were called by ye name which they brought with them. Which is to say, Termiliae, which as yet is held and retheyned of those that lye next vnto them. Howbeit Ly- cus the sonne of Pandion beinge dryuen from Athens by the rigour and violence of his Brother Aegêus, and com- ming to Sarpêdon Prynce of the Termilians: in continu-</p>		
3870			
3875			
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3895			
	<Hvi.r>	auunce	

The people of Cnydus their originall.	The first Booke.	
		aunce of tyme it came to passe that they tooke the name of Lycus, and were called Lycians. They accustomed them selues to the lawes of Creta, and Caria. Albeit they haue one thinge of theyr owne proper and peculiar, wherby as by Badge, or cognizaunce they are seperated from other nations, in that they call them selues by the names of their Mothers not of their fathers: as if the question be demaūded of any of them what he is, or whose sonne, the manner and vse is to blafe hys pedegre from his mother, reherfynge befydes his mothers mother and so vpward.
		3900
		3905
		Ouer and befydes, if a Woman free borne couple hirselfe in matrimony with a slaue or bondma:: neuerthelesse their Children and feede generallye shall be held and accompted free.
		3910

	of Clio.	Fol.55	
3940	fo doyng to haue brought ther countreye into the forme of an Iland geuing free course and passage to the sea on euery fyde. For their whole territory was within the broken circle of the sea: ioyninge to the mayne or firme lande in that strayght where the waters almost mette, which space they were in mynd to haue trenched throughout, wherby the sea in manner of a circle mighte haue his full scope and issue about the Ile, whereto employing their whole force and induour it chaunced them in the middest of their toyle to bee taken in manye partes of the bodye, and chiefly with an extreme smarting and forenes of the eyes. Wherupon resoluinge to send to Delphos to Apollo, they inquired of him what it might be that so greatly hyndred them to proceed in their enterprife.		
3945			
3950	To whom Pythia made answere in certayne verses cōfityng of fixe feete after this maner.		
3955	<i>Seeke not to faue your feate by trenche or heaped pyle. If mightye I oue had pleasde Your land had bene an Ile.</i>		
3960	This answere receiued, the Cnydians made holiday, & attempted no further to delue the ground. Wherefore Harpagus inuading their countrey with his army they submitted themselues without resistaunce. More then this, some what about Halicarnassus in the region dwell the Pedaceans: with whom at the shew or appearance of any daunger or misfortune either to themselues or their neighbours, it falleth out that Mineruas Priest hath continuallye a longe bearde: which happened vnto them three fundry tymes.		
3965	These alone of all the people in Carya kept Harpagus at length of weapon, and defended their city a long tyme, fencing		
	<Hvii.r>		cing

	<p>The first Booke.</p>	
	<p>cing the mountayne Lyda with principall garde and munition, howbeit in ye end they were driuen to yeeld. From thence Harpagus mouing hys tentes into ye fieldes of Xanthus was encountered by the Lyfians. Who albeit they were fewer in number, neuertheles hardened themfelues to all extremity & with māful courage fustained the might and puiffaunce of their ennemyes. Who preuayling against them at the laft made thē to recoyle and take their Citye .</p>	3970
	<p>Whereinto being entred, they toke their wiues Children, and all their fubftaunce and shut them vppe into the Tower or caftle of the city, and fetting fyre to the fame without pity or regard they burnt them all. And immediately after binding themfelues with a moft horrible and dreadefull othe, they clofed the feconde tyme with their enemyes : with whō they perfifted in valiaunt fight: fo longe as one man of their number remayned alyue.</p>	3975
	<p>All the Lycians which are called by the name of Xanthians, and forreiners and arriued from ftraunge places, except 40 familyes, which by fortune at ye fame tyme being oute of the city efcaped death. By this meanes came Xanthus into the handes of the Perfians. In like manner alfo the city Caunium was taken by them whose people for y^e moft part followed the example of the Lycians. Harpagus therefore hauing added to the feate of Perfia all the cityes the lower: the superiour and hygher partes thereof Cyrus by his owne proper Mart and valiauncy had ouercome and vanquifhed leauing no part of the fame free and vnfubdued. Wherefore in prefence we will leaue of to fpeake of the reft of their noble actes & deedes, letting paffe many things wittingly for defire to reueale and displaye thofe thynges which to them felues were moft labour fome and difficulte and deferue to bee prynted in eternall memory.</p>	3980
	<p>Now when king Cyrus had brought into his power all the nations that lye in the mayne, he leuied his whole ftrēgth against the Affyrians. There be many and great cities</p>	3985
	<p><Hvii.v></p>	3990
	<p>of Affyria</p>	3995
		4000

	of Clio.	Fol.56	
4005	<p>of Affyria, but aboue all one especiall and pryncipall, both in defence and dignitie surmounting the rest, by name Babylon, where after the occasion and ruine of Nynus was planted the seate and palace of the greates kinge. This cite had the foundation and being in a wonderful huge playne: and was builde and contriued into a foure square forme: euery side thereof containing in length an hundred and twenty acres. Whereby it is euident that the circuit and compass of the whole city amounted to the summe of 480 acres of ground, so greates and of so huge bygnes and amplitude was the mighty cite Babylon. Moreouer within the walles faire and beautifull passing measure, garnished & set forth with rich and sumptuous buildings, as no Cite whereof we haue notice approacheth any thinge to the incomparable dignity of the same.</p> <p>Firft of all it is cast about and encompassed with a wyde and deepe Ditch filled and implet with water, in the nexte place is rayfed a wall 50 royall cubits in thickenesse and 200 in heighth: a cubite royall containyng three fyngers more then the vulgare & common cubite, which we vsually follow in measuring. It shall not be impertinent to ye matter to shew and declare to what vse & seruice the earth was employed, which was cast and voyded out of the trench, as also in what maner and forme the wal was builde.</p> <p>Of the clay cast out, and clenfed from the ditche were drawed and framed certayne bricke, which aryfynge at length to a great multitude they were dried and burnt in a kil or fornae.</p> <p>Afterwardes closing the same together with mortar betwixt euery thirtieth course or row of bricke they layd y^e toppes of canes or reedes dipped and steeped in boyleng lyme, and firft of in this manner they curbed and garded about the brinckes of the mote wt a list or hemme of bricke obseruing also the selfe same arte in the frame and worke-manfhip of the wal.</p>		
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4035			
	<Hviii.r>	one	

