

	<p style="text-align: center;">THE Famous Hyftory of <i>HERODOTVS:</i> <i>Conteyning the Difcourfe</i> of dyuers Countreys, the fucceffion <i>of theyr Kyngs: the actes and employtes</i> atchieued by them: the Lavves and cufomes of eury Nation: with the true Defcription and Anti quitie of the fame.</p> <p style="text-align: center;">{illuftration}</p> <p style="text-align: center;">Deuided into nine Bookes, entituled vvith the names of the nine Mufes.</p> <p style="text-align: center;">AT LONDON Printed by <i>Thomas Marfhe. 1584.</i></p>	<p style="text-align: center;">5</p> <p style="text-align: center;">10</p> <p style="text-align: center;">15</p>
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The Epistle

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 coūterfayte 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 chiefest 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 fortes 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

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<A.ij.v>

caused

Dedicatory.	
<p><i>caused the actes of Caesar to be drawne into his mother tongue, and by his example, subdued a great parte of Asia and Africa. And Caesar 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 singlar, a soueraigne medicine for the cares of the minde, a speedy remedy for the griefes of the body. so that Alphonfus 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>	70
<p><i>reyner, and to your selfe increafe of fame, and the fauour of God to youre lyues ende.</i></p>	75
<p style="text-align: right;"><i>Your Worships most duty full to commaunde, B. R.</i></p>	80
<p style="text-align: center;"><i>A. iij.<r></i></p>	85
<p style="text-align: right;"><i>To</i></p>	90
<p style="text-align: center;"><i>ende.</i></p>	95

To the Gentlemen Readers.

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 ouerhasty 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 traueilling 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	5 10 15 20 25 30
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<A. iij.v>

measure

	<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 will stay vpon the censure and opinion of others when the time shall come. Till when, and euer, leauing you to God, and the good successe of your affayres, I ende.</p> <p style="text-align: center;">{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 style="text-align: right;">35</p> <p style="text-align: right;">40</p> <p style="text-align: right;">45</p> <p style="text-align: right;">50</p>
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		Fol. I	
	<p>HERODOTVS HIS FIRST BOOKE INTI- TLED <i>CLIO</i>.</p>		
5	<p>H ERODOTVS beyng of the city of Halicarnassus in Greece wrote and compiled an history to the end, that nether tract of time might ouerwhelme & bury in fi- lence the actes of humayne kynd: nor the worthy, and renowned aduentures of the Grecians and Barbarians, (as well other as chiefly those that were done in warre) might want the due reward of immortal fame. The Perſian wryters witnes ye firſt cauſe of debate & controuerſie to haue comen by ye pe- ple called Phaenices who ſayling from the redde ſea into this of Greece, & inhabityng the ſelfe ſame regions which at this tyme alſo they holde and retayne: gaue themſelues to long vagaries and continuall viages by ſea. In which ſeaſon by trade of marchaundife brought from Aegypt and Allyria, as in many other countries, ſo alſo they arryued at Argos. Argos at the ſame tyme was the moſt noble and famous city in Greece. Whither the Phaenices directyng their courſe, after they were come, and within the ſpace of foure or fyue dayes, had made a good hand and riddaunce of their wares. It fortunēd certayne women (in whoſe cō- pany was the Kings daughter, whoſe name was Io. borne of Inachus) to approach the ſhore, in mynde to ſuruay and contemplate the wealth and ſubſtaunce of theſe outlandiſh Marchauntes. Now in the meane ſeaſon whiles the womē were buſye and attentiuē in praiſing ſuch thinges as their fancy lead them, the Phaenifes ranne violently vpon them</p>	The country of the author.	
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15			The firſt cauſe of diſcention betwene the Grecians and Barbarians.
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25			The rape of Io, and her ariual into Aegypt
30			
	B.<r>	and	

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 Cretenfes. By which meanes yt was cardes and cardes betwene them, the one beyng full meete and quit with the other.	35 40 45
Europa stolen by the Greeks in reuenge of Io.	But in procelle 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 bufines for which they came, caryed away Medea daughter to the King, whom the noble gentleman her father effones reclayminge by an Harold of peace, and demaunding punifhment and reuenge on the trespaffer: the Grecians made anfwere, 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.	50 55
Medea caried away by Iafō, at what tyme he wonne the golden fleece to Colchis.	After this in the fecōd age en fuing Alexander the sonne of Priamus hauing notife and aduertismēt of the se things was greatly defyrous 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.	60
The rape of Helen wherof arose the Trojan warre.	Hauing therefore 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 obiected and anfwere made that it was not meete for them to require eyther losse or law, which in former tyme would be ruled by neyther.	65
	<B.v>	Thus

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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 grosse 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 sylue 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.

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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.

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With whose assertions the Phaenices agree not aboute the Lady Io. Whom they flatly denye to haue bene caryed by them into Ægypt 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.

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Such are the recordes of the Persians, and Phaenicians, of the truth wherof I meane not to discusse.

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Onely whom I fynde to haue done the first harme and

B ij.<r>

iniurye

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.

The first booke		
	<p>iniurye to people of Greece of hym I determine to speake proceding orderly wt the declaratiō afwell 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
<p>The pleasaunt history of Craefus sonne of Haliattes the first of the Barbariās that cōquered any part of Greece,</p>	<p>Craefus a Lidian born descended of Halyattes, was King of those cuntryes, 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 Dores 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 feyding on the pray. And albeit in the cuntrye of this noble King Craefus the foue-raygnty and chiefe rule were peculiare 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
<p>Greece confited of foure kind of people the Iones, Aeoles, Dorus Lacedemoniās</p>		120
<p>The right Aeres apparant to the crowne of Lidia were the Heraclidans Mernade wer the family and succellion of those kinges wherof Crefus came.</p>		125
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	<p><B ij.v></p>	<p>Raygne</p>

150 raygne, they which gouerned the countrey, were the of-
 spring of Lydus the sonne of Atis, of whom the whole peo-
 ple toke the name of Lydians beyng before tyme called the
 Meonyts, of these were the Heraclidans brought vp, be-
 155 yng borue of Hercules & Iardana a bondmayd. Vnto these
 (by vertue of the oracle) was the feignory, and supreme go-
 uernment translated, who held the same for terme of fyue
 hundred and fyue yeares, the sonne eftsones succeded hys fa-
 160 ther, euen vnto Candaules the sonne of Myrfus. This Can-
 daules 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 be-
 yng himselfe fully perswaded, hee fortunod to fall in talke
 165 with Gyges sonne of Bafcyllus, one of the chiefe and princi-
 pall of his garde (whom also he especially fauoured, & not
 feeldome employed him in matters of greate weight) ad-
 uauncing vnto him the seemly shape of his wife aboue mea-
 sure. In short space after (for the euill hap haunted hym)
 170 meetinge with the aforefayde Gyges, hee beganne thus.
 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
 175 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 wil-
 lyng to assent therto, made answere as followeth. My Lord
 (quoth he) what māner of speech is this which vnaduifed-
 ly you vse in perswading me to beholde my ladyes secrets.
 for a womā you know, the more in sight the lesse in shame.
 180 Who togeather with her garmentes layth assyde her mo-
 destye, honest preceptes haue bene deuifed 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.

B iij.<r>

Where

The royall family of the kinges of Lidia before the Heraclidans came of Lydus of whō the countrey was named Lydia.

The Parentes of the Heraclidans. Hercules, & Iardana.

By what meanes the empire came to the stocke of Craefus.

The best point of a Woman to be vnknowne

	The first booke	
	<p>Wherefore I befeech your grace, to haue me excused, if in a case so heynous and vnlawfull, I fomewhat refufe to obey your wil. Gyges hauing in this fort acquitted himfelfe, fearing the daunger yt might enfue. The King began a frefh to replye, faying, My good Gyges, take hart at grace, & feare not, leaft eyther my felfe do goe about to examine and feele thy meaning by the coloured glofe of fayned fpeech, or that the Queene my Ladye take occafion to worke thy difpleafure hereby. Pull vpp thy fpirites, and leaue al to mee: it is I that wil worke the meanes, whereby fhee fhall neuer know any part of her felfe to haue bene feene by any creature liuing. Listen then awhyle and geue eare to my counfayle.</p>	185
	<p>When night is come the dore of the chaumber wherein wee lye beyng wyde fet open, I will couertly place thee behynde the fame: ftrayght at my entraunce thereinto, her cuftome is not to be long after mee, directly at her comming in, there ftandeth a bench, wherat vnclathing herfelfe, fhee accuftometh to lay her garmentes vppon it, propoundinge her deuine and angelicall body, to bee feene and viewed for a long fpace, this done, as fhe turnes frō the bench to bedwarde, her backe beyng toward thee, haue care to flip priuily out of the dores leaft happily fhe efpye thee.</p>	190
	<p>The gentleman feynge hymfelfe taken in a trap, that in no wyfe he could efcape without perfourmāce of his Lords folly, gaue his affent, and at an howre appoynted ftood in a readines, whom Candaules closly brought into his chaumber: and immediatly after came the Queene: whom Gyges hauyng beheld at his pleafure, when her back was turned crept out of the dore, yet not fo fecretly, but yt the Queene had a glymfte of hym, and perceyued, who hee was.</p>	195
	<p>The Lady feyng the fond and vndifcrete treacherye of her husband made little adoe, and feemed as though fhee had feene nothing. Albeit fully mynding to bee reuenged of the fhameles foolifh facte of her espoufed Lord.</p>	200
	<p style="text-align: center;"><B iij.v></p> <p style="text-align: right;">For</p>	205
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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
feene vnclouted. Howbeit for the present tyme she kept fi-
lence, making no semblance of my displeasure.

225 The day following, hauing assembled certayne of her houf-
hold seruantes, in whom shee hadde especiall affyaunce,
Gyges was sent for, who suspecting nothing lesse then that
hys deceipt was knowen: spedely and with all diligence,
230 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 enjoy mee with the Kinge-
dome of Lydia: or thy selfe presently to leese thy lyfe. Left
in obeyng thy Lord in that thou oughtest not, thou be hēfe-
forth priue to that which thou shouldest not.

235 There is no remedy ye one of you both must to the pot, e-
ther the mayster or the man, ether hee which led thee here-
vnto, or thy selfe that sawest mee naked, and diddest those
thinkes that wer vnlawful to be done. Gyges herewith a-
240 mazed beganne first to beseech her humbly, entreating her
not to bynd him to so harde a condition. Neuerthelesse be-
ing not hable to perswade her, and feinge it necessarye ey-
ther to murther his Lord, or to be murdered by other, he
deemed it the better choyse to lyue hymselfe, addressing his
245 speech to the Queene in this wyse. My soueraygne Lady
(quoth he) synce of necessity you compell mee to become
guyilty of the bloude of my Kinge, let mee heare by what
meanes wee shall set vppon him: of a truth (fayd shee) our
250 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

The first booke		
A due reward of doting.	no delay but followed the Queene into her bed chaumber, whom with a naked dagger in hys hand, she priuely placed behynd the same dore, from whence Gyges afterwarde arying bereaued Candaules of his life, and obtayned both hys wyfe and his kingdome. Whereof also Archilocus Parrius who was liuing at the same tyme maketh mention in a verse named <i>lambie. Trimeter.</i> To bee short Gyges proclaymed himselfe kyng, and was establihed in the gouernment by the oracle from Delphos. For when as the Lydians greatly disdayning at the heauy lotts of Candaules, arose, and were all in armoure, they came to agreement w ^t them that mayntayned the cause of Gyges, that wherehe waspronouced kyng by y ^e oracle he should raygne in peace: if otherwise the supreme authority should bee restored to y ^t bloud of Hercules. Counsayle beyng demaunded of the oracle: the gouernment and principall authoritye was affygged to Gyges. Albeyt Pythia mīgling hony wt gall threatned a reuenge to come vpon y ^e son of Gyges nephewes nephew: or fift in line all discent from himselfe: which sayng neither the Lydians, nor their princes any thing regarded vntil such tyme as the end had confirmed it. Gyges beyng in full possession of the kyngdome, sent many gyftes to Delphos to the Temple of Apollo, whereof the greater part were framed of siluer, and besides the siluer, a mightye summe of Gold. How beit amonges diuerse his presentes one is most worthy memory: to wit, 6 dishes of golde offred by hym wayghing thirty talentes, which were safely garded in the close treasurie of the Corinthians. Albeit (to speake truth) the treasure wee speake of, was not proper to the people of Corinth, but rather to Cypselus the sonne of Ætion.	255
The diuill in old tyme a dispofer of kingdomes & since the Pope.	In this manner was Gyges the first king of the Barbarians (of whom we haue notice) that presented any gyftes at the temple of Delphos faue only Mydas sonne to the noble	260
Pythia a woman that ferued thedeuil in his temple at Delphos & gaue out oracles to such as demaūded them.	Biiij.<r>	265
Delphos a city in the coūtre of Phosis one a moūtayne of Greece, called Parnass ⁹ , here	Gordius	270
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300 Gordius, and king of Phrigia. For Mydas also consecrated
 a sumptuous chayre of estate, wherin he was accustomed to
 sit and administer iustice very princely and beautiful to be-
 hold, 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
 305 Gygades, taking the name of the geuer. Beyng settled in
 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 byhim, al-
 beit he raigned thirty eyght years, we wil therefore passe frō
 310 him to hys sonne named Ardyis, who as heire apparaunt
 to the crowne, succeeded his father in the state royall. Ar-
 dyis conquered the Priennis and inuaded Miletus in the
 tyme of whose raygne the people called Cymmerians dis-
 possessed of their owne seats by the Scythians, furnamed
 Nomades came into Asia, and aduerting vpon Sardis the
 315 seat of prince Ardyis toke the Citye excepting onely the
 towre and chiefe castle of defence.
 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
 320 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,
 325 lying neere vnto Colophon, lykewyse the famous Citye
 Clazomenae valyauntlye assayed, wherfore (notwithstan-
 dyng) 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 verye worthy of memory:
 330 which are these following. In his warre with the Milesi-
 ans left vnto hym by hys father, he practised thys meanes
 in besieging the Citye.

was the fa-
 mous temple
 of Apollo
 wher the de-
 uil gaue ora-
 cles.
 The Actes of
 Gyges
 wrought by
 him in tyme
 of his raygne.
 The yeares of
 his raygne. 38
 Ardyis sonne
 of Gyges se-
 cond king
 of the
 stocke of the
 Mermadans
 The tyme of
 his raygne 49.
 yeares.
 Sadyattes 3.
 king raygned
 12. yeares.
 Halyattes king
 4.
 The actes and
 adventures of
 Halyattes.