	<p>The first Booke.</p> <p>On the toppe of the wall along the edges and margentes therof were built & cituated certaine smal howfes one story hygh facing and ful opposite one to an other, betweene eue-ry of the which was so much space and distance, as a carte might haue gone betweene them.</p> <p>Through the walles ther opened an 100 broad gates for passage and ingresse into the citey all of brasse, with postes and hyniges of the same. Eyght dayes iourney from Babilō is placed a city called Is, fast by the which floweth a riuer of no great bygnes, named also Is, caryinge his streame into y^e floude Euphrates: This feely brooke scowreth through his chanel greate plenty of lyme wherof they had principall vse in the buildyng of the walles of Babilon. Of the forme and description wherof sufficeth it thus to haue spoken. How be it, it behoueth vs to vnderstande that the citey Babylon, ys cutt and fundered in twayne by the mayne streame of the ri- the riuer Euphrates: which is very great deepe and swift of course and taking hys fyrst yssue from the mountaynes of Armaenia, breaketh at the length and emptyeth yt selfe into the red sea.</p> <p>The partition of the walles made by the intercoure of y^e riuer shootes bpon the bankes on eyther syde, which are breasted out and fortified with a countremure of bricke to kepe the waters from flowing into the citey. The Citey it selfe is replenished with houses four storyes in heighte be- yng also deuyded, & as it were chekered into fundry streets and lanes some leādyng long wayes , other some crosse and ouerthwort, at the end of one streete openeth a brazen dore through the wall and countergard of the ryuer, whereby the people haue accesse to the water. And this wall is in de fence of the citey agaynst the vyolence of the flood. Moreo- uer in either part and region of the citey there is another wall, not much inferyour in strenghe (albeit in thickeffe somewhat lesse then the former. One of these in ye one parte of the citey inclofeth aboute the stately court and resyaunce</p> <p><Hviii.v></p>	<p>4040</p> <p>4045</p> <p>4050</p> <p>4055</p> <p>4060</p> <p>4065</p> <p>4070</p>
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	of Clio.	Fol 57.	
4075	<p>of the Prince exceeding strong, and of a mile compasse. Likewise in the other parte of the Citie is a wall, in the circle and clofure whereof is contained the Temple of Iupiter Belus, wherevnto entry is made through the wall by mighty brafen gates, standing yet in this our age, to the open view and beholding of trauaylers. This wall is built in maner of a quadrangle, foure-square, being on euery side two acres long. In the middest of the Temple standeth a towre of sound worke, very firme and solide, without vault or holownesse, a furlong thicke, and as much high: on the top of the which was planted another towre, which in like manner vphelde and vnderpropped the third: wherevppon likewise were fiue other turrets placed, each taking hys ground and foundation from the top of another. On the outside of euery towre do winde certaine degrees of steps or stayres leading to the top or highest part of the same. In the midway vp the stayres are framed certayne seates or benches for those that go vp to rest and breathe by the way. In the top or supremity of the highest turret is another Chappell, within the whiche is placed a bed decked with most costely and sumptuous furniture, besides the which standeth a beautifull table of fine gold. In this sacred house or vestry no image is erected, neyther doth any creature lye in the same, saue one woman alone, beeing of the same countrey (as the Priests of Babylon affirme) and such a one, as it pleaseth the god to choose for his owne dyet. Who do also constantly reporte (albeit I am hardly brought to beleue it) that the god himselfe entring into the Temple, taketh vp his lodging in that chamber. Like as also it falleth out at Thebes in Ægypt by the voyce and record of the Ægyptians, where in the oratory or place of seruice dedicate to Iupiter Thebanus, a woman vseth to lye: who (as also the other of Babylon) is constantly auouched at no time to haue custome or fellowship with men. Such is also the prioresse or woman priest at Paterae in Lycia</p>		
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	<Hviii.r>	when	

	<p>The first Booke</p> <p>when time or occasion ferueth, for there the Oracle is not continually held, but at such time as it approacheth, the Abbesse ouer night is fast lo•kt and included into the Church. In the temple of Babylon besides there is another temple somewhat lower, wherein is kept the famous monument of the god Iupiter wrought of golde, neere vnto the which adioyneth a table, which together with the frame and settle thereto belonging, is also of meere and solide gold, esteemed of the Chaldaean priests at the summe and value of 800. talents. At the comming out of the chappell, there is also to be seene an aultar of cleane gold: not farre from the which standeth another of strange and wonderfull bignes, whereon are offered all such beastes as are of perfect age and ripe growth: contrarywise on the aultar of golde it is not lawfull to sacrifice any but sucklings, and such as are newly drawne and taken from the teate. On the greater of the two aultars, the Chaldaean Chaplaynes burne incense to the god, with expence of a C. M. talents of frankincense. In the same temple is also another image of. 12. cubites in length of massy and beaten golde, which albeit I sawe not with mine owne eies, yet presuming vpon the credit of the Chaldaeans, I haue aduentured to set it downe. This image Darius the sonne of Hytaspes, and King of Persia, would faine haue bin fingering, neuerthelesse, for feare of after-claps, he was contente to coole his thirst, and forgoe the spoile, howbeit, Xerxes his sonne & heire in later daies rifling the temple, made a booty therof, hauing done to death a chaplaine who stoutly forbad him to moue the image out of his place. With these & such like ornamēts was yt temple of Babylon gorgeously adorned, besides an infinite number of gifts and presents, franckly geuen and bestowed to the polishing and setting foorth of so rare & famous a monument.</p> <p>Furthermore, the genealogy and succession of the Kings of Babylon is very manyfold and diuerse, of whome ioyntly with yt affaires & estate of Assyria we meane to intreate:</p> <p style="text-align: center;"><Hviii.v></p> <p style="text-align: right;">parte</p>	<p>4110</p> <p>4115</p> <p>4120</p> <p>4125</p> <p>4130</p> <p>4135</p> <p>4140</p>
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	of Clio.	Fol 58.	
4145	<p>parte of theſe laid their wealth & treaſure on the trimming & beautifying of the city walles: other ſpared no coaſt to enrich & adorne the temples & palaces of the gods. In the lineall diſcent of the bloud royall, mention is made of two women: the one of theſe raigned fiue ages before the later, and was called Semiramis. This Queene cauſed to be caſt vp & raifed great mounts & mighty banckes, very wonderfull to be ſeene, which kept the riuer within the courſe of his naturall chanell, beeing wont before time to ouerflow & couer the whole plame. The ſecond Queene named Nitocris was of wit more ſharp & fubtile, and of much more fiue inuention then ye former, by whom both other things were brought to paſſe right woorthy memory, whiche wee purpoſe to recount: and chiefly this, that perceiuing the power and gouernement of the Medes to grow and increaſe, and as well other townes, as alſo the city Ninus to be vanquiſhed by the, ſhe forethought all the meanes that could be deuifed, to arme & defend hirſelfe againſt the enemy. Firſt of all the riuer Euphrates that whilome by a ſtreight & equall courſe ſtreame throughout the towne, flowing in a right line towards the ſea by meanes of certaine trenches caſt vp and digged for the ſtreame, ſhe drew into a confuſe and intricate race, folding & winding many waies, infomuch that in three fundry places it hath eftſoones recourſe vnto one little village in Affyria called Arderica ſo that they which come from the ſea to Babylon by y^t riuer Euphrates, are cō ſtreined to ariue thrice at Arderica & that alſo in three feuerall dayes. This was alſo one worke of hers which ſhe did about y^t riuer, the borders wherof beſides ſhe hath hemmed & garded in with a banke ſo ſtrōg & mōſtrous, & what for yt vnmeaſurable hignes & bignes of yt fame, it would greatly aſtoniſhe thoſe that do view & behold it. ſomewhat aboue the city, a little off from the riuerſ ſide, ſhe cauſed a place to be caſt & trenched for the receipt of a ſtanding water or poble, which they digged ſo deepe, till they came to the water, extending</p>		
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4155			
4160			
4165			
4170			
4175			
	I.ii.<r>	euery	