<B.v.r>

In tyme

	The first booke	
	<p>In time of harueft the grayne beyng ready for the fickle, he fent in his army marching with the found of fluites and pypes: which beyng comen into the fieldes of the enemye, their houfes they left vntouched, onely wafted the trees and fruites of the region, which done, they eftfoones retyred to the place, from whence they came. For the Milefians hauing intelligence of their enemyes approach, forfooke their city and dwelling houfes, and fled to the fea, fo that it behoued not the enemy to ftay there: hys dryft and purpose in not fpoyling the manfion places of his aduerfaryes, was onele this, that the Milefians hauing place wherin to dwell, might returne agayne from the fea to till and fow the grounde, which might geue him occafion to reenter with his power, and bring their labours to none effect.</p>	335
	<p>In this manner hee inuaded the countrey, for terme of xi. yeares, wherein the Milefians fuffred two notable foyles.</p>	340
	<p>The first in Lemeneium, a place fo called in their owne countrey. The fecond in a certayne field named Meander. Sixe of thefe eleuen yeares did Sadyattes the fonne of Ardyis raygne in Lidya, and beginning the Milefian warre, troubled his enemyes by perpetuall inuafions, and often conflictes. For other fyue years hys fonne Halyattes maintayned the quarel receyued of his father. In all the tyme of this warre, none of the people of Ionia gaue fuccour to the Milefians, faue onely the inhabitauntes of Chios, who hauing before tyme bene ayded by them in the battayle which they fought with the Erythaeans, fhewing mutuall goodwil, fent them now a fupply in their like extremities. In the xii. yeare Halyattes defpoyling the fieldes in lyke fort, as before it chaunced that whyle the corne was on fyre, a great tempeft arofe & caried the flames violently to ye temple of Minerua furnamed Affeffia, & burnt y^e pallaice of ye Goddeffe welnigh to the ground. Which thing at that prefent was lightly regarded of hym, but being with his army</p>	345
		350
		355
		360
		365
	<B.v.v>	returned

370 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 & wel-
 fare, when the messengers were come, Pythia refused to
 geue them answere, before they had repaired the temple of
 375 Miuerua, which the fyre had consumed at Affessum. This
 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
 380 a messenger to Thrasibulus thē King of Miletus his faith-
 ful & familiar frend to admonish him to workesome deuise,
 how to delyuer himselfe & hys countrey from the perpetu-
 al molestation of his enemyes. Halyattes hauing receiued
 these nowes, sent incontinent to Miletus for composition of
 385 a truce till such tyme as the temple was renewed and erect-
 ed agayn. The ambassadoures being arriued Thrasibulus
 which knew the cause of their cōming and vnder stoode the
 purpose of Halyattes framed this deuise, what Corne foe-
 uer was in the city ether of his owne, or in the possession of
 390 others, he commaunded it all to bee brought into the Mar-
 ket place and there to be layed in one heape. This done he
 gaue in especial charge to all the citye at a priuye signe to
 fall to feasting, tipling and quaffing betweene themselues
 aboute measure. Which thing he deuysed, to the intent the
 395 Sardinian embassadours beholding so greate plentye, and a-
 boundance 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 soueraigne which
 fell out accordynglye. For the ambassadours taking di-
 400 ligent 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 betwene them.

	The first Booke.	
The story of Arion.	For Halyattes supposinge the Milesians to bee oppressed	
	with greate want and penury of grayne, at the returne of	405
	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, Ha-	
	lyattes, caused 2 other to be sumptiuouly built at Assellū	410
	beyng after restored to hyfful and perfect strength. such	
	was then the maner of the warre, that Halyattes mayn-	
	tained agaynst the people of Miletus,	
	Periander the sonne of Sypselus who aduertified Thra-	
fibulus of the oracle, was king of Corinth, in whose raigne	415	
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	420	
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 chieflie	425	
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 fident in the court of Periander,	430	
was greatly defyrus 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	435	
backe into hys owne countreye, and determyne to in ship		
himselpe 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 himselpe, & be buried on y ^e lād		
or fling hī selfe hedlōg into y ^e mids of ye sea: he besought thē		
hūbly y ^t sence it fened them best to deale so roughly w ^t him		
<B.vi.v>	They	

they would graunt him liberty in his richeſt aray, to ſing a
 ſong, wherto they gladly yeldig , as beyng not a little ioyful
 440 to lend their eares to the chiefſt 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
 445 ſweete and melodious verſe named Orthium, which no ſo-
 ner 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
 450 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 .
 455 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 flo-
 riſhing eſtate at Tarentum, at which words Arion preſēt-
 ly appearing, draue them into ſuch a quandarye: that ha-
 460 uing 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
 465 on y^e back of a Dolphin. Howbeit, Haliattes prince of Ly-
 dia hauing entred the warre with the Mileſians, & gouer-
 ned the kingdome 57 yeares finiſhed his dayes: who ſecond
 of that linage, after the due recouerye of his ſtrength of-
 fred at Delphos a piece of ſiluer plate of value incompara-
 470 ble, and a ſmal diſh of yron curyoſly wrought, a thinge no
 leſſe wonderful to behold then ought that hath bene dedica-
 ted in the temple of Apollo being the handy worke of Blau-
 cus Chius, who firſt found out the meane to worke in yron.

<B.vii.r>

After

Haliattes ray-
gned 57 yeares.

Glancus Chi-
us the firſt that
inuented to
worke in iron

The first Booke.

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 siege: gaue theyr Citty to the Goddesse, tying a rope from the temple of Diana to the walles of the Towne. Betweene the olde citty 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.

475

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.

480

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 answere, that it gaue him small courage to proceede in his enterprife.

485

490

The people of the Isles, O King (fayd hee) haue made prouision of a thousande horses, in full purpose to come agaynst thee and thy citty 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.

495

500

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 toffing in the water, to gleike the one the other fyde, for so many Grecians become subiect, &

505

<B.vii.v>

pentio-

510 pentionarye to thy kingdome. Wherwith Craefus verye
 much delighted, (for that he seemed to haue spoken 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 beydes the Cilifians, and Lifians, all the rest
 were subiect to the Empire of Craefus, which were these.
 515 The Lidians, Phrigians, Myfians, Mariandyns, likewise
 the Chalibes, Paphlagonians, Thrafiens, Oetimans, lastlye
 the Bithynians, Carians, Iones, Dores, Æoles, Pamphyli-
 ans, which beyng all subdued and the Governement of the
 Lydians greatly amplified by Craefus, there repayed to
 520 Sardis, beyng then in y^e flower of her fortune, as well other
 wyse men out of Greece, termed sophisters, 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
 525 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
 530 had inuented, aswel then for the maintenance of his lawes
 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
 535 fourth daye, after his arriual he was lead about the trea-
 suryes to view the welth and riches of Craefus, beholding
 all the inestimable and blessed iewels that were contayned
 in them. After he had attentiuely beheld and with curious
 eye surueyed them at his pleasure. Craefus began to borde
 540 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

Solon traouye
 ling frō Grece
 came into Li-
 dia to the
 court of Crae-
 fus, of whose
 wealth and fe-
 licity hee gaue
 iudgement as
 followeth.

	The first Booke.	
The example of an happy Tellus	<p>from your cuntry, wee haue deemd it conuenient to aske you a questiō, whether at any time you haue seene the happiest man aliue: not mistrusting, but that the lotte woulde haue fallen to hym selfe to haue exceeded all others in blessednes. 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 cō - 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 mucche (fayde hee) as in a wel ordered common wealth, heehadde children, trayned vp in vnitye, and honesty, 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 renoune of a most glorious death. For the Athenians ioyning in battayle with their next neighbours, Tellus comming with a fresh supplye, and putting his enemies 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,</p>	555
	<p>Solon going forward in a large discourse as touching Tellus was cut of by Craesus with a second demaunde, who asked 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>	560
	<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 thinges are left to memorye.</p>	565
	<p>The feast of Iuno beyng kept at Argos, the mother of these two young men was to bee drawne to the temyle by a yoke of bullocks , which whē the houre came beyng strayed and gone out of the way , the two young youthes yoked thē -</p>	570
	<p style="text-align: center;"><B.viii.v> felues</p>	

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
 580 y^e Goddesse gaue vs to vnderstand how much better it was
 for man to die then liue. For when as the people flocking a-
 bout extolled them to the heuens: the men praising y^e good
 nature and intent of the fannes: the women commendinge
 585 the blessed chaunce of the mother, whom nature had indu-
 ed with two such children: the good old mother almost out-
 of hyr wyttes for ioy, what for the kynd deede of her fannes
 and the goodly speech of the people, aduauncinge their vir-
 tue: as shee stoode before the ymage of Iuno, besought the
 Goddesse with earnest prayers to rewarde the kindnes of
 590 hir children with the chiefe and most precious blessing that
 might happen vnto man. Her prayer made, and both the sa-
 crifyce and feast ended: they gaue themselues to rest in the
 temple, but neuer after awaking, in the mornig they were
 595 founde dead, whom the people of Argos by two carued mo-
 numentes 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 happinesse.
 Craefus now beyng throughlye warmed and beginninge to
 600 storme: why then (quoth he) thou foolishe straunger of A-
 thens 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 que-
 605 stion 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 thou-
 sande two hundred dayes, omitting to speak of that moneth
 which is giuen to some yeares in addition for the iust com-
 passe and reuolution of the tyme. Howbeit if in euery other
 610 yeare we increafe a moneth: for the due concordance and e-
 uen course of times: to threfcore and ten yeres we must adde
 35 monethes conteining in themselues 1500 dayes.

	<p style="text-align: center;">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 & difagreyng from the former? so y^e mā (O Craefus 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 bleffed, 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 contrariwyfe, they are excelled in many. The wealthy hath to glutte his defires: & 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 fubstaunce kepeth him from ryot , & care of well doying frō security in offending: the same hauing no small thankes 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 bleffed, 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 neereft the mark & fealeth vp his fortune wt a feasonable death,shal in maner of a king be renowned with the famous tytyle of felicity.</p> <p style="text-align: center;"><C.v.></p> <p style="text-align: right;">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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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.

650

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,

655

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 foever

660

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, should so perish & come to his end. The king awaking out of his sound sleepe, began to grace vpon the meaning herof, & sorely agast at so straunge a visiō, fought

665

wtout delay to ioyne his sonne in maryage with some beautiful 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.

670

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.

675

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 besought the king that it might be lawfull for

680

him to purifye himselfe after the manner of his courtes: which graunted, and in due order accomplished, Craefus

Cii.<r>

asked

The Gods offended at the insolency of Craefus bereaued him of his deare son Atis

The dreame of Craefus as concerning his sonnes death.

Adraftus for killing his brother was exiled his coutry.

	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 house 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 waft, and spoyle of the labours of the inhabitants. 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 fute in these wordes. There rangeth in our country (moft famous and noble Prince) a wyld bore, straungely difmeasured & ouergrowne by whome our tyllage and husbandry is piteously wafted 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 soueraygne highnesse to aforde vs thy sonne with a company of choyse and valiaunt youthes, with houn def and other necessaries to acqyte and deliuer our region of this pestilent beast. To which their ardent supplications Craefus callyng to mynde his former vifion 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 grieffe estrange and alienate himself from the amorous embracemēts of his Lady. Otherwife 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>
<p>A wyld Bore haunting in Myfia.</p>	<p><Cii.v></p> <p>men</p>	

725 men of y^t Lydians, & such as are skilful in the chase of wyde
 beaft accompanied w^t houndes for the purpose, I wil cause
 to returne w^t you with especial charge y^t they let passe no-
 thing that may make to the speedy conquering of so cruel a
 730 monfter. This aunfwere geuen they semed therw^t greatly
 discontented, when as in the meane space y^e kings son com-
 ming in presence, and hearyng both the request & humble
 suite of the Myfians, and the greeuous repulse geuen thē
 by the king his sire, brake silēce & said, deare father. Such
 things as before tyme wer cōmendable & glorious vnto vs
 to make profe & tryal of our selues, ether in exploits of chi-
 735 ualry, or in exercise of chase, you haue cleane depriued me
 of both, nether for any shew of slouth, nor defect of courage.
 With what eies wil the people behold me going & cōming
 through y^e streets? your subiects & citezens what will they
 iudge of me? lastly what a one shal I seeme to bee vnto my
 740 Lady? wil she not thinke herselfe to be coupled w^t a cow:for
 which causes ether permit me to hunt & make one in y^e voi-
 age, or alleage some more wayghty & seryous reason why
 you retayne me . To whō the king his father made anfwere
 745 faying. Myne owne good son, not for want of stomacke, nor
 for any dispeasure towards thee do I thus: but being mo-
 ued hereto by the straunge terroure of a vision, which fore-
 shewed to me y^t thy dayes were short & sodainly to be ended
 by y^e pytiful dint of an yrō head . For this cause my son haue
 750 I haftned thy maryage, & restranyed thee of the sporte and
 pastime which is now in hande: for y^t my care is, whyle I
 am liuing to preferue thee from peril. Thon art mine on-
 ly child sweete Atis, for so much as of thy deafe:brother I
 make non acōūt , thy life is my happines, thy death my mi-
 755 fery. To which words the yoūg prince answered. Deare fa-
 ther I hold you excused, if prouoked by a dreame so rare
 you be much more diligent & watchful ouer mee: yet in my
 fācy you cōceaued it not aright . It is needful then yt sithēce
 your grace hath mist the blanke, I lay open vnto youthe
 760 true meaning and sence of the dreame.

Whom destenies wil haue
 die he shalbe
 the busie wor-
 ker of his
 owne peril.

The first booke

This sleepe fantasie (say 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,
765
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 absence, but y^t together with the
rest I may enter yt chafe. Thou hast wonne me my child (q
Craefus) I can no longer resist, wherfore as vanquished by
770
thee I frankly yeeld and leaue it in thy power to procede
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
775
ply to your wāts & repurged your wickednes hauing recea
ued you of a straūger into myne own house. which things,
I do not obiect you as vnthankfull for my bountye, or vn
myndfull of my curtesye: But in that it behoueth you to
deserue well of mee, y^t haue dealt so frendly with your selfe.
780
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. Bedydes it is thy parte to at
chieue renowne by valiant and worthy aduentures, as a
785
thing natural to thy linage, and conueniēt for thy strēgth.
To whō Adraftus answered, were it in my choise O king
(quothe he) I woulde not moue one fote out of thy court:
for y^t I deeme it not meete for one in my case so miserable
790
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
800
to obay your wil.

<C.iiij.v>

And

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 youthes 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 ftraüger lately clen fed from bloudhed, whom they called Adraftus, discharged his dart at the Bore, and deceyued of his ayme, in ftid of him ftrake the sonne of Craefus, 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 fhort space arryuing at Sardis, declared vnto y^e king the great miffortune & death of his sonne: wherw^t the woeful father greatly affrighted, yet much more sorrowed for this that his sonne was flayne by the hands of him who by his meanes had bene lately sanctified and clenfed from flaughter. And in the middef of his anguilh calling vpon the sanctifyinge God Iupiter, made a piteous complaynt of the wrong done vnto him by a ftranger. Inuocating like wyfe the Goddef of hospitality and friendship. The one for because he entertayned a gwest not knowing that he nourished the manqueller of his sonne: the other because hee had found him whō he appointed to be y^e t^r 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 corfe, after whom immediatly folowed Adraftus who beyng comen in prefence, and standyng before the wan, & gastly carcass of Atis fretching forth his armes befought y^t king to flea him presely vpon y^e body of his sonne, alleadgig yt what for his former distres & euil miffortue in flayng

Atys flaine by Adraftus.