	<p>The first Booke</p> <p>euery way in breadth the space of. 320. furlongs. The earth that was voyded heerefro was referred and employed to the bancking of the riuer. The edge and brinckes of the poole were layde aboute and paued with stone. In both which things, as well in turning the course of the water, as in deluing the trench or lake, she had this purpose, that the violēce of the floud being hindred by so many windings and turnings, might flowe in a more quiet and peaceable streame: then, that the passage from the maine sea to Babylon might be made more troublesome to the saylers, by the often creekes and circuites of the water: finally, that the next way and readiest path from Media to Babylon being shut vp, and intercepted by the mutable course of the riuer, the Medes hindered from mutable trade of Merchandize with the Assyrians, might be ignorant and vnskilfull of hir assayres and counsayle. Thus did Queene Nitocris on the lower side of Babylon prouide for the safetie and good estate of the Realme, hauing another meaning in the fenne or marish which she caused the people to digge aboute the towne, for the City being separate and diuided into two partes, by meanes of the riuer which floweth through the middes, vnder the raigne and dominion of other Princes, whosoever of the Citizens was desirous to go ouer on the other side, he was fayne to be feried ouer, and passe by a boate, whiche coulde not be voyde of greate toyle and trouble, of which extremity by the good inuention of Queene Nitocris, the City obteyned speedie release by one and the selfesame meanes, leauing behinde two famous monumēt of perpetual memory. Wherefore hauing turned the riuer into the maine gulfe or lake that was cast vp and digged in the plaine, she incontinently caused mighty stones to be hewed out, squared for ye purpose. The floud hauing a breach and issue another way, within the compasse of his owne chanell became drye and voyde of water, Nitocris therefore fenced the bankes and shores of the</p> <p><I.ii.v> riuer</p>	<p>4180</p> <p>4185</p> <p>4190</p> <p>4195</p> <p>4200</p> <p>4205</p> <p>4210</p>
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	of Clio.	Fol.59.	
4215	<p>riuer within the Citie, with a skirt or edge of bricke, to faue the water from abating and wearing the earth. In like maner the steppes leading downe from the brasen wickets to the water, she framed of bricke layd and mortered toge- ther in like sorte as the walles. About the middest of the Citie she made a bridge ouer the water, built of stone cut and polished to the same ende, which she caused to be knit & mortered together with leade and iron. This bridge in the day time she couered with planckes of fouresquare forme, to giue passage & recourse to her subiects: which in the eue- ning were continually drawne & remooued from thence, to the end all occasion of mutual theft and villany in the night might be foreseene & preuented. The worke being ended, she wrought the meanes for the water to returne to his proper coursse, eftsoones boyding the lake againe, which then by continuall feeding of the streame, drew to be full. Thus the end proued the deluing of the fenne to be very profitable & cōmodious, by meanes whereof a bridge was made for the vse & benefit of the city. The same Nitocris also put in pra- ctise this subtil and deceitfull inuention. Alost vppon the moft stately and portlike gate of the City in open shew and appearaunce to all mē , she built her a sepulchre, engrauen with this title or superscripcion: If any of the Kings of Ba- bylon after me shall stand in neede or pen•ry of money, let him open the tombe and take as much as he will: but not vnlesse he be driuen by extremity, for it shall not be good for him. This sepulchre was so long vnmoued, till the kingdome fell into the hands of Darius, who very much disdaining that he neither had vse of these gates (because that ouer them was placed a dead body, so that he counted it vnwholesome to go through them) nor any profit or com- modity of the money, especially being allured and prouoked thervnto by the Epitaph and inscription, he brake open the monument and looked in, not finding one crosse nor ought else faue the dead carkeffe & certaine letters, faying thus:</p>		
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4235			
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4245			
	I.iii.<r>	Vnlesse	

	<p style="text-align: center;">The first Booke</p> <p>Vnlesse thou hadst bene an vnfatiable wretch, and gree- dy of filthy gayne, thou wouldst neuer haue discouered the graues of the dead. These things are left to memory of the Queene Nitocris, against whose sonne Labynitus ha- uing the name of his father, and the gouernement and prin- cipality of all Assyria; Cyrus prepared his whole army, at whose approach the great King gathered a power of mē , hauing made abundant prouision both of corne and cattell. Moreouer, great plenty of water was had in readinesse, brought from the flood Choaspsis, running a little beydes Sufa, of which riuer alone the King is accustomably wont to drinke. The water of Choaspsis being first sodden and af- ter referued in vessels of filuer, is continually borne after the King whether soeuer he goeth by Chariots driuen on four wheelles, which follow his trayne in great number.</p> <p>Cyrus therefore vndertaking a iourney to Babylon, af- ter he came to the riuer Gyndes (whiche proceeding from the Mantien mountaynes necre vnto the people Darnei, meeteth with the riuer Tigris, whose streame passing by the City Opis, floweth into the red sea) he attempted to passe the water, which by no meanes can be gone ouer without shipping, where stepping foorth a lusty gallant of the army, and mounting on the backe of a milkewhite steede, sacred and holy to the gods, aduentured in a brauery to take the water, and go ouer, whome the flood winding and wreathing with in his streame, swallowed vp so that he was neuer after seene. But King Cyrus greatly agreeued at the vnkind and iniurious deede of the riuer, threatned the water in furious manner, faying, that the time should not be long erre he brought it so lowe, and to so scant an ebbe, that the very women of the countrey should dare to go ouer it, not weeting themselues to the knees, which thing for the vehemency of his rage he immediately put in practife, intermitting and leauing off hys voyage to Baby- lon: wherefore diuiding his campe into two partes, hele-</p> <p style="text-align: center;"><I.iii.v></p> <p style="text-align: right;">uelled</p>	<p>4250</p> <p>4255</p> <p>4260</p> <p>4265</p> <p>4270</p> <p>4275</p> <p>4280</p>
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	of Clio.	Fol.60
4285	uelled out and drew by a line. 180. trenches on eyther fide of the riuer, whereinto he determined to draine the water: which enterprife (as in fo great a multitude) was at lēgth brought to paffe, albeit he consumed the whole fommer in performance thereof. The mighty riuer Gyndes being in this fort fhed and deriued into. 360. brookes at the approach of the next ſpring Cyrus renewed his purpoſe, and ſet forth afreſh towards Babylon, whome the great Kyng with an hoast of men well prepared, expected and looked for in the fielt. When he drewe neere to the city, ſigne of battell was giuen, and a fierce encountry made on both ſides, but the Perfians preuailing, compelled the contrary part to flie into the city, where the Babylonians (for that lōg before they perceyued King Cyrus to be of a buſie & an vnquiet nature, giuen to controuerſy & trouble, intermedling & dealing with other nations) had made plentiful prouiſion of vittailles, & all kind of ſuſtenance for many yeares, for which they liued in ſecurity, nothing at all waying to be kept in and encloſed with a ſiege. Cyrus in like caſe hauing a long time layne at the walles without any ſucceſſe or auayle, was altogether ignorant of what wood to frame his arrowes, howbeit at laſt, eyther of his owne trayne, or by the counſayle and aduertifement of others, he caſt about another way, and wrought thus: placing his army on eache ſide of the city, ſome on that part where the riuer entereth in, others on the backſide where it floweth out, hee gaue commaundement, that at ſuch time as they ſaw the water to fall and berome fleete and eaſy to be waded; they ſhoulde inuade the city by the chanell of the floud: leauing therefore his ariny in this order and aray, with the vnfitteſt and weakeſt part of his power, he withdrewe himſelfe aſyde to the poole, made by the handyworke of Queene Nitocris, whether beeyng come, looke what before time had bene wrought by her whyle the bridge was building, the ſelfe-fame alſo dyd Cyrus, piercing the bancke of the	
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4315		
	I.iiii.<r>	riuer,