	The first booke	
Adraftus flew himselfe vpon the tombe of Atis.		
	his cleaner there was no cause why any longer he shoulde liue. Craefus albeit in great dolour & vexation of mynd, yet maued with pittie toward Adraftus, fayd thus. Thou haft abundantly satisfied mee (O straunger) in that by thyne owne voyce thou haft craued death. Neyther art thou y ^e cause of this heauy chaunce (saue that vnawares thou haft done it) but some one of the Gods which foresheued vnto me, what was to come. After this Craefus caused his sō to be honourably and magnificially buried. But Adraftus sonne of Gordius nephewe to Mydas the fatall enemye of his brother and his frend, when all was hush at the sepulcher, and euery man had yelded him pardon, yet beyng greuously afflycted & gauled in cōscience flew hymselfe miserably vpon the coffine.	835
		840
		845
	850	
	855	
	860	
	865	
	870	
	<Ciiij.v>	fettin

	Of Clio.	Fol. 13
875	<p>letting forth from Sardis, they should kepe iust accompt of the tyme following: & euery day question w^t the oracle, demanding of it what Craefus son of Haliattes king of y^t Lydyans did y^t day, & geuing diligent hede to their aunfwers: to tell him at their returne, what anfwere 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</p>	
880	<p>as was geuen them in commaundement by the kīg incontīnētly Pythia began to salute thē in these verses.</p>	
890	<p style="text-align: center;"><i>The depthe of raginge seas, The number of the sande, The myndes intent (set woordes affyde) I easly vnderstand.</i></p>	<p>Apollo in these verses telles the ambassa-dours what their king did that day.</p>
900	<p style="text-align: center;"><i>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></p>	
905	<p>Which verses geuen by Pythia, and written of the Lydians, they made speedy retyre to Sardis. When y^t rest also were come that Craefus had sent about: hee toke view of euery mans notes & liked none of thē :till at lenth 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 difcry. Wherefore hauing shred the fleshe of an vrchine, or hedgehog together w^t the fat of a Lamb, he caufed thē both</p>	<p>The meaning of the oracle.</p>
910	<p style="text-align: center;"><Cv.r></p>	<p style="text-align: right;">to be</p>

955 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 pōudes
 was curefully garded in the treafury of the Clazomaeniās.
 The other of fyluer beyng kept vnder the eues of the tem-
 960 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. filuer
 965 tunnes preferued by the Corinthians, amonges their trea-
 fury. Furthermore two drinking cuppes the one of gold, y^e
 other of filuer, of the which two the most principal of Gold
 hath ingrauen in it a tittle 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
 970 (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
 975 -
 ging to thē . Other giftes also of no small price dyd Crae-
 fus send at yt same infant, to wit, filuer 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
 980 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-
 phiaraus, of whose māhod & misfortune he had iointly bine enformed,
 he gaue a shield & speare of mere & solide golde,
 985 a quiuer also of the same metal, wel stored and replenished
 with dearth, both which, euen to our age wer referued at y^e

The first Booke.		
<p>Cræfus demaūded of the oracle whether he might make warre agaynst Persia or not.</p>	<p>city Thebes in y^e temple of Apollo Ifmenius. They which were summoned to this famous ambassage & conueyance of y^e giftes to Delphos & Africa, had this in Items to inquire of y^t Gods:whether hemight direct an army against Persia 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 wyfe. 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 diuine godhead: requiring you counfayle and aduise, whether it be safe for him to lead a power against y^e Persians vsing therein the helpe & company of other people. This questiō beyn g framed both the oracles agreed in sentence faying: that if so be he addressed an army agaynst the Persians he should fubuert and ouerthrow a mighty kingdome: counfayling him moreouer to seeke and procure the aide of the most puissāt & coragious people of the Graeciās. These answeres geuen & receiued, Craefus was so puffed vp and exalted in courage, yt already he swallowed and deuoured in hope the whole gouernment and empyre of Cyrus. 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>990</p>
<p>A doubtful anfwere the meanīg wherof is expounded in the next page.</p>	<p>For which his magnificent bounty the people of Delphos to shew themselues thankefull agayne, yeilded hym the chiefe preheminece in counfayling the oracle, the principall place in fitting and a perpetuall priuilege of a voice & suffragie, for any man that should be adopted into the society of Delphos on this maner. Craefus powred out his presente 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 aduise and counfayle. His question at this tyme was dyirected only to know how longe hee should enioy the kingdome of Persia.</p>	<p>1000</p> <p>1005</p> <p>1010</p> <p>1015</p>
<p>He is some what to hastily that leaps ouer the stile before he comes at it.</p>	<p><Cvi.v></p> <p style="text-align: right;">whom</p>	<p>1020</p> <p>1025</p>

	of Clio.	Fol. 15	
	whom Pythia answered in these wordes.		
1030	<i>When seate 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 Craesus was much more delighted then with the former, assuredly hoping that y^e tyme should neuer be wherin a Mule should gouerne the Medes in t^{id} 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 greattest might, & noblest mind, whō by curious enquiry he fōud to be the Lacedaemoniās & Athenians? y^t one beyng y^t most excelēt amōg y^e Dores, y^e other in the Nation of the Iones, without cōparison cheft. 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 Pelafgos, 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 Offa and Pyndus by name Iftyaeotis, from whence beyng cast out and chafed by the Cadmeans, they inhabited a place in Pyndus, which they cal Macedonus. How beit fleeting agayne from thence into Driopis, 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 Lacedæ monians, and Athenians.
1040			
1045			
1050			
1055			
	<Cvii.r>	by	

	The first Booke.	
	<p>by gesse y^t seemeth to haue bene the verye fame 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 themselues they vse both one tounge, and euidently declare, that they kept the selfe same phrafe 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 themselues (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.</p>	<p>1060</p> <p>1065</p> <p>1070</p> <p>1075</p>
<p>The miracle of the Greeke nation.</p>	<p>first arriual into Hellen, forgat also & let slip out of memory their mother tounge. But the Greekes themselues (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.</p>	<p>1080</p> <p>1085</p>
<p>Pisistratus a tyrant in Athēs by what deuise he attained the gouernment.</p>	<p>Craefus therefore had notice that the countrye 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.</p>	<p>1090</p>
	<p><Cvii.v></p>	<p>For</p>

1095 For hauing prepared facrifyce to the Goddes, the chal-
 derne 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 veffayl which thing Chilō a Lacedaemoni-
 1110 an vewing who then happily was prefent, gaue him coun-
 fayle 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
 1115 therof and conuay it away. But Hipocrates geuing litle
 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
 1120 people of the playne (who had to their captayne Lycurgus
 fprong of Ariftolades) made a third tumult feeking and af-
 fecting a tyrannicall and vnlawful gouernment, and gathe-
 ryng togetheryng together a company of rebellions and feditious per-
 fons vnder pretēce of ayding the people of the mountains
 , wrought this fubtiltye hauing wounded him felfe and hys
 1125 mules he came flynging amayne into the market place w^t
 his charyot as on new efcaped 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, ha-
 1130 uing tryed himfelfe to be a valeaunt Captayne in the voy-
 age, and fetting forth agaynft Megara, at what tyme being
 generall of the army he toke Nyfaea and atchieued other fa-
 mous & valiant actes. The people of Athens induced to be-
 leue hī appoynted for his fauegard & custody certain choife
 1135 & 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^tout chaūge or alteratiō of ma-
 1140 giftraties or lawes, obferuing ftill y^t fame forme of gouern-
 ment, he adorned & beautified the City in excellent manner.

<Cviii.r>

But

The fubtiltye
 of Pififtratus to
 attayne the
 kingdome.

The first Booke.		
Pisistratus de- priued 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 together cast him out of the city. In this manner did Pisistratus, first aspire to the chiefe rule of Athens, which he was eftsones constryained 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 deuife so foolish and base.</p>	1145 1150 1155
A deuife made by Pisif- tratus to reco- uer the king- dome.	<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 crying: ye people of Athens receyue willingly Pisistratus againe, whom Minerva esteeming worthy the greateft 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. Pisistratus 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 cause to haue any children by his new wife, accompanied with her vnlawfully and agaynst nature which beyng a long tyme by her</p>	1160 1165 1170 1175
	<Cviii.v>	con-

1180 concealed and kept secrete: at last, eyther vpon demaund,
 or of her owne free will, she reuealed it to her mother, who
 also made her husband acquaynted with the matter. Mega-
 cles taking in ill part the flaunder & contumelie done hym
 by Pyfistratus, brought him in displeasure & hatred with y^e fouldiours:
 1185 which thing he perceiuing fled y^e coūtre, 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,
 they made a gathering throughout all cityes, with whom
 they had any smal acquayntance: many of the which made
 liberall contribution, & especially the Thebans. In fyne to
 1190 comprise the matter in breefe, y^e time was come, & al things
 were in a readines for his returne. For out of Peloponne-
 sus there reforted 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 furni-
 shed w^t men and money : which gaue thē great alacrity and
 1195 encouragmēt to go forward in their attempts . In so much
 as setting forth from Eretria the II. yeare after his flighte
 from Athens, fyrst of all he toke the cite Marathon in At-
 tica, 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
 1200 ftate. Whlst Pifistratus 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
 1205 hym. Wherfore with might and mayne they valiauntlye set
 forward to mayntayne and defend their liberty agaynst the
 enemy. Likewyse Pifistratus and hys confederates came
 fiercely agaynst the city till both the armyes met ioyntlye
 in one field, where approachinge neere vnto the Temple
 1210 of Mynerua Pallenis, and disposinge all hys Armye in

Pifistratus bani-
 shed of A-
 thēs the second
 tyme.

D<r>

order

	The first booke	
A prophecy of Pifistratus hys victory.	<p>order there came vnto him Amphilytus Acarnen a prophet, who being inspired with a deuine motiō , vttered this oracle in verfe.</p> <p style="text-align: center;"><i>The bayte is layed, the nets are cast, The fish inclosde shall play apace VVhen Phoebe from the glifstring skyes In view reueales her golden face.</i></p>	1215
Pifistratus the 3 time king.	<p>Which Pifistratus perceiuing to be a prophecye 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 fet to dice, partly taken with fleepe, welny without refiftaunce 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 themfelues and come together agayne to his further trouble. Wherefore hauing caufed certayne of his seruauntes to mount on horfebacke, he sent them spedely after the people to bid thē bee of good courage, and euary one to depart to his own house. Whervnto the willingly obeying, Pifistratus 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 yeilded not the fyrst, but bare the brunt of the battell, he toke in hoftage and sent them ouer to Napos: which Isle after he had conquered & brought in fubiectiō he committed the gouernment & adminiftratiō therof to Lygdanus: hauing heretofore also halowed & purged the Isle Delos according to the oracle, which hee clenfed in this fort. Out of all those places that weare with</p> <p style="text-align: center;"><D.v> in the</p>	1220 1225 1230 1235 1240

	Of Clio.	Fol.17	
1245	<p>in the view and prospect of the temple he caused the corfes and deade Bodyes to be digged vp and buried in another place of the Island.</p>		
1250	<p>In this wife some if the Athenians beyng flayne in bat-tayle, other fled away together with the houhold and family of Megacles. Pifistratus obtained y^t feat roial: whom Craefus vnderstode at the same tyme to beare rule in Athens. He heard moreouer that the Lacedaemonians, hauing efcaped a scowring, were triumphant conquerous ouer y^e Tegeates. For in the raygne of Leon and Hegesicles princes of Sparta, the Lacedaemonians hauing right good euent in al their enterprifes and affaires, were commonly repulled and fayled by the Tegeates. The selfe same before</p>		
1255	<p>tyme were the most difordered and lawlesse people of the Graetians, vsing no cōmunity or felow ship eyther betwene themfelues or with straungers.</p>		Lycurgus the lawgeuer of the Lacedaemonians.
1260	<p>Notwithstanding they were reduced to a more orderlye kynd of gouernment by Lycurgus a mā of approued virtue amongst the people of Sparta. Who comming to the oracle at Delphos and being entered into the tēple , Pithya faluted him in these termes.</p>		An oracle in the prayse of Lycurgus.
1265	<p><i>Welcome vnto my pallace noble knight, Beloued of Ioue and those that rule aboue: For God or man to blafe thee out aright In doubtful waues my wandering mynd doth moue. Yet to the first by force I do enclyne, And deme thy state not earthly but diuine.</i></p>		
1270	<p>Some are of opinion y^t the lawes and statutes which are now in force with the Lacedaemonians, were vttered & told him by Pythia. Howbeit themfelues affyrme that Lycurgus beyng both tutor and vucle to young Leobotus Kyng</p> <p style="text-align: center;">D ij<r></p> <p style="text-align: right;">of the</p>		

	<p style="text-align: center;">The first booke</p> <p>of the Spartans brought these ordinances out of Crete. For no sooner 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, ordaining the society of the twenty magistrates, likewyse the colledge or fellow of the thirtye men, so called. Lastly he distributed and deuyded 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 counsaile 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 aduyse of the oracle.</p> <p style="text-align: center;">To whom Pythia made answere.</p> <p style="text-align: center;"><i>You seeke to conquire Arcadye, Your suite is great, but all in vayne: Where 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 style="text-align: center;"><D ij.v></p>	<p style="text-align: right;">1275</p> <p style="text-align: right;">1280</p> <p style="text-align: right;">1285</p> <p style="text-align: right;">1290</p> <p style="text-align: right;">1295</p> <p style="text-align: right;">1300</p> <p style="text-align: right;"><i>A fertill</i></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 deceyptful oracle that fell out: otherwise thē the words import.
1310	<p>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 captiuity. 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 Craefus, and vnder their rulers Anaxandrydes and Arifton in whole raygne and dominion they gaue the better of their enemyes in this sort. Aggrieved 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.</p> <p>But being ignorant in what part of the world to make inquirye they estfones returned other messengers to re-</p>	
1315		
1320		
1325		
1330		
1335	<p style="text-align: center;">D iij.<r></p>	quire

<p>An oracle describing the place where Orestes was buried.</p> <p>The meanes how the tomb was discried.</p>	<p style="text-align: center;">The first booke</p> <p>quire of the God where, or in what place Orestes lay. Whereto answer was made on this maner.</p> <p style="text-align: center;"><i>In Arcady there lyes an ample coast Tegêa hyght, VWhere two wyndes vse to blowe, and breath their blastes with raging might. VWhere forme to forme is foe, and blow to blow an enemy. Here doth Orestes lye, whom fynd and take the victory.</i></p> <p>Which the Lacedaemonians hearyng were neuer y^e wyfer: who albeit they had made curious searck aboute him neuertheles they found him not. Till at length one Lyches a Spartan of the number of those whiche are called free knightes, by good fortune escryed the Tombe. These free Knightes, are fyue souldiours of the Spartan horfemen, wel stricken in yeares, which annually haue a releafe from the field: who beyng in this wyfe by the common consent of the horfemen priuiledged and difmissed, may in no wyfe for that yeare remayne idle, but are employed in iourneys and voyages, some one way, some another.</p> <p>One of these was the forenamed Lyches, who by the helpe of a currant and ready wyt as of a gracious and prosperous happe, came to knowledge wher Orestes lay. For this beyng the yeare wherein the people of Tegêa and Sparta, hadde entercourfe of marchaundise one with an other, by fortune comming into a smiths forge he behelde the smith himselfe working on yron, who on the other side perceauing Lyches to be very intentyue and in maruailing wyfe to view his worke: a litle pausing, fayd.</p> <p style="text-align: center;"><D iij.v></p> <p style="text-align: right;">Thou</p>	<p>1340</p> <p>1345</p> <p>1350</p> <p>1400</p> <p>1405</p> <p>1410</p>
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1415 Thou ftraunger of Lacedaemon, if this bafe worke in yron
 feeme fo rare in thy fight: thou wouldeft much more haue
 wondered to haue feene that which I did. For going about
 in this litle court to dig a well or pit for water, y^t was my
 1420 chauce 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-
 1425 ning to the difcourfe of the fmith, coniectured by the ora-
 cle that it fhould be Oreftes: conftruinge the fmithes 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,
 confideryng 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
 1430 who perceiuing the cafe to be likely, wrought this pretēce ,
 caufing of fet purpose 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 miferable cafe to the smyth, couenaun-
 ted with him for the hyre of his bafe court, for asmuch as he
 1435 refused 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-
 1440 mayned victors, and alwayes after obtayned the glory of y^t
 field, hauing beydes 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 felowship in war, whither beyng come they vfed

The first booke

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 gūile , 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 counterchange freely bestowed the gold vppon them. For which cause, the Lacedaemonians in that also principally about the rest of y^t Craecians he had made choyse of their amity, willingly assented and declared themselues to be readye at all assaies. Lykewyse to auoyd ingratitude: in lue of his presentes they returned vnto hym a brafen Vessell, wroughte about the brymmes wich 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 vessell beyng in voyage to Sardis, was intercepted by y^e people of Samos, wher they lay at rode. The Samians assaying them by a flete 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 vessell 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 vessell to bee taken away by force.

1450

1455

1460

1465

1470

1475

1480

<D iij.v>

these

	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 Perfia.</p>		
1485	<p>Whilest he was buied in these affayres, a certaine Lydian named Sandanis a manne of singlar regarde for hys wyfedome, and for this sentence and aduise much more esteemed then before, coufayled 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 consider I beseech thee how much thou shalt leese if thou be conquered, 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 Perfians to inuade the Lydians. By which wordes, notwithstanding he litle preuayled with Crefus. True it is, y^t the Perfians 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 Perfians, did homage to the Medes, but at that present acknowledged Cyrus for their Kinge. The dominion of the Medes, and Lydyans is deuyded and sundered by the ryuer Halis, which taking his beginning from the hill Armenus first washeth the Cilicians, and secōdly the Maciens lying on the ryght hand, lastly the Phrygians declyninge towarde the leaft, after this, wynding to the North pole, that floweth betweene the Cyrians, Cappadocians, and Paphlagonians, waterynge the coast of Cappadocia on the right hande, and the borders of Paphlagonia on the lefte. In this sort the floud Halis doth part and diftermine all thē hygh places of Asia, from the sea Cyprian, vnto the waters of the Euxine sea the backe,</p>		<p>The wife coufayle of Sandanis geuen to king Craefus in his settinge forth agaynst Perfia.</p>
1490			
1500			
1505			<p>The riot of the Persians whēce it came.</p>
1510			<p>The limites of Media and Lydia.</p>
1515			
1520			
	<D v.r>	and	

The first Booke.		
The causes of Craefus his voyage agaynst Persia.	<p>and hinder part of this region is in length fyue dayes iourney for a light and spedy footeman.</p> <p>Craefus therefore speeding himselfe towarde Cappadocia, was greatlye defyrus both to ioyne 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 yfued 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 and such as were conuerfant in reyling and breeding cattel falling to debate and fedition betweene themfelues, 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 themfelues were at the begynninge much made of, and grewe in credite and faouure 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 accuftomed 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 themfelues to be hardlye dealt withall by the kyng, toke counsayle together, 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 themfelues to flight to Sardis and become supplyaunts to Halyattes sonne of Sadyattes for theyr defence & safetye, which fell out accordingly. For afwel Cyaxares as others</p>	1525
A pretty discourse shewing the meanes how Craefus & Aftyages came to be of a kinne.	<p>that</p>	1530
The Scythians excellent in shouting.	<p><D v.v></p>	1535
	<p>that</p>	1540
	<p>that</p>	1545
	<p>that</p>	1550

	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 presyning 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 Synneffis of Cilicia, and Labynetus of Babilō were brought to accord and composition of peace, who hastening to haue them sworne, and to establissh their agreement by the bands of affinitye, they decreed that Aftyages sonne of Cyaxares should espouse and take to wyfe Ariena daughter of Halyattes. supposing the condition would not long remayn souēd and inuiolate, were it not confirmed by the sure and infoluble knot of alyauunce. In stricking league and concluding peace aswell other thinges vsuall to the Greekes, are obserued by these nations,as also cutting their armes tyll y^t bloud 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 pryfoner and went vnder custody, for such cause as in the sequele of this history shalbee declared: Craefus therefore moued with displeasure, requyred of the Oracle whether he might proclaime war agaynst Persiā, & 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 Persiā dominiō. And approaching neare to the Riuer Halis (as I iudge) hee trailed and con-</p>	1560	The day turned into night.
1565		Labynetus sonne of Nitocijs.	
1570		The māner of makīg league betwene the Lydians and Medes	
1575		The meaning of this place of Aftyages his captivity is declared more at large.	
1580			
1585			
		<D vi.r>	veyed

	The first Booke.	
<p>The deuylfe of Thales Milesius to passe the riuer.</p>	<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 deuifed another way. For Craefus 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 course of the water, and caufe 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>1590 1600 1605</p>
<p>Cōpare with this place the apologi of Cyrus to the ambassadour of Ionia.</p>	<p>Some holde opinion that the olde course of the riuer was hereby wholly altered and became drye, from whom I differ. For by what meanes the regresse of Craefus into Lydia could the armye haue retyred ouer. Craefus hauing recovered the other fyde of Halis came into a part of Cappadocia named Pteria, safely situated and neere adioyning to the city Synopsis 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 lacking 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 sollicited the Iones to reuolt from Craefus, which they refusing, hee marched on forward, and encamped agaynst the Lydians.</p>	<p>1610 1615 1620</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 fyde, and Nyght drawyng very nere, they</p> <p style="text-align: center;"><D vi.v> blew</p>	<p>1625</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 Babilonians 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 beginnige 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 earnest requelte that the fifte moneth after they would come togethery, and mete at Sardis. Lyke wyfe the fouldiers ftipendary, which hee hyred, and conducted to ayde him agaynft 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 fortunedy that all the fuburbes & places conterminate to the city were filled with abundance of Snakes, and Adders: which the horfe leauing their pafure & 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>		
1635			
1640			
1645			
1650			
1655			A miracle forfhewing the destruction of Sardis.
1670			
	<D vii.r>	brought	

The first Booke.		
The meaning of the miracle.	<p>brought newes therof to Craefus, who before their returne to Sardis was taken captayne. The wyfe men Telmisses declared vnto them, y^e Craefus should 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 ingendred of the groūd, but the horse, an enemy, and a forrainer. This meanyng and exposition the Telmisses sent backe agayne to Craefus but now captiue, altogeather ignorant of these thinges which befell vnto hym, and also to hys Citye Sardis.</p>	1675
	<p>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 agayne, which aduise he altogeather allowed, & put in practife 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 himselfe so farre deceiued of his accompt: notwithstanding put the Lydians in array to battayle.</p>	1680
The Lydians couragious in battaile and expert in rid̄g.	<p>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.</p>	1685
	<p>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 yffue and first head from the sacred Mountayne of the holye mother Dyndimena, ys caryed wholly into the sea, not farre from the City Phocyas.</p>	1690
	<D vii.v>	1695
		1700
		1705
		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 horsemen, determined by the counfayle of Harpagus the Mede, to put in execution this straunge deuife. Hauing gathered together all the Camelles that folowed the Army, and disburdened them of theyr loades of corne and vessels wherewith they wer charged, he caused certain mē to sit on them apparelled in a robe accustomably worne of of the Perfian Horsemen. Whome in this forte attyred hee gaue in charge to march in the forefronte of the battayle agaynst the horsemen of the Lydians. After these incontinently followed the footemen: and in the laste ranke were placed the horsemen, into whych order and aray hauing directed and contryued his Armie, he straightly commaūded them to spare none of the Lydians, but whomefoeuer they found to make resistaunce, him to dispatch and flay presently: Craefus onely excepted, towards whome he warned that no violence should be shewed how peruerflie foeuer he behaued himselfe.</p> <p>This charge geuen, he caused his Camels to proceede forward agaynst the Lydian ryders, to this ende: for that a horse is very much afraid of a Camell, and can neither away with the sight of him, nor abyde his smell. Which policy he founde out to defeate Craefus of his greatest hope, whose chiefest confidence he knew to be placed in the strength and virtue of his horsemen. A signe of battayle being geuen, and the armies coming to the close: the Lydian courfers what with the sight and sent of the camels, fledd backe and retyred violently: which clean discouraged Craefus, and put him out of hope. But the Lydians nothing abashed therat as hauing learned the cause, alyghted speedily, and buckled with the Perfians on foote, tyll at length manye falling on ether side, they were forced to flye and gard them selues with the walles of the city, being inuironed by the Persians with a siege: which siege Craefus supposing to put of and</p>		A singular deuife of Harpagus to vanquish the Lydian ryders.
1715			
1720			
1725			
1730			A horse very fearful of a camel.
1735			
1740			
	<D viii.r>	delay	

<p>A briefe discourse of a cōbat fought betwene the Arguyes and Lacedæmonians for a piece of ground.</p>	<p style="text-align: center;">The first Booke.</p> <p>delay for a long time, sent other messengers from y^e walles to his freyndes and confederates: hauinge by the first set 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.</p> <p>It fortunèd 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.</p> <p>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.</p> <p>The partyes 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 interupted 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 Lacedæmo-</p> <p style="text-align: center;"><D viii.v></p>	<p>1745</p> <p>1750</p> <p>1755</p> <p>1760</p> <p>1765</p> <p>1770</p> <p>1775</p> <p>nians</p>
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	Of Clio.	Fol.25
1780	<p>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 present 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 slayne enemyes. Incontinently falling from sowre woordes to sad blowes, many were loft on both partes and the conquest atchieued by the Lacedaemonians.</p>	
1785		
1790	<p>since which time the people of Argos shauing their heads (wheras of necessity 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.</p>	
1795	<p>On the other side the Lacedaemonians decreed from that tyme forward to goe long headed contrary to their former vse & custome. But Othryades the onely suruiour of 300. Spartans, moued with shame and greefe, that the rest of hys cōpany were vanquished by the Argyues wt his owne hands ended his owne lyfe in the field of Thyrea.</p>	
1800	<p>Whyle these things were fresh at Sparta, the Lydian herauld arryued to intreat ayde and helpe for Craefus, whō they hauing heard, thought meete without delay to afflyste, and succoure him. Wher••ore puttyng themfelues in a readines and being at the point to take shipping to Sardis:</p>	
1805	<p>there came another messenger with newes, that the wall & bulwarke of the Lydians was scald, and Craefus himfelfe takē alyue . Wherat the Lacedaemonians greatly greued esteeming themfelues to haue suffered no fmall losse, altered the intent of their purposed voyage.</p>	
1810	<p>Furthermore the conquest and winning of Sardis, was in this fort.</p>	
	<p>Cyrus hauing layne at a siege the sspace of 14. dayes, sent</p>	
	E<r>	courfers
	<p>The wynnīg of the citye Sardis.</p>	

	The first booke	
<p>The caufe why the wals of Sardis were inuinci- ble.</p>		
	<p>courfers about his army, and propounded a great reward to him that firft scaled y^e city wall, which beyng oftentimes in vayne enterpryfed by the whole armye: when the reft were quiet, a certain Mardane by name Hyraeades, fought speedy meanes to afcend and clymbe the wall on that part which was naked and vndefended of the Lydians: neuer fearyng or fufpecting leaft the citye fhould be taken on that</p>	1815
	<p>fide, which for the roughneffe and craggines therof was deemed inuincible. On which fyde onely Meles firft kynge of Sardis had not lead hys baftard fonne Leo: The wife men of Telmiffes holding opinion that vppon what part of the walles foeuer this Leo paffed, they fhoulde become inex-</p>	1820
	<p>pugnable, and not to be vanquifhed. Meles therefore by all partes of the citye walles wherby any daungerous affault mighte laye to the Towne, lead and trayned hys vnlawful fonne: omitting that fyde only which lieth toward Tmolus, for that he thought it to be of power and ftrength fuffi-</p>	1825
	<p>cient agaynft the vyolent charge and counterpeafe of the enemy. From this part the Mardane Hyraeades hauinge marked a Lydian defcending the day before to recouer his helmet thither tombled downe, confidered with hymfelfe, and began to attempt the lyke. After whom followed other</p>	1830
	<p>of the Perfians, who confequently wer purfued by the reft in great routes and multitudes. By which meanes y^e citye Sardis was taken and facked.</p>	1835
<p>Amids this diftreffe and extreame mifery ther chaūced to Craefus a verye rare and ftraunge miracle: hauinge a dumbe fonne of whom wee made mention before, hee toke greate care and wroughte all meanes poffible, whyle hys kingdome flourifhed to recure his malladye, approuinge and trying afwell other thinges, as alfo the aduyfe and fentence of the oracle. To whofe demaund Pythia made this</p>	1840	
	<p><E.v></p>	1845
	<p><i>Thou</i></p>	

	Of Clio.	Fol.26
1850	<p style="text-align: center;"><i>Thou vnaduysed Lydian King what makes thee take such care To yeeld vnto thy silent sonne the freedome of his tounge? The gayne God wot is not so greate thou mayst it wel forbearre: The day drawes on when he shall speake, for which thou nedef not long,</i></p>	
1855	<p>Now the walles beyng taken a certayne souldiour of y^e Persians came vyolently towards Craefus to haue done him to death, not supposing him to haue bene the king. Whom he perceyunge, neuerthelesse regarded not the daunger making no difference whether hee perished by sword or o-therwyse. The dumbe sonne feeyng the imminent perill of the King hys father, and fearynge his death, brake out in these wordes fayinge.</p>	Craefus his dumbe sonne spake to faue his father.
1860		
1865	<p>Hold thy handes (Good fellow) flay not king Craefus. Which beyng the first wordes that euer he spake, hee had alwaies after the ready vse and practise of his tounge. Thus Craefus and hys city Sardis, after he had raygned 14. years and abiden so many dayes siege, fell into the hands and power of the Persians: hauing lost a great kingdome, accordyng to the voyce and sentence of the oracle, beyng in this fort apprehended, he was brought to king Cyrus, who causing his hands & feete to be clogged with great & weighty giues of yron, set him in ye midft of a woodpile, made for the nonce accōpanied wt 14. children of the Lydians : determinīg to offer these first frutes to ye Gods ether for performāce & accōplishment of some vow or for profe or tryall whether any of the Gods (vnto whose honor & seruice he vnderstode Craefus to be greatly addicted) woulde faue & deliuer hī frō y^e fyre. These things are cōmonly spred & reported of Cyrus.</p>	The oracle very-fied. Fol 15.
1870		
1875	<p>In this most yrksome & lamentable cafe whiles y^e kynge of y^e Lydiās stode on ye heape or pyle of fagots he bethought</p>	Craefus acknowledged now the sentence of
	E 2<r>	him