	<p>The first Booke</p> <p>riuer; and geuing a vent to the water to passe into the fenne: whereby the streams decreafing, became very sha- low, and without daunger to thofe that aduentured to passe through which thing being marked by thofe that ftayd be- hinde at the walles, they tooke the riuer, and wading very little aboue the knees with manfull and valiant courage, brake into the City: whome the men of Babylon (if in cafe they had foreknowne the fact of Cyrus) had not onely not permitted to take the Towne, but contrarywife had de- stroyed them all by a miserable death: for hauing faft bar- red the little gates that open to the riuer, and placed them- felues partly on the top of the wall, partly on the bankes without the City, they had pent and included them as it were in a caue or denne from whence they could neuer haue efcaped aliue: wheras now the Perfians stealing vpon them of a sudden, were at their elbowes before they were aware. In which their diftrefse (fo huge was the City in dignesse) that (by report of thofe that dwelt next them) they which inhabited the middle part of the City, were flatly ignorant that the towne was taken. Wherefore being a feftiuall day, they egerly perfued their delight and pafstime, difporting thēfelues with dauncing, and all kind of pleafaunt recrea- tion, vntill the cafe was too plaine that the enemies were within the walles. fuch therefore were the meanes where- by the City Babylon was firft of all taken and furprifed by warre. As touching the power and value whereof, we will fhewe many testimonies, this one efpeciall and of manyfeft euidency. The whole coaft which is vnder the gouernance of the great King, being leuied at a certayne rent to finde the Prince and his armie (I meane besides thofe reue- newes and penfions which euery moneth in the yeare are duely payde and yeelded to the Crowne) at the fourth part of thys rent or fubfidie is the region of Babylon rated a- lone, the other eyght partes beeing gathered and contribu- ted out of the whole Countrey of Afia: fo that the puiffance</p> <p><I.iiii.v> and</p>	<p>4320</p> <p>4325</p> <p>4330</p> <p>4335</p> <p>4340</p> <p>4345</p> <p>4350</p>
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	of Clio.	Fol.61	
4355	<p>and hability of this region is equiualent and matchable to the third part of Asia. The seigniorie also and principality of this part (which the Persians call a Satrapy, that is, a Dutchy or Countey) doth in great measure exceede all other prouinces that are vnder the protection of the great King. For so much as Tritechmas sonne of Artabazus whome the King made his Lieutenant, and principall ouer this Countrey, had duely rendered vnto him for tribute euery day in the weeke more then eyght gallons of siluer, according to the Persian measure called Artaba, which exceedeth by three quarts the measure that is vsed in Attica, which they call by the name of Medimnus. Moreouer he had a stable of couragious and lusty courfers for the saddle, besides those which were purposely kept and managed for the vse of warre: to these were added eight hundred stalions or stone horses, with sixteene thousand maares which were couered by those horses, one stalion being referred and admitted to the couering of twenty maares. Besides all this, so great a multitude of dogs or mastifes coming of the kinde and breede of India were belonging to him, that four great townes standing in the plaine of Babylon, stoode at no other reuenue, then to find and maintayne a company of cures. All whiche things were peculiar and appertinent to him that was the viceroy or president of Babylon. In the countrey of Assyria they haue small store of rayne: suche graine as the land yeeldeth beeing euermore watered by the floud, not after the maner of Nilus in Ægypt (which of his owne accord rifeth ouer the bankes, and giueth moisture to the fields round about) but partly by the labour and hāds of men, partly also by brookes and ditches deriuing the water throughout their ground. For through all the region of all Babylon (euen as in Ægypt also) are drawne many trenches and ditches, the greatest whereof is nauigable, and caryeth ships, bearing to that coast where the funne is at a stand in winter, and reacheth from Euphra-</p>		
4360			
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4375			
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4385			
	Iv.<r>	tes	

	<p>The first Booke</p> <p>reacheth from Euphrates to the floud Tigris, neere vnto the which was planted and situated the city Ninus. This soyle for corne and all kinde of grayne, is the most battle and plentifull of all others, being very barren and naked of wood: wherein, especially the figge tree, vine, and olyue, could neuer prosper or come to any prooffe, but for feede and tillage so fruitfull and abundant, that it neuer fayleth to yeeld increafe two hundred fold: and if the ground be very well taken, and the yeare fauourable, it multiplieth to three hundreth times as much as was cast into the earth. The eares of their wheate and barly are more then a handfull broade. Likewise ye fmall feede of Millet or Hirfe, together with the graiue of India called sesamum, to what exceeding growth and tallnes they arife in this countrey, that almost they seeme in manner of mighty trees, albeit I assuredly know & could iustly affirme, yet I will rather keepe silence, knowing that those which hath bene already spoken of the greate encrease of their graine are fuche, that they far surmount aboue the cōmon credit and vsuall course of nature. They vse no kinde of oyle but such as is made of the feede Sefamum. Palme trees are cōmon with thē in euery place of the countrey, many of the which beare fruite & are very fertile. Parte of this fruite they turne and employ to foode and sustenance, making wine and honny of the rest. The trees themselues they prune and manure not vnlike theyr figge trees. some of these palmes (as they vse also to do in other) the Graecians call male trees, the fruite wherof they eate not, but only bind it to the fruite of the female trees, whereof breedeth a fmall woorme or flye, which with her sharpe and forcked nebbe biteth through the fruite of the female palme, whereby it commeth to ripenesse and maturity, being otherwise wont to drop off and decay before it arriue to full growth and perfection. For of the fruite of the male palme is bred and produced this little worme, such as come also of a wilde figge tree.</p> <p><Iv.v> Let</p>	<p>4390</p> <p>4395</p> <p>4400</p> <p>4405</p> <p>4410</p> <p>4415</p> <p>4420</p>
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	of Clio.	Fol 62.	
4425	<p>Let vs now proceede vnto that which next after the city it felfe, is (in my fancy) the ftraungeft mirroure and wonder of the whole region. The veffels wherein they are accuftomed to paffe downe ye ftreame to Babylon, are made circlewife, and of round compaffe, drawne ouer on the outfide, and couered with leather: for the people of Armenia, whose cuntry lyes aboute the Affyrians, hauing hewed & fmoothed out of willow certaine round veffels very hollow and deepe, they caft ouer a paast or couering of leather, applying them both to the vfe of houfhold affayres to contemne licour in & fuch like, and alfo to rowe in and paffe the water. They haue neither head nor tayle that a man may poynt at with his finger, there to be the nofe and forepart of the fhippe, and heere the hinder part or sterne, but are contriued into a circularre forme like a buckler or target. The bottome of thefe veffels they matte and fence with ftrawe or rufhes, wherevpon laying their chaffer and merchandife, they commit themfelues to the water. Theyr chiefeft carriage is fmall roundlets or firkins of wyne, makyng the cakke it felfe of the leaues of palme. The veffels are gouerned by two feuerall rothers, at the which, two men continually ftande and are attendaunt, the one whereof drawes the ster•e towardes hym into the fhippe, the other thrufteth from hym outwarde. Thefe kynde of fhippes are maruaylous greate, and very capable, albeit fome of them be of fmaler making then other. The greater fort are of power to carry the waight of fyue thoufand talentes. In euery of which there is one liue Affe at the leaft, and in the bigger three or foure. Beeyng landed at Babylon, and hauyng made theyr marte of fuche thynges as they broughte, they fell alfo the woodde of theyr Shyppes, wyth the ftrawe, rufhes, and fuche lyke, loadyng backe theyr Affes with the fkinnes, which they driue home before them into Armenia: forfomuch as to faile vpwards againft the courfe of the riuer, it is not poffible for them, by reafon</p>		
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4455			
	<Ivi.r>	of	

	<p style="text-align: center;">The first Booke</p> <p>of the swiftneffe and violence of the strcamed, which is the cause also that they make their vessels not of wood, but of skinner. After they are returned to Armenia they make provision of other ships, all one in similitude and fashion with the former: such are the vessels wherein the Assyri- ans ferry downe the water to Babylon.</p> <p>Now for their habite and attyre it is on this manner. Their vsuall custome is to go clothed in two garments, one of linnen downe to the feete, another of wollen drawne vp- pon the same: aboute their shoulders they cast a cloake of whyte colour. In their shewes following the custome of the whole countrey, they vse all one fashion, not much vn- like the Thebane slippers. Their hayre very long, tied and bound vp behinde with a coyfe. In all partes of their bodye embalmed with sweete oyles and precious oyntmentes. On their fingers they weare a signet: bearing in their hands a slender rod in forme of a scepter, very skilfully and artifi- cially wrought, on ye top whereof is carued either an apple, a rose, a lilly, an eagle, or some such like thing, being ac- compted wickednesse with them, and against all lawe, to carry a rod or scepter without such an ensigne on the top. And thus much for their attyre.</p> <p>The lawes which they vse are these. One most commen- dable, and for the singulare wisedome and commoditie thereof greatly to be regarded. Likewise another, which (if I be not deceiued) the people Eneiti comming of the Illyri- ans do commonly practise throughout their whole lande. Once in a yere they obserued this custome. The virgins that were arriued to the due time and estate of marriage, they assembled all into one place, fast behind these stode a great multitude of yong men and batchelers. When all were come and the company was hush, there arose vp a com- mon cryer, proclayming feuerally the sale of euery one to such as were minded to buy them, and in the first place thee that was the paragon and most beautifull damosell</p> <p style="text-align: center;"><Ivi.v></p> <p style="text-align: right;">of</p>	<p>4460</p> <p>4465</p> <p>4470</p> <p>4475</p> <p>4480</p> <p>4485</p> <p>4490</p>
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	of Clio.	Fol 63.	
4495	<p>of all the route, was in like manner first published and set forth to be sold, whom some one or other hauing purchased with a great summe of money, she that was next in beautie to the fairest, was next priced, with a condition annexed, that they whiche bought shoulde also marry them. Suche therefore of Babylon that were of good wealth, and wanted wines, bought vp the brauest wenches, euery one speeding best for beautie that badde best for the beautifull. The basest sorte of yonkers that were not so deyntely toothed, contenting themselues with the homeliest lasses, chose rather to take a good nutbrowne wench with a dowrie, with whome to practise the daliaunces of Venus. The market being made of the best and fayrest, incontinently the most vggly and foulest droffe of the company was by the voyce of the crier cyted to appeare, whome he set forth and propounded to the liking of any, who with the least expence and finalest charge that might, woulde be contente with a wife. In which sort she standeth, til there step forth a mate that will holde himselfe satisfied with a fluttishe wife and a slender dowrie, euermore making a gayne of those vppon whome nature and the heauens had largely bestowed their graces and treasures, whereas with the rest, that were eyther impotent, lame, or in part of the body diffigured, or generally fluttish and ylfauoured, they endowed with a portion of goodes the sooner to procure and get them husbands. Neither was it free and indifferent for any man to place and dispose his daughter to whome he would: nor for the byer without sufficient warrant or suretie of his good vsage of hir to take hir away: but hauing brought such as should plight their faith and honestie in his behalfe, that he should vndoubtedly vse hir in place of his wife, he tooke hir with him, whereof if by fortune they coulde not agree, the law commaunded that the money whiche was geuen for price of the virgine should be eftsoones restored to the buyer: wherein the custome was not so strict and feure, but</p>		
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	<Ivii.r>	that	