<p>Solon to true, that no man is perfyte happy that maye bee miserable.</p> <p>The wifedom and merciful nature of Cy- rus in yeldinge Craefus pardō.</p>	<p style="text-align: center;">The first booke</p> <p>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 fingular 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- ftraynt, 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 perfyt vnderstanding of those which were attentyue, and listened vnto hym, they vrged him a fresh to make a recytall therof agayne. At whole instant and im- portunate halinge beyng now conftrayned to begynne his speech anew, he told them how a long tyme fynce Solon an Athenian, arriued at his court: who beholding his infinite treafure & 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 meafure 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 themfelues here on earth in a pleafaunt dreame and fingular cōtentment of happy bli ffe. Whyles Craefus spake these thinges, and the fagottes had taken fyre on euery fyde: Cyrus vnderstandynge by the ex- positers 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</p> <p style="text-align: center;"><E 2.v> him</p>	<p>1880</p> <p>1885</p> <p>1890</p> <p>1895</p> <p>1900</p> <p>1905</p> <p>1910</p>
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	Of Clio.	Fol.27
1915	<p>and prosperitie. And fearing vengeance for the fame and confydering the instable courfe 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 fet 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 endeouore 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 fhadowed 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 faued 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 defire 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 studeye sat stil without speaking any worde.</p>	<p>Apollo by a showre of raine deliuered Craefus from the fire.</p>
1920		
1925		
1930		
1935		
1940		<p>A reason why peace is more to be desired then warre.</p>
1945		
	E 3.<r>	But

	<p style="text-align: center;">The first booke</p> <p>But fodainly lifting vp his head and vewing the Perfian souldiers spoyling and ryflyng the citey. Whether shall I speake my mynd (noble Cyrus fayde hee) and vtter that I thinke, or holde my peace at this present and fay 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 elfe but to pole, and dispoile the city, and make a hand of thy riches and treasure. To whom Crefus answering: neyther do they waft my city mighty prince (fayd he) nor confume 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 replyed faying. For asmuch as it hath pleased the Gods to make mee thy feruant. I hold it my duty whatfoeuer I shal perceiue more then thy selfe to make thee priuy and a counsaile thereto. The Perfians (quoth he) are a croked generation, and of nature peruerfe and stubburne: yet neuertheles, verye bare and beggerly, whom if in this fort thou securely permit to ryg and ranfacke citeyes, and recouer store & plenty of wealth, I feare me that as euery one groweth to greattest aboundaunce, hee will soneft flipp the coller, and become of a true fubiect, a trayterous rebell. Wherefore yf thou wilt follow my counsayle do this. Place at euery gate of the city certayn of thy gard with precife commaudemēt that no goods be caryed out of the Citey, 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	<p>This counfayle greatly lyked king Cyrus: wherfore hauinge in lyke forte difpofed and fetled, his Garde as Craefus had warned him, to him felfe he fpeake in termes as followeth.</p>	
1990	<p>My good Craefus, whereas thou art-a kinge, and by nature framed both to do well and fpeake wyfely, alke of me what feemeth thee good, and it fhallbe geuen thee.</p>	Craefus feynge to what paffe the oracle had brought him defireth leaue of Cyrus to chide with the deuil.
1995	<p>My foueraygne Lorde (quoth Craefus) I fhall esteeme my felfe hyghlye benefyted by your Grace, yf by your maieftyes 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.</p>	
2000	<p>But Cyrus requestyng to know the caufe yt fet him fo farre out of fauour with Apollo: hee brake out, and ryp t vp the matter from the begynning, declaryng vnto him the Oracles which were geuen, and chiefly hys offeryngs wheron he prefumed to denounce warre agaynft Perfia.</p>	
2005	<p>After a large rehersal made as touching all thefe thinges, he returned to his former fute, requestyng 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 fmylyng, fayd. Not this onely (O Craefus) but what elfe foeuer fhallbe gaunted to thee, and not at this tyme alone, but as oft as it fhall lyke thee to make petition. Leaue obtayned) he forthwith difpatched certayne men of the Lydyans to Delphos, with charge, that laying the gyues at the entry 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: commaunding 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</p>	
2010		
2015	<p>E iiii<r></p>	<p>and</p>

	The first booke	
<p>Apollo his answer to Craefus his accusation.</p>	<p>and peculiar liberty, aboute the rest to bee ingrate and vnthankful to their friendes. The Lydians arryued at Delphos, and declaryng theyr messuage, Pythia made them aunswere on this maner. The necessary euent of fatall destiny, it is vnpossible for the Gods themselues to auoyd. Craefus layeth the disloyalty of the fift age before him, yt is</p>	<p>2020</p>
<p>Craefus is punished for the fact of Gyges that flue Candaules his mayster.</p>	<p>to say, of his great graüdfathers 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 inuedited with his dignity, which nothing appertayned to him. Notwithstandinge Apollo by al meanes endeuouringe</p>	<p>2025</p>
	<p>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 dispenfinge 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 fmall benefite that he saued him from frying at a stake, for as touthing the oracle he hath no caufe to cōplain being forewarned by Apollo that furnishinge an armye against Persia he should ouerturne and destroy a great Empyre. Of this fayinge if in case he had bene better aduyfed it was his part to haue enqyred of Apollo what empyre he meant, whether his owne gouernment, or the kingdome and principality of Cyrus. But the prophesy beyng neither sufficiently pondered by himselfe nor fought to be discuffed, if any thing happened otherwyfe then he would and wished for: let him thanke hym selfe and not blame the God.</p>	<p>2030</p> <p>2035</p> <p>2040</p>
<p>Applye to this place theora cle geuen fol. 25.</p>	<p>Now for that he alegeth beydes the sentence of Apollo 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 dyuerf nations, and his mother of a more noble progeny and lineage thē his father .</p>	<p>2045</p> <p>2050</p>
	<p style="text-align: center;"><E iiii.v></p>	<p style="text-align: right;">The</p>

	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. Wherby 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 prefontes were offered by this king which are yet apparant, & to be feene in Greece. For at the Citye Thebs in Boaetia 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 fent to Delphos. Notwithftanding as wel thofe which hee prefented at Delphos, as alfo the other that were geuen to the temple of Amphiaraus were of his owne propre and hereditary fubftaunce, the firft fruites of his fathers poffeffions: as for the reft which in lyke maner he confecrated were of the wealth and fubftaunce of his enemy: who before Craefus afpyred to the crowne was of the fecte 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 foner was Craefus indued with the foueraygnty but hee toke his enemy y^t conftantly withftode him, & drawing hym</p>	
2065		
2070		
2075		
2080		
2085		
	<p><Ev.r></p>	<p>Pantaleō Craefus his brother by the fathers fyde fought to defeat him of the kingdome.</p>
		<p>afyde</p>

	The first Booke.	
	<p>afyde 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 memorie	<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 grounde wherof is of mighty greate stōne, 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. These 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 also to themfelues the first inuention and deuylfe of playes and games, which are iointly in vfe and obseruation with the Grecians, alleaging that together, & at the same tyme they deuylfed these thinges: and made a drauft and sequestration of their countreimen whom the sente to inhabeite and possesse a part & portion of Hetruria The meanes also and occasion they affyrme to haue bene these.</p> <p>In the tyme of Atis sonne of kinge Manes there was a great scarcifity 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: also dyce playing, tenife, 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 gamig , 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 deuylfed 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.
2140			
2145			
2150			Chessfe play, dice, and tenife deuifed by the Lydians.
2155			
	<Evi.r>	Further-	

	The first Booke.	
<p>The people Tyrrheni in Vmbria sprōg of the Lydians. The genealogy of the kinges of Media from Deioces to Cyrus.</p>	<p>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 Change the name of Lydians, with the name of their kinges sonne whom they had their prince and guide, being after called Tirrhenians.</p>	<p>2160</p> <p>2165</p>
<p>Media held by the Assyrians.</p>	<p>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 their famous kynge. Cyrus. Right wel knowing that alother historyans which make report of the same king are found to vary in three fundrye tales.</p>	<p>2170</p> <p>2175</p> <p>2180</p>
<p>The pollicy of Deioces to get the kyngdome of Media.</p>	<p>The Assyrians hauing held the dominion of Asia y^e higher for terme of 520 yeares, the fyrst that made infurrection 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:</p>	<p>2185</p> <p>2190</p>
	<p style="text-align: center;"><Evi.v></p> <p style="text-align: right;">Who</p>	

	of Clio.	Fol 31.
2195	<p>Who determining to atchieue ye supremisie framed in his head this concepte.</p>	
2200	<p>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 affuryng 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 hauing an eye to the feate royall and kingdome of the Medes kept the sincere rule of Iustice and swarued not one ynche from lawe and equity. Which doing, beydes that he reaped no fmall prayse of his neyghbours and acquayntance, he had resort 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 admitting no man to the lyke office and dutye.</p>	
2205		
2210		
2215	<p>When the numbers of his Clientes were encreased, knowing all causes to be iustly determined 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 adminlster iustice, or at all to intermedle and deale with anye causes, alleagyng^e y^e it was fmally to hys profite to spend whole dayes in determination and arbitrement of other mens causes, omitting the care of his owne houfhold, and priuate affayres.</p>	
2220		
2225	<p>Wherfore robbery spoyle, vyolence, and all kynde of villany beyng now more freely and with greater impunity in e-euery place committed then euer before: the Medes assembling a general counfayle, begā to deliberate and con fult</p>	
	<p><Evii.r></p>	<p>as</p>

Nothingwin-
re:h credite fo
sonne asiustice
and vpright
dealyng.

<p>The building of the famous city Ecbatana.</p>	<p style="text-align: center;">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 purpose, spake in this fence. It cannot be (fay they) that in this corruption & lewdnes of manners we should 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 dispoſe of hys owne affayres and haue no cauſe to feare left by the a-homination and outrage of wicked and pernicious maners we be caſt out and diſpoſſeſſed of our owne ſeats. By which woordes the Medes indured to couch & ſubmit themſelues to a kyng: they began to confider whom they might electe and choſe for the foueraygne lord of their libertye. Which there doubt the name & remembrance of Deioces, ſtraight wayes cut of, who by general conſent and one voyce of the whole multitude was named and approued kyng. And beyng aduanced to the chiefſt dignity, he cōmaunded forth - with a pallace to be erected and built vp ſeemly for the maieſty and magnificent eſtate of a prince. Moreouer y^e choyce ſhould be made of ſtronge 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 perſourmed rayſing a mighty and ſumptuous court notably fenced and garniſhed for his ſafe abode: ſituated alſo in ye part of the cuntry which he beſt fancyed, leauing it free and his owne liberty to ſelect and picke out of the whole cuntry of ye Medes ſuch as he thought meete for the defence and care of hys health. Deioces in full authority and power of a kyng compelled them alſo to founde a city, which beyng by them accordingly furniſhed & fortified, they might haue ye leſſe regard of their ſmal & homely cotages, which thinge the people willingly agreeynge to he enuyroned and fenced in a citye with ſtronge and mighty walies, which is now called Ecbatana, where one wall</p> <p style="text-align: center;"><Evii.v> boundeth</p>	<p style="text-align: right;">2230</p> <p style="text-align: right;">2235</p> <p style="text-align: right;">2240</p> <p style="text-align: right;">2245</p> <p style="text-align: right;">2250</p> <p style="text-align: right;">2255</p> <p style="text-align: right;">2260</p>
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2265

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.

2270

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 feueral 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,

2275

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 allyde on euerye part rounde aboute prouiding moreouer that no mā at any time should

2280

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 seldome or neuer came vnder view or fight to any. Aboute this, it was held neyther seemely nor lawful for any man to laugh or spit in presence of the prince or anye other.

2285

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 consequentye to brew treasō a gainst hispersō: but cōtrarily being abridged of his fight & cōpany yt might come into opinion yt the king was no part of his people, but a mā singled & sequestred frō

2290

y^e rest of the multitude. •erewt Deiocos hauinge garnished and set forth his maiesty, & in perfyte manner autorized, &

2295

of his fight & 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, &

<Eviii.r>

setled

<p>The feuerall countries of Media are these 6. Deioces raiged 13 yeares. Phraortes the 2. King. The Perfians made fubiection to the Medes by Phraortes: reftored to their liberty by Cyrus. Phraortes flayne by the Affyrians the 22 yeare of his raygne. Cyaxares 3.</p>	<p style="text-align: center;">The firft Booke.</p> <p>settled himfelfe in his empyre, he miniftred iuftice w^t great rygor and feuerity. They which were in plea & controuerfy one with an other put their caufes in wrytinge, and by a meffenger fent them in to the king, which whē he had determined he fubfcribed his iudgement, and fent them back agayne, executing iuftice on this manner.</p> <p>In other thinges he held another order, yf happily he had intelligēce of any that had done wrōg or iniury to another, fending for him he put him to a payne accoring to the meafure of his offence: to which end he had difperfed diuers efpalles to pry and watch throughout the whole Realme. Thus the whole nation of the Medes fell to the rule & gouernment of Deioces, wherof himfelfe was the only principal. Appertinent to the tittle and feate 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 deceafe of Deioces, whose raygne continued the terme of 53. Yeares his fonne Phraortes tooke vpon him the gouernment. Who not content to be kynge of the Medes alone, moued warre vpon the Perfians, and made them fubiection to the power of Media, and hauing the rule and dominion of both nations the people of the which were mighty and valyaunt he fubdued alfo Afia, muadyng dyuerf other countryes, now one and then another, tyll at length hee came to geue affault to the Affyrians, I meane thofe that whylom were chiefe of al the reft, but at that infant renounced and forfaken of all their Subiectes by rebellion. Neuertheleffe of themfelues in very good eftate. Agaynft whom Phraortes vnder taking a voiage the 22. yerre of his raygne, was flayne in battel and the moft parte of his armye put to the fwoord.</p> <p>After whose death Cyaxares hys fonne and Nephew to Deioces came to the crowne, who hadde the name to be of greater prowefle and might in warre then any of his auncestors</p> <p style="text-align: center;"><Eviii.r></p>	<p>2300</p> <p>2305</p> <p>2310</p> <p>2315</p> <p>2320</p> <p>2325</p> <p>2330</p>
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2335

cestors. Wherefore he distinguished into bandes & trowpes the people of Asia, and fyrst of all arranged his army into an order of spearmen: 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 cite.

2340

2345

But in the meane tyme whyle hee foyled the Assyrians in the field, and held them at bay within the cite, 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 perfute of those whom they had flighted in battell came into Media.

2350

2400

The distaunce betweene y^e two riuers Maeotis & Phafis euē vnto the countrey 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, towardes the vpper regions leauing the mount Caucasus on their right hand.

2405

2410

The Medes entring battell with the Scythians. 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 Aegypt, but arryuinge in Siria Palaestina they were met by Pfammiti•hus Prince of the Ægyptians by whose gentle intreaty and greate rewardes they were stayed from goyng anye further, wherefore retyring backe agayne after they were come to ye cite Afcalon in Syria, many of them passed by quietly, without

F.<r>

offer

The day turned into night.