	<p>The first Booke</p> <p>that a couple of contrary villages might match together, and enter the estate of mariage one with another, the man alwayes rendering a certaine summe and price for his wife if she were worth the buying. This law was very well and wisely ordeyned by them, which within a while after lost his force, and was vtterly neglected: albeit in later dayes they coyned a new deuise that no man should abuse or any way iniurie a woman, nor carry hir away into a strange citie, for the citie being taken, and themselues shamefully intreated by their enemies, in so much that the most part of them had waisted their goodes and substance, the poore lay people that were in great extremity and want of sustenance, caused their stocke, ye care of their honesty & chaste liuing set apart, to purchase lucre by the common vse of their bodies. Another law and statute they had of equal prayse and commendation with the first, whereby it was prouided that all persons possessed with any grieve or disease, should be caryed out and layd in the open market place, to the end that (vising no Physicians) euery one might giue their verdict of their sicknesse and maladie. As euery one therefore approacheth neare vnto the diseased, if at any time they haue had triall and experience of the like payne and distresse eyther in themselues or in other, they let not to minister counsaile to the sicke, & prescribe such order & dyet, as hath bin heretofore either profitable to themselues, or wholesome to other: vtterly abhorring from all lawe and ciuility, to passe securely & carelesly by the feeble, & not to enquire the state and maner of his grieve. They esteeme it no small blisse to them to be buried in sepulchers, resembling very narrowly the custome of the Ægyptians in funerall sorrow and lamentation for the dead. As oft as they haue society and fellowship with their wiues, placing themselues in seates one ouer agaynst another, the men take sweete perfume, and burneth it, the women likewise doing the very same. At the drawing neere of the euening they wash and wrinse</p> <p><Ivii.v> them-</p>	<p>4530</p> <p>4535</p> <p>4540</p> <p>4545</p> <p>4550</p> <p>4555</p> <p>4560</p>
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	of Clio.	Fol 64	
4565	<p>themselves very cleane, not attempting to touch any thing with their hands, before they haue thoroughly cleaned and purged the filth from their bodies, which thing is in vse likewise with the Arabians.</p> <p>The selfefame Babylonians acquaint themselves wyth an order full of all abomination and wickednesse. All the women of their nation once in their whole liues, resort to the Temple of Venus, where abandoning their chastity, they giue vp themselves to be defiled and corrupted by straungers: howbeit, such women as are of great reputation, and haue wealth at will, disdeining to sit and accompany with the rest, are drawne to the temple in charlots or litters cast ouer and couered with a vale of leather: whether being come, leauing the trayne of their meyny and seruants behinde them, they place themselves in seates before the gates of the palace, which is the common vse of all such as are of high degree. Within the Churche they sit in greate multitudes, bound about the temples of the head with garlands of sweete and pleasaunt flowres, some of them are comming, others going, for certayne passages and wayes feuerally made by cords & lines, leade and direct the strangers to such as they fancy best and haue moste minde to. Moreouer, hauing once taken her seate in the Temple, she neuer returneth home vntill some one or other of foreigne countreys hath geuen her money, and reapt her chastitie, who approching neere to his lady whome he liketh, sayeth thus: The Goddesse Militta be fauourable and gracious vnto thee. By this name Militta is Venus called with Assyrians, neither is it lawfull to despise the money which is geuen, how much or how little soeuer it be, being applied to a sacred & holy vse. Neither may ye womā be her own car - uer to reiect any yt commeth to her, but whofoeuer is her first chapman him she immediately followeth wtout respect of persons: with whome, after she hath accompanied for a while, hauing made her offring to ye Goddesse, she returneth</p>		
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	<Iviii.r>	home,	

	<p>The first Booke</p> <p>home,for the time to come not to be allured by mountaynes of gold to acquaint themfelues with any in the like fort. Of this noble route such as are most prayseworthy for beautie and comely proportion of the body, haue sooneft made theyr market and are gonne, the groffer and baser fort being held by the law to remaine there so long, till they haue accomplished the rites and customes of the Countrey, so that it chaunceth thē otherwhiles to abide in the Temple a yeare or two, yea sometimes three, before the poore soules can be acquit of their seruitude. The like ordinaunce is of force & vertue in some part of Cyprus. These are the lawes of the people of Babylon, of whome there be three sortes, some which liue only by fish, whiche beeing purged and dried against the sunne, they vse in this manner, first they powne & bray it in a morter, which done, they preferue and keepe it in linnen sheetes, whereof they take at their pleasure, and putting thereto liquour, they kneade and bake it in maner of bread.</p> <p>The Perfian prince Cyrus hauing obteyned the victorie ouer all the countrey of Babylon, was pricked with desire to bring into his power the people of the Massagetes; a nation very large, and in armes couragious and valiaunt, hauing their habitation in the East towards the morning sunne beyond the flood Araxes, right ouer against the Issedonians, and being (as some men suppose) a part of Scythia. The Riuer Araxes is both greater and lesse then the mighty streame called Ister, wherein also are many Iles not inferiour in compasse to the Iland Lesbos. The people of those Iles liue in the sommer time by all kinde of rootes whiche themfelues plucke vp and gather, referuing the fruite of their trees that is ripe and ready to be eaten for their winter foode and sustenance. By these people were found out and deferyed certayne trees, whose fruite being cast into the fire (which they vse to kindle swarming together in great flockes) doth no lesse incharme and make</p> <p style="text-align: center;"><Iviii.v></p> <p style="text-align: right;">drunk</p>	<p>4600</p> <p>4605</p> <p>4610</p> <p>4615</p> <p>4620</p> <p>4625</p> <p>4630</p>
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	entituled Clio.	Fol. 65	
4635	<p>drunken the fenfes of thofe that fit by, with the fauour and fmell proceeding therefro, then their wyne doth intoxicate the heads of the Grecians, being fo much the more idle in their braynes by how much ye more they burne of the aforefaid fruite: euen fo farre at length, that they fall to finging, dauncing and leaping pafte meafure. Now the floude Araxes (like as alfo ye ryuer Gyndes which Cyrus broached and deuyded into 360 trenches) beginneth at the Mantien hylles parting it felfe into fixty feuerall ftreames, the reft (one only excepted) haue their endinges in fennes and marifhe groundes: where certayne people are fayde to make their abode, which are nourifhed by rawe fifhes, being clothed and apparelled in feale fkinnes. The other parte of Araxes continueth his courfe vnto the fea called Cafpium, which is a fea of it felfe, not permixt and mingled with any other, for afwell the falte water through the which ye Grecians vfe to faile, as alfo the other without ye pyllers called Atlanticum, finally, ye red fea & it do meete each with other and are all one: but the Cafpian waters are hemmed in & inclofed with their owne fhores, being in length 15. dayes fayle for a light fhippe that goeth with oares: in bredth fuch that the wideft parte (which is toward the weft) may be paffed ouer in eyght dayes. The weft fide of this fea is edged in by the mountayne Caucasus, being of incomparable height and greatneffe: vpon this hill one people of all fortes inhabyting: very many & diuerfe fufteyned by wilde foode and fieldifhe reliefe. The leaues which their trees beare are much like vnto ours in fhew, though different in nature: thefe they beate to powlder, and rempering them with a quantity of water they make of them a certayne colour of fuch force and vertue that paynting therewith vpon their garments the fimilitude of fundry wilde beafte, it neuer chaungeth hue, but euen as if the pictures had bene wouen and wrought in the cloth: fo together with ye woolle it felfe they weare out and decay. Thefe men after the maner of</p>		
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	K<r>	ner of	

	<p>The first Booke</p> <p>ner of brute beastes meddle and accompany with their wo- men in open fight. Now the West parte of the sea Caspian being inuironed by the hill Caucasus, ye fide which extēdeth toward the Easte beateth vpon a large, spacious, & ample playne. The most parte of this playne is possessed by the Maffagets, whom Cyrus for diuerse & waighty causes was styrred vp and prouoked to assaile by warre. First by the re- membraunce of his birth and infancie, whereby he was mo- ued to thinke and imagyne him selfe to bee more then halfe a god, farre aduaunced aboue the mortall estate of humane kinde. Againe not a litle puffed vp and emboldned by ye luck and prosperous atchieuance of all his aduentures wherein fortune shewed him so amiable a countenaunce, that against what nation foeuer hee set his force, the same hee caused eyther to bend or breake, alwayes hauing the better hande of his enemyes.</p> <p>The kingdome of the Maffagets after the decease of the prince hir husband was held by the most noble and vertuous Queene Tomyris, vnto whom Cyrus addressinge certayne messengers in fained glofe of deceitfull words, demaunded hir mariage: but the prudent and couragious lady percei- uing his bent, how not for the loue of hir selfe, but for desire of the kingdome he had couloured a sute of dissembled ma- trimony, flatly forbadde him to come within the lystes and boundes of hir countrey. Cyrus seeing his pollicie to be in vayne, lead his power to the ryuer Araxes, in open and pro- fessed wife, threatning vengeance and all kinde of cruelty a- gainst the realme of the Maffagets: wherefore hauing co- uered the ryuer with certayne bridges, whereby to trayne and conuey his army ouer the water hee fortified the same with defence & munition of towers builde by y^e help & ayde of ships which he made for ye purpose: to whom being diligent- ly cōuerfant & busied in these affaires, Tomyris dispatched an Herauld of peace wt a message as followeth. Thou king of the Medes, leaue of to trouble thy selfe in those matters</p> <p><K.v> which</p>	<p>4670</p> <p>4675</p> <p>4680</p> <p>4685</p> <p>4690</p> <p>4695</p> <p>4700</p>
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	entituled Clio.	Fol. 66	
4705	which y ^e haft taken in hand, vncertayne what gayne y ^t shalt		
	reape by this thine enterprife: be quiet therefore & be king		
	of thine owne, suffring vs to inioy these borders whereof we		
	haue the right & chiefe dominion. But what? difdayneft y ^r		
4710	my cou faile? preferreft thou al things before peace & quiet-		
	nelle? Be it then, if thy hart burne to be dealing with ye Ma-		
	fagets, ceafe thy buyldings & either follow vs 3. dayes iour-		
	ney into our countrey, or departe our coasts & receiue vs in-		
	to thine. Cyrus hauing heard this greeting, affembled to-		
4715	gether the chiefe of ye Perfians & propounded ye matter to be		
	fcanned among them: who being all of one mynde & confen-		
	ting in one opinion made it no cōtro uerfie, but yt it behoued		
	rather Tomyris with hir army to be receyued into Perfia &		
	them felues to retyre into their owne lande: againft whom		
	Craefus being of a contrary iudgment began to reafon & ar-		
4720	gue in this maner. Truly (O king) as I fayd before, fince		
	it hath pleaſed the mighty Iupiter to delyuer mee into thy		
	hands: whatfoeuer I ſhall marke to be amiffe in thy houſe		
	the ſame to the moſt of my power I will ſtudy to amend:for		
4725	myne owne fortune albeit an vnthankfull miſtreſſe, yet hath		
	ſhe bene a leſſon and ſchooling vnto me: if thou thinke thy		
	ſelfe a god, and thy army immortal, my counſaile is not for		
	thee, my ſentence cannot auayle thee: but if ye acknowledge		
	thy ſelfe to be mortall, and to rule ouer thoſe that be ſubiect		
4730	to death, learne this firſt, that ye affayres of men are placed		
	as it were in a circle, which being rowled and turned about		
	ne permitteth the ſame man to bee alwayes fortunate: as		
	touching therefore the queſtion propounded I vary in opy-		
	on from all thy counſaile: for geuing liberty to thy enemies		
	to come into thine owne realme, it is to be feared leaſt at		
4735	the ſame time thou leeſe both the victory and thy kingdome.		
	thinkeſt thou the Maſſagets if they get the better, will		
	ſtraight wayes depart without ſpoyle of thy countrey? con-		
	trarywiſe, if thou vanquiſhe them what canſt thou winne?		
	Certes (O Kynge) not comparably to that as if thou		
	K. ii.<r>	beate	

	<p>The first Booke</p> <p>beate these Cockes one their owne dunghilles, so mayfte thou followe them presently vpon the spurres and set them besides their owne pearches. Consider this (noble prince) and if thou seeme to like it, seeke to follow it, and fly not one foote before thou performe it: that hauing done this fonde girle to vnderstande thy inuincible force and prowesse, thou mayfte follow thine enemyes at the hard heeles euen into y^e gates and walles of their city. For shame let it not be fayd at any time, that Cyrus the sonne of Cambyfes did abandoned the felde and geue place to a woman. I thinke it good therefore to goe so farre forward, vntill they prouyde them selues, and come forth to meete vs: wherein also we haue fit occasion to vse a pollicy. It is not vnknowne to you that the Massegets are vnacquainted with the stately dyet and magnificency of the Persians: for which cause hauing left behind vs in our tentes all store of delightefome and pleasaunte meates, with great plenty and aboudance of sweete wines, let vs leaue the weakeft parte of our army there, and withdraw our selues aside to ye ryuer: our enemyes glutted with ryot, and bereaued of their right senses by excessse of wine; what may hinder vs to take them vnwares, causing them to pay the pryce of their dinner with the losse of their lyues. These opinions were vttered as concerning the cause. But Cyrus refusing to be ruled by the Persians, betoke him selfe wholly to follow the aduise of Craefus. Wherefore he gaue significations to Tomyris to retyre back, delaring him self to be ready to follow & geue her battle at home in her owne cuntry. The Queene according as shee had determyned withdrew her selfe backe into the middel of the region.</p> <p>Now king Cyrus hauing committed to his sonne Cambyfes the gouernaunce and adminiftration of the realme, he delyuered into his hands Craefus king of ye Lydians, earnestly charging him vpon the duty & obedience of a sonne, y^t if his luck in battle were worfe then he loked for, he should let passe no parte of courtesie, honour, & liberality towards</p> <p style="text-align: center;"><K. ii.v></p> <p style="text-align: right;">him</p>	<p>4740</p> <p>4745</p> <p>4750</p> <p>4755</p> <p>4760</p> <p>4765</p> <p>4770</p>
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	entituled Clio.	Fol.67.	
4775	<p>him: which when he had fayd he fent them away into Perfia passing ye water him selfe with his whole power. The same night after hee had trayned his host ouer the streame of A- raxes there befell vnto him a straunge vision, wherein be- ing on sleepe he seemed to beholde the eldest sonne of Hytas- pes hauing on his shoulders two wynges, with one of the which he shadowed all Asia, with the other all Europa. Hy- taspes (comming of the princely house of ye Perfian Ache- menides and borne of Arsaces) had a sonne named Darius, superiour in yeares to the rest of his children, being at that time welnigh twenty yeares olde, whom his father for that hee was too younge for the campe, left at home in his owne countrey. Cyrus awaked from his dreame, began to waigh and ponder with him selfe the drift and intent of his vision, and supposinge it to bee of no smale moment called for Hy- taspes with whom in secret wise hauing remoued all com- pany he comoned thus . Thy sonne Hytaspes hath wrought treason, against me and my kingdome, which his disloyall & malicious trechery. I came to knowe by this meanes. The heauenly powers whose prouidence is a buckler to mee a- gainst all aduersity hauing chiefe care and regarde of my health, haue shewed me all things that are to come. No lon- ger ago then this last night I beheld in my sleepe the eldest of thy children, bearing on each shoulder a mighty winge, and couering with the one all Asia, with the other Europa, whereby I assuredly coniecture his treason which hee co- uerly tendeth against the crowne: hence then, dispatch and speede thee into Perfia, referue him safely to my nexte re- turne, that calling him to his tryall. I may see by what meanes he can quit himselfe of trechery. These things fayd Cyrus for that hee assuredly thought that Darius had ten- ded mischief to his person and priuily sought to vndermine him in his kingdome. But hee reckned without his host, & was farre deceyued of his accounte: for the gods did fore- shew, and signifie to him how in that place he should finishe</p>		
4780			
4785			
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	K.iii.<r>	his	