	The first booke	
The most auncient temple of Venus.	offer of damage or iniury, howbeit some drouping behynd rifled the chappel of Venus Vrania, beyng of greatest standing and antiquity, amonges all the temples that were euer erected to that Goddesse: for the Pallace of Venus in Cyprus toke oryiginal of this, as the Cyprians themselues testify. The temple also extant at Cythera was built by y ^e Phaenicians, which were a progeny and offspring of the Syrians. But the Goddesse moued with wrath agaynst those that wrought the spoile and pillage of her temple, punished both themselues and all those which came of them with the feminine sicknes. Which thing the Scythians also graunt: who are easily brought to confesse that the cause was such, and none other why they are tainted and infected with this diseafe. Neither is it hard for those that traually into Scythia, with their owne eyes to behold them, which are thus diseafed, whom the Scythians call Enareas, that is, execrable and accurfed. Asia therefore was held by this people 28. yeares, for which tyme proudly and iniuriously exercysing gouernment they made waft and hauocke of al. For beside the ordinary penfion of tribute, they exacted so much of euery one feuerally as they pleasure was to rate them at.	2415
Asia held by the Scythians a 8. yeares.	Wherwith also hardly satisfied they committed spoyle and robberye throughout all the countrey. Wherfore Cyaxares and his people the Medes, intertaining the most part of them with sumptuous feastes, and all sortes of delicious and daynty fare: watching their time when the Scythians were ouerladen with drinke, they set vpon them and flue them. By which meanes recoueryng the empyre with all that they had before, they toke also the citey Nynus. The which in what fort it was by them taken, and howe they brought vnder their rule all the Affyriās, faue only Babylon, it shall else where be declared.	2420
Cyaxaresraigned 40. yeares. Aftyages 4. vn-	Nowe when as Cyaxares had raygned 40. yeares and reclaymed the kyngdome from the Scythians, he ended his life, & Aftyages hys sōne ruled in his stede : of whose loynes	2425
		2435
		2440
		2445
	<F.v>	iffued

2450 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 citye, and couered Asia w^t
 a maine flood. The meaning wherof after he had learned
 2455 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 :
 but to a certayne Perfian named Cambyfes, whō he knew
 to be of a good house and of nature remisse and quiet. Al-
 2460 beit 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 &
 2465 fhadowed all Asia, and hauing knowledge what it meant,
 immediatly sent for his daughter from Persia, where shee
 abode: to whom beyng greate with childe, and neere the
 tyme of her deliuery, 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 vnder-
 2470 stand by the wyfe Magi, the interpretors of dreames, that
 the yssue of his daughter should raygne in hys sleed.
 Which thing Aftyages carefully noting, presentlye at the
 byrth of Cyrus, sent for Harpagus his most familiar and
 faythfull counsayler, and the onely solicator and dealer in
 2475 al his affayres. To whom hee fayde on this manner: My
 good and trusty seruaunt 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,
 2480 leaft repofing thy trust in other to do it for thee, thou bee a
 cause vnto thy selfe of grieuous reuenge.
 Take this litle bratte of my daughter Mandâne, and,

der whose
 raygne is con-
 teyned the fa-
 mous story of
 Cyrus.
 The 2. dreams
 of Aftyages
 concerning his
 daughter,

	The first booke	
	<p>cary it home with thee to thyne house, 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?</p>	2485
	<p>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 ryche and costlye mantle whom hee receyuing departed home to his own house 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>	2490
	<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</p>	2500
	<p>fident in such pastors and hills as were haunted and frequented wt wyld beastes. The heard mannes name was Mitradates: whose mate in bedde and fellow in seruice was a poore laye woman named in the Greeke toung 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>	2505
		2510
		2515
		2520
	<F 2.v>	The

2525 The paffour where hee grafed his cattell were borde-
 ryng to the foote or bottom of a defert 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 Saspire, beinge very hygh & full of hils and forrestes,
 but the reft much more low and playne. The heardman re-
 ceuyng the meffuage, and repayring to the houfe of Harpa-
 2530 gus after he was comen thither, he began to salute hym in
 thefe wordes. Gentle Syria (quoth he) it is the kinges wil
 you take this litle infante and laye hym in the moft wilde
 and defert place of the woods where he may foonest bee de-
 uoured. Which wordes his maiefty cōmaunded me to lay
 2535 vnto you, with this greeting moreouer, that if in cafe thou
 make not speedy difpatch of it, but by fome meanes faue it
 and kepe it aliue, thyfelfe in sted therof fhalt dye the death.
 Which thing alfo that it might be done without decept, he
 gaue me in precyfe charge with myne owne eyes to behold
 2540 the child dead, with which wordes the poore foule toke the
 babe, and returned the fame way hee came to his bafe and
 fimple cottage. Now it fortunod that all that day his wife
 laye in traueile of childbyrth, and (as the Gods would haue
 it) in the meane fpace whyle her husband went to the city,
 2545 was deliuered of a fonne: beyng very follicitous and careful
 one for another: Mitradates for yt fafe deliuerie of his wife:
 Cyno for the good fucceffe of hyr husband, who befides cuf-
 tome was fent for by Harpagus. Beyng returned home, &
 with great ioy receaued of his forrowful wyfe, fhe curiouf-
 ly demaunded of hym what the caufe might be, that in fuch
 2550 poft haft he was fummoned by Harpagus to come to the ci-
 ty. To whom he fayde (my deare wyfe) at my comming to
 the city I both heard and faw that which I woulde to God
 I had neuer feene, nor it had bene done by our Lordes and
 mayfters. All yt houfe of Harpagus refounding with teares
 2555 and yellyng with moft pitifull outcryes and lamentation.
 Wherinto after I was entered all agaft & aſtonied for fear

Harpagus de-
 liuereth the
 child to the
 kings neare
 heard to lay
 out in the de-
 fert.

The first booke

I beheld a comly younge chyld lying in the middef of the houfe 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 rauinous 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 fo rychly arayed with gold and sumptuous attyre: as also what it might meane that Harpagus and all his family fo bitterly wayled in extreame wae and heuines. Now in the way I was acertayned of all the matter by a seruaūt that brought me out of the city, and deliuered the child into my handes: who told me it was the sonne of Mandane our kinges daughter, begotten of Cambyfes sonne of Cyrus,, and that Aftyages commaunded it should bee flayne: and this is he. Wherwithall he vnfolden the mantle & shewed 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 infant 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 faue the childe. This day haue I brought forth a young infant which was ftill borne and dead in yt wombe.

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<F 3.v>

Take

	of Clio.	Fol. 36	
2595	<p>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 preferred and kept aliue. Which deuylse 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 slayne, 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 reposinge 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 buryed it . Now the other youg 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 arruyng 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.</p> <p>The boy incontinentlye 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</p>		<p>Mitradates mo ued byhis wife laid out a dead child of his owne in steed of Cyrus.</p> <p>Cyrus brought vp by the grafiers wife.</p> <p>Cyrus deferyeth his progeni and caufeth himselfe to be knowen.</p>
2600			
2605			
2610			
2615			
2620			
2625			
	F iiii.<r>	hys	

<p>Cyrus his bold anfweare to A- ftiages.</p>	<p style="text-align: center;">The firft 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 respect among the Medes, whō Cyrus for that he refused to obey 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 efcaped 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 lent 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 houfe, 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 obey me, and thought fcorne to do as I bad him: for which caufe according to hys</p> <p style="text-align: center;"><F iiii.v></p> <p style="text-align: right;">hys</p>	<p>2630</p> <p>2635</p> <p>2640</p> <p>2645</p> <p>2650</p> <p>2655</p> <p>2660</p>
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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 be-
 gan to rife: for he seemd to himself to acknowledge the cou-
 2665 - tenaunce of the boy, callynge to mynde the forme and signes
 of his face, beydes, 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-
 2670 at some what astonied he remained silent for a space, & hard-
 ly at the length returning to himselfe (being desirus 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
 2675 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 par-
 lour. 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 affir-
 2680 med 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 fel-
 low thou art not thyne owne freynd to runne wilfullye into
 2685 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, reholued with hymselfe abandoning all
 2690 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
 2695 whom hys stomacke was inflamed with greate wrath and

<F v.r>

indig-

<p>Harpagus examined about Cyrus.</p>	<p style="text-align: center;">The first Booke.</p> <p>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 Mitrادات the heardman present, thought it not best to diffeble and conceale the matter by fayning, leaft he were taken vp for triping and conuicted of a lye: but framing this aūfwere: he fayd. My foueraigne lord and King, after I had receiued the Infant at your graces hand, I cast in my head the best way & fitteft 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 bloudshed to your princely selfe, nor to your noble daughter. For which confideration I wrought thus. sendinge for this heardman grafier of your maiesties Neat, I gaue into his handes the new borne brat, with a weighty and precise cōmaundement from your gracious highnesse to put him to death: and in so faying 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 perfourm it with diligence. Which done by him and the infant beyng dead, of my most assured and trusty seruantes I sent some to behold the child hauing nowe expyred and breathed forth hys last blaft 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.</p> <p>But Aftyages makeinge no semblaunce of anger of that which had happened, began and told him fyrst of the heard</p> <p style="text-align: center;"><F v.v> mans</p>	<p>2700</p> <p>2705</p> <p>2710</p> <p>2715</p> <p>2720</p> <p>2725</p>

2730

mans confession procedinge orderlye with the rest, till at length he came to say thus. For that the childe liueth and by the benefyte offortune and fauour of the Gods hath escaped death I greatly reioyce as beyng disquieted with no smal anguish and torment of conscience to consider the vilany and wicked treefon wrought agaynstyt, and beyng often 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 best: send me hether thy sonne to bee a playfellow and companion to my litle nephew, and see thou come thy selfe backe agayne and accompany me at supper. For the truth is I am in purpose to do sacrifice to the Gods immortall for the safe recouery of the child, to whom the honour and chiefe prayse of this gracious and fortunate happe doth especially belong.

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Harpagus hearynge this, dyd hys humble reuerence to the kinge, exceedynge ioyous at the fauourable yssue and good euent of his fault, and not a litle glad beydes that as a fellow and companion of the kynges mirth and comfort he was inuyted to supper. Wherefore departing home he no sooner entred within the doores but with all speede he caused his sonne to be sought out, whom beyng of the age of 13. yeares he sent to the court willyng hym to do whatfoeuer he was commaunded by the kyng. Hymselfe as one ready to leape out of hyskynne for ioy, with mery countenance and smyling cheere declared to hys wyfe imediately the whole course and tenour of hys happye successe. Hys sonne arryued at the kyngs pallace: Atyages incontinently flew, and cutting and dismembred him into small peeces: part therof hee commaunded to bee roasted, and other part sodden: both excellently wel seasoned and relished, to be kept in a readines. At supper time ye guesstes beyng gathered together, and amonges them Harpagus the kyng hymselfe with the rest were serued with messes of mutton

<Fvi.r>

where-

Harpagus his sonne flayne dressed in a basket.

The first Booke.		
Harpagus feeding of his owne childe.	<p>wherewith the borde was generally spred, faue 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 afyde in a basket.</p> <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 fomewhat abashed, yet patiently kept him selfe from open outrage. Now Aftyages askyng hym whether he knew y^e head of that beast, of whose flesh he had fed so freshlye, hee made him answere, yea, & stood contented with that, whatsoever 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 Countrye where hee was brought vppe, the children</p>	<p>2765</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 style="text-align: center;"><Fvi.v></p>	<p>of</p>

2800 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 duties and offices, hee bare himselfe amonges them
 lyke a young prince.

2805 Now tel me therefore 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)
 wee warrant you hee hath taken his leaue and shal rule no
 2810 more. For some of our prophecies, sothfaynges, 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 &
 2815 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 aduysse as may be sa-
 feft both for the maintenaunce of my scepter and for the cō-
 2820 tinuauce 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
 is a Perfian what could wee loke for that are Medes and a-
 2825 liens, then to be held and kept vnder in bondage and flauery.
 Whereas on the other syde vnder thy gouernment
 (whose natural subiectes we holde an accompt ourselues)
 wee are in maner princes ouer them, and with thy selfe in
 great credite and honor. By how much ye rather we ought
 2830 to haue diligent respecte 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

	The first Booke.	
	<p>flender prooffe, that in euent it seemeth a tryfle, both our felues are in good hope, and wil your grace also 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 aliuie. 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 2840 2845
<p>Cyrus receiued of his parentes.</p>	<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 curioſly 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 Aftyages his heardmā, ſaue that onely in the way he had intelligēce of his whole miſfortune & ſtraūge hap by thoſe which were geuen him of Aftyages for his ſafe cōduct into Perfia. He declared therfore in what fort 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>	2850 2855 2860
<p>The cauſe of the fable that Cyrus was ſaid to be brought up of a Bytch.</p>	<p>Cyrus growing in yeares and approaching nere to māſ</p> <p style="text-align: center;"><Fvii.r></p> <p style="text-align: right;">eſtate</p>	2865

	of Clio.	Fol. 40
2870	<p>estate, waxed of all equals the most valiant and hardye, & in pallinge 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 himfelfe 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 caufe 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 infinuatynge himfelfe with the Peeres of the realme , perswaded thē to de -</p>	
2875	<p>pryue Aftyages of the supreme dignity, and make choyse of Cyrus for their high and foueraigne Prince. And feing his pretended treason ogether well to fadge & goe forward, willyng to make Cyrus of counfayle (which thing for that all the oge into Perfia were intercluded & garded by watch and warde, was hard to be done) he came in mynd of thys conceipt: hauing finely and cunningly drawn out the garbedge of an hare, he conueied into her belly a letter wherin was fet forth and declared hys whole mynd: which togethaer with the hare and nets deliuerynge to an huntsman, one of hys owne houholdferuauntes, whom he especiallye trusted, he sent into Perfia, geuīg him in charge to deliuer it into Cyrus hys owne handes, and to request hym to og vp the hare secretely by hymfelfe and without company.</p>	
2880	<p>The fellow ogether executing his mayfters will, toke y^e hare to Cyrus, who opening her belly found the letter enclosed, which he vnfolded and read in these termes.</p>	
2885	<p>Thou sonne of Cambyfes (whom no doubtte the Gods tender and regard, for otherwyse thou haddeft neuer mou - ted to so great estate) take vengeance now of Aftyages, the seeker of thy vtter spoyle and destruction.</p>	
2890	<p>For by his desire thou haddeft dyed the death, but by y^e fauour of the Gods & by means of me, thou remayneft alyue.</p>	
2895	<p><Fviii.r></p>	
2900	<p>All</p>	
		<p>Harpagus conuayghed a letter to Cyrus in the belly of an hare.</p>
		<p>The letter.</p>

<p>The deuyce lying to moue the Perfians to rebellion.</p>	<p style="text-align: center;">The first Booke.</p> <p>All the courfe of which thy bagicall and vnhappye fortune I doubt not but thou knoweft of olde: as alfo the villanye and execrable together done to mee by Aftyages, in that my felfe refufinge 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 fhall 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 felfe in voyage agaynst the Medes, in full hope and affurance to enioy the crowne. For be it my felfe or any other of the nobles of Media whom y^e king fhall affygne to come forth agaynst thee and geue the battell, wee haue all geuen handes with one consent to rebate the power of the Medes, and ioyninge auncientes to march vnder one banner, to the vtter ouerthrowe and deprivation of that cruell and malicious tyraunt. The account is cast, the together made, and nothings 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 fedition 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 concourse and meeting of the Perfians, wher opening the letter he signified to them that Aftyages had apoynted him lieuテナunt or principall of Perfia. For which cause you Perfians (fayd he) I will and commaunde you, to refort hether euery man furnished and prouided of his hooke or bill, which charge geuen he brakevp the affembly.</p> <p>Now it is meete wee knowe that many forts of people are together vnder the generall name of Perfians. Certayne wherof Cyrus ogethe together intyfed them to rebell, which were such that of them all the rest depended.</p> <p style="text-align: center;">The names of the people be these.</p> <p style="text-align: center;"><Fviii.r></p> <p style="text-align: right;">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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2940 **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
 2945 **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, Drophi-
 cians, Sagartians. All which ready prest with their ficles &
 2950 **hedging billes, Cyrus toke and lead into a field of 18. or 20**
furlonges exceedyngly ouergrowen and pestered with bu-
shes, 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
 2955 **arayed. Himselfe in the meane seafon gatheryng together**
whole heards 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 in-
 2960 **fu- ing when (as Cyrus had commaunded) the Perfians were**
assemled 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 aboun-
dance were set before them. At after dynner Cyrus demaū-
 2965 **ded of them whether of the two they rather wished, the la-**
bour 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
 2970 **answeare Cyrus takyng hold of presentlye went forwarde**
faying. My frendes and counciemen of Persia, euen so it fa-
reth with you, and at such choyse and electiō you now stand.
For geuyng your consent to obey and follow me: both these
and many other infinite cōmodityes shal redound vnto you,

G<r>

with-

	The first booke	
	<p>without the toylfome yoke of feruitude and flauerye, but refusing my couſayle, a whole ſea of miſeryes do dayly threaten you, not vnlyke 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 deſyaūce to Aſtyages and the tytle of the Medes, you caſt of the yoke of feruitude, and become free.</p>	2975
The Perſians rebel.	<p>The Perſians long ſince moued with diſdayne to ſee thēſelues ouertopped and kept vnder by the Medes: hauing y^e oportunitie of a captayne, with handes and feete (as they ſay) vowed themſelues to obey 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 verie 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 enemy: 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.</p>	2980
Harpagus leading the army of the Medes ioyneth his whole power with Cyrus agaynſt Aſtyages.	<p>The Perſians long ſince moued with diſdayne to ſee thēſelues ouertopped and kept vnder by the Medes: hauing y^e oportunitie of a captayne, with handes and feete (as they ſay) vowed themſelues to obey 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 verie 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 enemy: 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.</p>	2985
Aſtyages hangeth the wiſe men for counſayling him to let Cyrus goe.	<p>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</p>	2990
	<p style="text-align: center;"><Gv></p> <p style="text-align: right;">alyue.</p>	2995
		3000
		3005

	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 fiede. After that for a whyle he had abidden the might and power of the Perfians, 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 vaffal. 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 giltie of that fact, were become of rulers, flaues, and y ^e Perfians that hether-to had liued in bondage were now come to be lordes themselves.		Aftyages takē captiue
3015			
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3040	On this manner king Aftyages hauinge the space of 35. yeares borne rule in Media: was depriued of his feate: by whose cruelty and fore dealing the Medes came in subiecti- on to the Perfians after they had held the supremisye of all Asia aboute the floud Halis an hundred twenty eight years, sauinge the tyme that the Scithians 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 style="text-align: center;">The first booke</p> <p>The Persians by whose meanes Cyrus vanquished his graundfather Aftyages, hauing the chiefe rule and dominion 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 Craefus 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 Persiās vse I fynd to be these. Firft for ymages, temples, & aulters, they neuer build any, and accompt it great follye and madnes 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 choysse of the kighest and most lofty hyls of the coūtrei 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 begynn̄g they haue had in honour . Notwithstāding 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 neyther set vp any aulter, or eadin 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 style="text-align: center;"><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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3085 roned with mirtle. Beyng alwayes prouided that the
 party which maketh the offeryng hold it not lawful to pray
 for hymfelfe only or to make supplication for any priuate or
 peculiar commodite of his owne, but vniuerfallye for the
 whole realme and multitude of the Perfians, and chiefly for
 3090 the king. The facrifycer hymfelfe being a part and parcell
 of the whole number: fo that in praying for all others hee
 prayeth for hymfelfe. This alfo: cutting and hewing y^e ha-
 lowed beaft into fmall and flender peeces, they incontinent-
 ly boyld it: which done makinge diligent inquisition for the
 3095 foftest and smothest graffe they can find, and efpecially tri-
 folly or three leaued graffe, they fprede thereon the fodden
 flefh, ouer which a Magician yalpeth out a fonge of the be-
 ginning & childhod of y^e Gods, which they accompt a moft
 forceable and valerous incantation. Without this Magi-
 3100 tian: They hold no sacrifice lawful or rightly performed.
 After this the facrifycer taketh the flefh, and applyeth it
 to what vfe it feemeth him good. Of all the dayes in ye yeare
 they obserue with greateft ioy and folemnyte their byrth
 day. Wherin, then at other tymes, they vfe larger dyete
 3105 with greater plentye and aboundaunce of meate: in fo much
 that the richer and wealthier forte fet whole oxen, camels,
 horfes, and affes vppon the borde, prepared and rosted in a
 fornace. fuch as are of meaner ability and fubftance cele-
 brate their natiuity wt beaftes of leffe quantity. Litle meat
 3110 fufficeth them: the greateft part of theyr prouifion confiftig
 in choife chats and iunkettinge difhes. And thofe not verye
 tothfome and daynty. Hereof it commeth that the Perfians
 obiect to the Grecians their fhort meales & quicke dinners,
 for that (fay they) they haue nothing pleafaunt, dilicate, or
 3115 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 feeldome or neuer
 aryfe hungrye.

The celebrati-
on of their
birth day in
Perfia.

	The first booke	
The regard of good maners	<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.</p>	3120
The maner of their consultation.	<p>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 ferious matters: and loke what is agreed vpon among their cuppes the fame thenext day following</p>	3125
	<p>is propounded by the hoft of the houle 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 foeuer in time of sobriety hath bene determined by them, the selfe fame they ruminare and run ouer a fresh, beyng wel mostned with wine.</p>	3130
	<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 kyffe each other on the mouth. If the one be somewhat the others superiour, after a more modest and bashfull fashion 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 themfelues with all dutifull demeanour and curteous vsage towardes them, which are nexte dwellers, and neyghbours vnto them.</p>	3135
	<p>In the second degree imbracing and making much of those who dwell nere also and border vpon their neyghbours, and so consequently the nerer euery one is in place to them y^e greater he ifin friendship and familiarity, esteeming the felues of all men the best.</p>	3140
	<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 felues in any thinge, and as euerye man hath nereft propinquity to them in place and neigh-</p>	3145
	<p><G3.v></p>	3150
	boure	

3155 bourhod fo they deeme hym to excell others in vertue and
good liuing, making leaft accompt of thofe that dwell fur-
theft of and moft of themfelues.

3160 Furthermore in the tyme of the Medes empyre, certain
families exercifed mutuall gouernment, that is, were ru-
lers ouer fome and ruled by others, for the Medes gene-
rally weare rulers and chiefly ouer thofe that dwelt next
3165 them: who in like fort had the ouerfight of fuch as bordered
vpon them: to whom alfo in order was permitted the rule
and moderation of others. Like to this manner of
gouernment was the loue and familiaritye that was alfo
of the Perfians, alwayes louinge thofe beft that were their
3170 neereft neighbours. Of all countryes in the world y^e Perfians
are moft delighted with forrayne and outlandifh ma-
ners: wherfore leauing their owne countrey vesture, they
put themfelues in Medifh attyre, deeming it better & more
feemly them their owne, wearyng vpon their hands a kynd
of placars or stomacher vfed of the Ægyptians. Moreouer
they are drawn with all kynd of pleafure & delight which
they can either inuent thē felues or learne of other: learning
of the Grecians to be in loue wt beautiful boyes. They wed
3175 many virgines, & woo more cōcubynes. In the next place to
ftrenght & valiaunt courage, they make moft of him yt hath
moft childrē, whō anually ye kīg indueth wt a great reward
as though he had atchined fome notable act . Their childrē
from 5. yere old til they come to 20. they trayne & bringe vp
in 3 principal things in ryding, in fhoting, & fpeaking truth
3180 The child neuer cōmeth into the fathers fight before he he
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 grieffe or forrow for y^e
fame. Which cufome truly I greatly cōmend : as alfo this
3185 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 practife cruelty
vpō his family beīg moued therto by one only transgre ffō

	<p style="text-align: center;">The first booke</p> <p>But breathing vpon the caufe if by good aduyfement 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 vpon examination and tryal had of his byrth is awaies found to be a baftard and changling.</p> <p>Thinkinge it a thinge vnpossible that the naturall childe should euer aduenture to brew the deftruction of his owne and lawfull fyre. Whatfoeuer is difhoneft to do that alfo they esteeme vnfeemly to fpeake. But of all thinges they accompt it moft abhominable to lye: and next to that to bee much in debt: both for many other respectes, and chiefly becaufe they thinke it skarfe possible for him that oweth much not to diflemble and lye much, if any one be infected with leprosie, 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 fuch difeafes. And if happily it befall a ftraunger or forreyuer to be taken with fuch like fickneffe, they banifh and expell him the countrey: for the fame reason alfo chafting and fkaringe all Pigeons and doves out of the circuite and compaffe of theyr region. It is open blasphamy with the fame people, (not onely repugnant to good maners and ciuility) to piffe or spitte into anye brooke or riuer, likewyfe to wash his handes therein, or any fuch lyke, wherof the water may cō - ceauē any maner fylth or corruption: veye deuoutlye and with great religion, yelding worfhip & honour to yt flouds & riuers. This alfo 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 fpeech, and note that wel we fhall fynd not onely fome but all the names</p> <p style="text-align: center;"><G iii.v></p>	<p>3190</p> <p>3195</p> <p>3200</p> <p>3205</p> <p>3210</p> <p>3215</p> <p>3220</p> <p style="text-align: right;">of</p>
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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-
 3230 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
 3235 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-
 3240 fian Magi are not squemish or dainty to imbrew their hāds
 in the bloud of any liuing thing what foeuer, onely excep-
 ted a man or a dogge esteeming it in maner of a conquest to
 be noted for a common kyller and destryer of Ants, Ser-
 pentes, byrdes, wormes and such lyke, wherin they great-
 3245 ly glory. sufficeth it now of the Perfian fashions and or-
 der of liuing to haue spoken hetherto, effsones making re-
 course to that from the which we haue somewhat digressed.
 The people of Ionia & Æolia hearyng y^r Lydians with so
 smal endeouour and welny without blowes to be conquered
 3250 by the Perfians put in ambassage to Cyrus certayne of the
 chiefe peares of either cōtrey offering to stād at y^r same cō-
 ditiōs to hym as they did before tyme to Craefus. To whose
 suite & humble petition Cyrus made answere by this si-
 militude or apology. A certayn fisher (quoth he) beholding
 3255 in the sea great plenty of fyfhe began to play very pleasūtly
 on his pype suuyofing 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

<G v.r>

a greate

The people of
Greece offer
themselues to
Cyrus todoho-
Mage.

The first Booke

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 ſollicited by him to reuolt from Craefus 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-

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<G v.v>

tweene

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tweene themfelues they speake alike. The residue 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 diuerse & straūge form of language from the rest: wherbyit is euident, that theyr speach is qualified by 4 fundrye differences.

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Of these people were the MILESANS who vnder coloure and pretence of feare came to league and couenant with Cyrus. As for those cityes that were incompassed by the sea, they had lesse caufe to feare & more to liue in greater security then the rest. Both for yt the Phaenecians were not yet tributary 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 rest, the Ionians to be of leaft power and smallest valure, withdrew & alienated themfelues from the other cityes in Ionia. For as much as setting Athens aside there was noe citey of principal fame in all that toast. so yt both other regions there inhabitaunt, and also the Athenians flatly renounced to be called Ionians many of them beyng ashamed of the name. wheras cōtrari wyfethe 12 cities are not alittle proud thereof greatly vaunting themfelues vnder the tytyle 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 Dorienfes that inhabite Pentapolis which before was called Heyapolis, who by the generall decree and ordinaunce of the rest, arenot suffred to inioy the libertyes of the palaice Triopium.

Excluding therefore certayne of their owne natyue people

<G vi.r>

for

The difference of speach in Ionia.

	<p style="text-align: center;">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 certayne 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 victorye ftrayned 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 cityes, Lyndus, Ialiffus, Cameirus, Cof, and Cindus. sequestred Halicarnassus beyng the sixt from the right and freedome of the temple: leuiyng a mucle or peine vpon the whole citey, for the bold enterprife of their valerous champion Agaficles howbeit the Ionians seeme vpon good ground and iust consideratiō to haue parted their countrey into 12 cityes refusing to amplify and augment the number beyng iust so maney partes of Peloponnesus, wherin that tyme they dwelt, euen as now also the Acheans, who draue and expelled the Iones out of their proper seat are iustlye deuyded into so many partes. The first and principall whrerof is named Pallena: after whiche are recounted Aegyrae and Aagae perpetually washed and moystned with the pleasaunt streame of the riuier Crathis which is also called Italicus. In the next place are reputed the cityes Bura and Helice, whether ye Ionians discomfited in battayle by the Achoeans fledde for succoure, next vnto Helice are these Aegion with the people called Rhypes, also the Patrenses, Pharenfes, and the city Olenus, by the which scowreth the swift and maine riuier Pyrus. Laft of al Dyma and the Trytaeenfes 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 Cityes, without desyre to multiplie or increafe the same. Whom precipuallye notwithstandinge and aboue others to call Ionians yt were</p> <p style="text-align: center;"><G vi.v></p>	<p>3330</p> <p>3335</p> <p>3340</p> <p>3345</p> <p>3350</p> <p>3355</p> <p>3360</p> <p style="text-align: right;">Grea-</p>
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great madnes, fince the people Abantes also are of the proper lineage and naturall stocke of Ionia, which neuertheles haue estranged themselues from the name of Iones Lykewyfe the Minyans intermedled and mingled with the Orchomenians, the Cadmaeans, Dryopians Phocenses, Molloffians, Arcadyans, Pelagians, 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 the poore widowes much agaynst their willes, to their vnchast and fylthy couches.

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All which thinges were done at the city Miletus in Ionia.

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Furthermore the kinges of Ionia and such as weare aduanced to the sumpreme regiment of the countreye: were partly of Lyfia 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 tittle of the Ionians, they most willingly holde and embrace, of whom wee spake before: and in very deede are naturally so: howbeit 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 beydes

<G vii.r>

the

	The first Booke.	
	<p>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^o 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 towards the fea, 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 solemnyty 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.</p>	3400 3405 3410
<p style="text-align: center;">Of the cityes of Aetolia</p>	<p>We haue heard then of the cityes of Ionia, what & how many in number they are, it followeth, that wee speake of those that are in Aetolia which are these Cumae, which is also called Phryconis, Larissae, Newalle, Teuus, Cylla, Notium Aegyroessa, Aegaea, Myrina. Crynia. And these eleuē were the auncient cityes of Aetolia. Hereunto was added in in tyme past Smyrna, a city belonging to this regiō , which now hangeth as it were betwene the Ionians and Aetolians, and is reckned for part of neit her. Otherwyfe (as we see) both the nations had bene equall in the number of cityes. All the townes of Aetolia 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 couⁿtry by ciuil tumult and sedition: the people of Ionia bearyng grudge and malice towards them, lay in diligente wayght to surpryse and take their city. Which thinge they did at such tyme as the Smyrneans were bufied in the solemnyfing of Bacchus festiuall, which they vsually kept wtout the city. The Iones therefore when euerye one went out</p>	3415 3420 3425
<p style="text-align: center;">The losse of Smyrna.</p>	<p style="text-align: center;"><G vii.v></p>	3430 ftale

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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 therefore 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.

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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 themselues in kyndred and lyneage.

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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.