	<p style="text-align: center;">The first Booke</p> <p>his life, and that his kingdome at the length should descend to Darius. Hyſtaſpes ſhaping an anſwere to ye kings words began and fayd. The gods forbid (O mighty prince) that any one of the Perfian bloud ſhould eyther malice thy perſon or impeach thy Maieſty: who if he were knowne a thouſand M. deathes were to eaſy for him. By whom, but onely by thy ayde (moſt gracious king) were we made of ſlaues freemen, of ſubiects and vaffals lordes and rulers ouer other? If the gods haue accused my childe of treaſon, take him, he is thine owne, I yeelde him vp to bee dealt withall as it ſeemeth thee beſt. His talke finiſhed hee immediatly tooke his paſſage ouer the ryuer Araxes, into Perſia, for farther aſſurance and charge of his ſonnes appearaunce at ye Kings pleaſure.</p> <p>Cyrus hauing gayned the other ſide of Araxes, and marched forward one dayes iourney, forthwith he did as Craeſus had counſayled him, leauing in his tents the feebleſt and moſt vnapt ſouldiers of his whole number, and departed thence with the reſt to the ſhores and banckes of Araxes, being lightly harneyſed and addreſſed for the purpoſe. The feely remnaunte of the Perfians appointed to ſtay behinde in defence and munition of the tentes, were aſſayled by the third parte of the Maſſagets power: where vſing al meanes to ſaue the tentes and ſuccour them ſelues, they were miſerably foyled and ſlayne. The enemy entering the campe and perceyuing all places to be furniſhed with ſumptuous prouiſion of dainty and delicious meates, toke the benefit of ſo good and fauourable fortune, and fel freſhly to the banquet, in ſo much that hauing there ſtomacks forced with bittayls and their heads inchaūted with wyne , they were taken with a profounde & heauy ſleepe: when of a ſudden the Perfians returning from their ambuſh, came vpon them vnwares & putting the moſt parte to the ſword, the reſt they tooke and apprehended alyue. Among theſe was the ſonne of Queene Tomyris named Spargapiſes, to whom was geuen and cō -</p> <p style="text-align: center;"><K.iii.v> mitted</p>	<p>4810</p> <p>4815</p> <p>4820</p> <p>4825</p> <p>4830</p> <p>4835</p> <p>4840</p>
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	entituled Clio.	Fol.68.	
4845	mitted the guiding of the army. Tomyris aduertifed of hir fonnes miſfortune together with the chaunce and loſſe of hir fubiects, full of ſtomacke and diſpleaſure, ſent hir Legate y ^e ſecond time, and ſaluted Cyrus on this wife.		
4850	Thou infatiable and bloody boutcher boast not thy ſelfe of this thou haſt done, for if by the fruite and ſappe of the Vyne (wherewith thy ſelfe otherwhyles being filled to the very eyes art free from no madneſſe, vyce, and blaſphemy) if herewith I ſay, thou haſt taken and inchaunted my ſonne: it is thy pollicy, not thy power: thy craft, not thy courage		
4855	that hath gotten thee the victory. Well then: once agayne heare mee, and bee ruled by my counſayle: get thee hence yet, and bee ſpeedily packinge, releaſe my ſonne whom thou haſt in hold: for if in caſe thou reſuſe and ſtay but one mo- ment, I ſweare by the ſunne the god and king of the Maſ- ſagets, I will glut that greedy pawnc of thine with abou		
4856	- daunce of bloude, wherewith thou ſeemeſt to bee infatura- ble and neuer to be ſatisfied. Theſe words with Cyrus came in at one eare and went out at the other, lighter in value then the wynd in waight.		
4860	Notwithſtandinge, feely Spargapiſes ſonne to the ſtoute and couragious Queene. Tomyris, being thoroughly awa- ked and come to him ſelfe, perceyuing the caſe he was in, hū- bly befought Cyrus to looſe him & take of his bondes: which done, and hauing his hands at liberty, hee pawnched him		
4865	ſelfe into the belly with a lauelyne, and ſo dyed. Such was the end and heauy deſteny of poore ſpargapiſes ye Queenes ſonne. Whom his mother greatly lamenting, and ſeeing hir counſayle to take no place, gathered a mighty power & fought with king Cyrus in ſuch forte, that of all battayles & combatryes of the Barbarians there was neuer any ſo blou- dy, fell, and cruell on both ſides as this. The fight and bat- tayle it ſelfe was in this maner. Firſt of all being diſtant		
4870	one from another a certayne ſpace, they aſſaulted each o- ther by ſhotte of Arrowes, which beinge ſpente & confu- med, ſo feirce a cloſe was geuen on both parts wt ſwords,		
4875			
	K.iiii.<r>	Daggers	

	<p>The first Booke</p> <p>Daggers, and Iauelynes, that the very fire sparkled out by the force and might of their blowes. Thus the battayle remayned equall a greate space, neither parte yeelding the breadth of a hayre to his enemy, till at the length the Maffagets preuailing, made a great slaughte of the Perfians: wherein Cyrus himselfe hauing raygned thirty yeares saue one, made a finall ende and concludon of his dayes: whom the wrathfull Queene Tomyris seeking oute amonge the slayne and mangled bodyes of the Perfians, toke his head & throwing it into a vessell filled with bloud, in vaunting and glorious wife insulted ouer it in these words. Thou Boutcherly tyrant, my sonne thou tokest by craft and kylldest by cruelty, wherefore with thy selfe I haue kept touch. Now therefore take thy fill bloody caitife, sucke there till thy belly cracke. In this maner dyed the noble King Cyrus: of whose death and ende since many and fundry thinges are bruted, it steined vs good to followe that, which among the rest founded neereft to truth.</p> <p>The Maffagets are very like the Scythians both in lying and attyre. There maner is to fighte both on foote and horfe backe, in both kinde exceeding valiaunt. There weapons which they vse are Arrowes, speares, & short Daggers after the maner, and custome of the countrey: all their Harnesse and furniture is garnished and adorned both with Golde and Brasse: vsinge to their speares Duyuers and Daggers, Spangs and bullions of brasse: their Costlets, Belts, and the rest of their armour beinge gallauntely set forth and beautified with Golde. In like maner also the cures of their horfe are layde & embossed with curious worke of Golde: wherewith also are done and beset their raynes, brydles, and trappings: being altogether vnacquainted with the vse of siluer, or Iron. For the land yeelding vn-to them inestimable plenty of Gold and Brasse, yet of Silver and Iron it is quite voyde and destitute.</p> <p>Moreouer their maners are these. Euery one marieth</p> <p style="text-align: center;"><K.iiii.v></p> <p style="text-align: right;">a wife,</p>	<p>4880</p> <p>4885</p> <p>4890</p> <p>4895</p> <p>4900</p> <p>4905</p> <p>4910</p>
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