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	The first Booke.	
	Who beyng fodaynlye driuen to fhore at Phocae a fpyed one	3470
	Lacrines the ftouteft 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.	3475
	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.	
	Verily (my friend fayde he) I neuer ftode in awe or feare	3480
	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 miferyes and bewayle their owne. Which wordes	3485
	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.	3490
	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	3495
	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	3500
	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-	
	<G viii.v>	
	ture	

3505 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
 3510 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
 3515 of to trouble me and themfelues in fuch wyfe? were I not
 beft 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 away captiue beyng more then a father to the Ly-
 3520 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
 3525 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-
 3530 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-
 3535 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 houfe: ordayninge be-

	<p style="text-align: center;">The first booke</p> <p>fides that auorde their coats they weare cloakes, drawing on their feete pumpes and bufkins, inioyne them to bringe vp their children in playing on the cithren, in finging, in keeping of tauernes and vintninge houfes: and vndoubtedlye thou shalt see that of valiant men and warlike people they will fhortely become effeminate and like vnto women: y^t there fhall be no caufe to feare leaft euer hereafter they rife agaynft thee. Thefe things Craefus put into his head, thirking it better for the Lydians to liue in this fort then to bee comonly folde for salues and vaffals, knowing that if in cafe he had not framed a very reafonable deuylfe, he could neuer haue remoued Cyrus from his purpofe. It is alfo to bee thought that he feared leaft the whole nation of the Lydians fhould be cleane rooted out and deftroied by the Perfians if escaping this at any tyme hereafter they fought to rebel. Cyrus right glad at the counfayle and deuylfe of Craefus, gaue him promife to do thereafter, wherfore callinge vnto him Mazares a captayne of the Medes, hee warned him to charge the Lydians with the accomplifhmēt and perfourmance of all thofe things that Craefus had told hym: with a ftraight cōmaundement to let none of thofe efcape vnfold for bondmen which had accompanied the Lydians in the afault of Sardis. As for Pactyas the principall, he commaūded him to be taken and brought aliue. Which thinges after he had left to the difcretion of Mazares, hee proceeded immediatly towardes Perfia his natiue countrey. Nowe Pacyas hauing knowledge that the army drew nere, rayfed the fyege and fled to Cumae, whom Mazares fpedily arriued at Sardis, and hearing him wt the reft of his company to be vanifhed away. Fyrft of al bound the Lydians diligētly to perfourme all thofe things that Cyrus had commaūded. In the next place fending meffengers to Cumae to wil them to render and yeld vp Pactyas. The Cumaeans toke counfayle together & decreed to fend Branchyde to ye God inguiring of him what was beft to be done. For as much as</p> <p style="text-align: center;"><Hv> 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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in ye place rested an oracle very auncient & of long continuance, which feblably ye people also of Ionia & Aeolia did vse and frequent. This prophesy 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, demaū

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ding what they might do in this case yt might seme most acceptable and approued to the gods. Answere was made y^e

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Pactyas should be restored to ye Persians: which the people hearyng and thinking it wisedome to obey the oracle, were fully mynded so to do. Howbeit, the more part of thē bending & inclyning 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 obey the voyce & suggestion of ye God, wher-

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vpon it came to passe ye other messengers were sent the seconde tyme, to wit ye prieftes & religious mē of the citey, 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)

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a certayne Lydian named Pycyas 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 Persiās: wher wt all Aristodicus being angry of set purpose wrought this fact. As he walked about ye temple certain yoūg spar-

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rowes & 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 fort, to spoile ye nests of my innocēt suppliantes, wherunto Aristodicus answeryng: (o king quoth hee) dost

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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, sayd 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 vnderstanding 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 Aetarnaes right ouer agaynst Lesbos.</p>	3610
	<p>By this meanes was Pactyas in warre with the Persians, when oportunity serued to be geuen into the handes of Cyrus. Neuerthelesse of the fruites and increafe of Aetarnaes, for a longe tyme after the people of Chius, neyther made any barley cakes to offer to the gods, nor wrought any paaft of ye meale thereof for iunkets & banquetting dishes. And in brieft what soeuer the ground yeilded 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 conquering the Prynenses, he began to waite and depopulate the fieldes of Maeander, geuing the whole pray and booty to his souldiours.</p>	3615
	<p>Which done, in semblable manner he gaue the onfet to</p>	3620
	<p><H 2.v></p>	3625
	<p>thou</p>	3630
	<p>thou</p>	3635
	<p>thou</p>	3640
	<p>thou</p>	3645

	of Clio.	Fol.53
3650	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 banquet 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 ciyties and tooke them. For hauing firſt of all compelled the	Mazares dyīg. Harpagus was made generall in his ſteed
3655	to vſe the refuge and defence of their walles, he rayſed 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, fyn-	
3670	ding out and diſcrying both the countreyes themſelues, Adria, Tyrrhenia, Iberia, Tarteffus, and the nereſt cu•• alſo and redieft 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 Tar-	
3675	teffus, 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.	
3680	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 perſuations, 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	
3685	wall beyng no ſmall number of furlongs in ſcope and compaſſe, framed & compacted of greate and huge ſtones layd togeather 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	
	H iiii<r>	

	The first booke	
	<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</p>	3690
	<p>befides 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 Oenusiae (who refused to fel them fearing leaft ye mart and cultome of marchandize fhoulde bee translated from their owne Ile, thither) departed thence into Cyrnus.</p>	3695
	<p>Where twenty yeares before lead by a certayne prophecye they had founded a city named Ætalia. Whyle thefe things were doying Argathonius the Tarcefian kyng dyed. But y^e Phocaeans holdyng their courfe toward Cyrnus turned out of the waye and came to their old citye where they ſue 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 ſpeeches which fhould feeke to leaue theyr companye and turne behynd.</p>	3700
	<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>	3705
	<p><H iiiv></p>	3710
	<p>were</p>	3715
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were moued with a great longing and desire of their countrey, 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.

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Where beyng come on shore, for terme of 5 years they ioyned 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

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of enemyes by open pillage to spoyle and destroy the fields of their neighbours round about: the Tyrrhenians and Carthaginians determined by common consent to encounter them by power of warre hauing furnished to the same end

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a fleete or Nauye of threcore shippes. The lyke number on the other syde beyng prouyded by the Phocaeans, well stored and replenished with souldiours they set forth to meete the enemy in the sea called Sardonium. Where ioynge

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in battell the Phocaeans obtayned a victory much lyke vnto that of Cadmus. For of threcore vessels forty beyng sunk and ouerwhelmed in the sea, the other twenty were so mangled and torne, and the noses and stemmes thereof blunted and beaten backe, that they serued afterwards to small vse.

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Retiring therefore to Ætalia they toke theyr wiues and children with the rest of their wealth asmuch as coulde wel lye aborde and remoued from Cynus to Rhegium. The men wherewith the drowned shippes were filled, loke how many escaped the water and came into the handes of their enemies (which hapned to many) at their coming to land wer

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stoned to death. Insuing which murder they cattell & people of the Agilleans, as manye came into that place where the men of Phocaea were stoned were ether scorched and blased all with lightning or attached with extreame furye & madnes. For which cause the Agylleans willing to make

	The firft booke	
	<p>fatisfaction for the offence, fent to Delphos, where Pythia commaunded them to do all thofe things which they hold and obferue to this houre: annuallye perfourminge to the Phocaeans that were ftayne the folemne pompe of funeral exequies with a game of wrastling and exercife of the body. Such was the euent and fucceffe of thofe people after they forfooke their countrey foyle. Of which rout and compaigne they which efaped the dynt of battel and cut the feas to Rhegium, planted a city in ye Fielde of Oenotria, called Hyêla: beyngtherto moued by the aduyfe of one Posidoniates, a manne very well efteemed and thoughte of in all the lande of Phocaea. In this manner did Fortune deale with thofe that dwelt in Ionia.</p>	3760
	<p>The very lyke thing chaunced to them that held the city Teios: whofe towne by meanes of a vulwarke caft vp agaynft the walles veynge at a poynte welnye vanquifhed and ouercome by Harpagus, they paffed the feas into Thracia, fynifhing the citey Abdêra in the fame place: the foundation and gronde whereof was fyrft 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 felfe fame citey of Abdêra haue hym in honour and reputation of halfe a God. Thefe people onely of the whole natiō of Ionia moued with hate and difdayne of bondage, left the places, where they all were naturallye refyaunte, and foughte forrayne and ftraūge countries . The reftr remaininge (except the Milefians) tooke heart at graffe, and foughte both ftoutlye and valtauntlye in the behalfe of their landes and liberty.</p>	3765
	<p>But the fortune of warre procedyng agaynft them, they came into captiuitie. And abydinge ftill in their owne feates, dyd as they were commaunded. Onely the Milesias (who were in league with Cyrus and the Perfias)</p>	3770
	<p>The very lyke thing chaunced to them that held the city Teios: whofe towne by meanes of a vulwarke caft vp agaynft the walles veynge at a poynte welnye vanquifhed and ouercome by Harpagus, they paffed the feas into Thracia, fynifhing the citey Abdêra in the fame place: the foundation and gronde whereof was fyrft 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 felfe fame citey of Abdêra haue hym in honour and reputation of halfe a God. Thefe people onely of the whole natiō of Ionia moued with hate and difdayne of bondage, left the places, where they all were naturallye refyaunte, and foughte forrayne and ftraūge countries . The reftr remaininge (except the Milefians) tooke heart at graffe, and foughte both ftoutlye and valtauntlye in the behalfe of their landes and liberty.</p>	3775
	<p>But the fortune of warre procedyng agaynft them, they came into captiuitie. And abydinge ftill in their owne feates, dyd as they were commaunded. Onely the Milesias (who were in league with Cyrus and the Perfias)</p>	3780
	<p>But the fortune of warre procedyng agaynft them, they came into captiuitie. And abydinge ftill in their owne feates, dyd as they were commaunded. Onely the Milesias (who were in league with Cyrus and the Perfias)</p>	3785
	<p>But the fortune of warre procedyng agaynft them, they came into captiuitie. And abydinge ftill in their owne feates, dyd as they were commaunded. Onely the Milesias (who were in league with Cyrus and the Perfias)</p>	3790
	<p style="text-align: center;"><H iiii.v></p> <p style="text-align: right;">as we</p>	

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 misera-
 3800 ble estate and condition, yet ofyng their olde haunte and ac-
 cuctomed 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 most happy
 and bliffeful estate of all the Greciās. His aduysse was this,
 3805 that the people of Ionia abandoninge their owne howfes &
 places of habitation, should imbarke themfelues to Sardi-
 nia, 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 cast of the yoke of ye Perfians, and hauing
 in their dominion the griateft and most principall of all the
 3810 Iles, might also hold ye chiefe rule & dominion ouer all the
 rest. This was ye coū fayl of Byas, to ye pore afflicted Iones.

Not much inferyour to this was the graue aduise and
 sentence of Thales whereby he prouoked and styrred vp the
 people before their captiuity to the institution of one gene-
 3815 rall 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 Cityes rounde aboute, mighte neurthelesse bee
 reckened as tribes appertinēt therto . This was ye holefom
 doctrine & wyse coufayl geuen by these 2 learned sages to y^e
 3820 people of Ionia. Harpagus after his tryumph ouer Ionia,
 directed hys power agaynst 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 authori-
 ty and gouernement of Minos, bearyng the name of Lela-
 ges, at what tyme also they were resident in the Ilandes w^t-
 3825 out rent or pension of tribute, as far as I can learne by y^e
 diligent scrutiny (& hearfay) of times forepast & confumed.

<Hv.r>

The counfaile
 of Byas to the
 people of Ionia.

A discourfe
 the Carians.

	The first Booke.	
	<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>	3830
	<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 things, first found out and deuised by them. It was their inuestion to weare a Crest 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,</p>	3835
	<p>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 Dores also and Iones chaunged the Isles with the mayne or continent, and rows•ed 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, cōftantly 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 Mylassus 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>	3840
	<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 always bene resiaunt.</p>	3845
		3850
		3855
		3860
	<p><Hv.v></p>	<p>Theyr</p>

3865 Theyr speach or forme of phraſe they haue drawne from the
 Caryans, or the Caryans deriued theirs from them: where-
 of I am not able to ſet downe an abſolute and infallible ſen-
 tence. The lawes they uſe are very dyuerſe and ſtraunge,
 both from the maners of Caryya, and other Nations. For-
 3870 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 uſed by them
 were firſt taken from forrayne Nations: wherewith after
 3875 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, beateinge and
 ſwynging ye antes alleadging that they baniſhed out of their
 coaſtes, ſtraunge and forreyne Gods. Sutch were the ma-
 3880 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 afterwardeſ the ſonnes of Europa, Sarpêdon,
 and Minos, fallinge at variaunce for the Emyre, Minos
 3885 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
 3890 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 reteyned of thoſe that lye next vnto them. Howbeit Ly-
 cus the ſonne of Pandion beinge dryuen from Athens by
 3895 the rigour and violence of his Brother Aegêus, and com-
 ming to Sarpêdon Prynce of the Termilians: in continu-

<Hvi.r>

aunce

<p>The people of Cnydus their originall.</p>	<p>The first Booke.</p>	
	<p>ance 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, reherfyng befydes his mothers mother and so vpward.</p>	<p>3900</p>
	<p>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.</p>	<p>3905</p>
	<p>Contrariwyse if a man free by byrth and natiuitye shall ioyne in wedlocke with a forrayne woman, or one that is reputed for a scalant or common strumpit, their discent and yssue shalbe alway signed with the note of infamy, and neuer be called to any degree of credite or estimation.</p>	<p>3910</p>
	<p>Furthermore the people which at those tymes held the dominion of Caria without atchieuance of any famous or notable act were conquered and ouercome by Harpagus. Neither were the Carians onely destitute of the glorye and renoune of noble dedes: but the rest also of the Gretians there about lurked in silence and had their name darkened and ouerwhelmed with obscurity. There kept resiaūtes in those places aswel others, as also the Cnydians, which were a remnaunt of the Lacedaemonians thither drawn and deriued, whose region wyndeth to the sea called Tryopium and is almost on euery syde hemmed in by the sea. The North part beyng limited with the salte waues of Ceraunium: the southside by the Rhodian and Simanian sea. The rest which is a very narrow strayght, not passinge fiue acres in breadth: the people of Cnydus (whyle Harpagus was bufid in y^e affaires of Ionia) thought to haue digged a way, & in</p>	<p>3920</p>
	<p><Hvi.v></p>	<p>3925</p> <p>3930</p> <p>3935</p> <p>fo</p>

3940 fo doying to haue brought ther countrey into the forme of
 an Iland geuing free course and paffage to the sea on euery
 fyde. For their whole territory was within the broken cir-
 cle 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 a
 3945 bout the Ile, whereto employing their whole force and in-
 deuour it chaunced them in the middest of their toyle to bee
 taken in manye partes of the bodye, and chiefly with an ex-
 treme smarting and forenes of the eyes. Wherupon refol-
 uinge to fend to Delphos to Apollo, they inquired of him
 what it might be that so greatly hyndred them to proceed in
 3950 their enterprife.

To whom Pythia made answere in certayne verses cō -
 fiftyng of fixe feete after this maner.

3955 *Seeke not to faue your feate
 by trenche or heaped pyle.
 If mightye I oue had pleasde
 Your land had bene an Ile.*

3960 This answere receiued, the Cnydians made holiday, &
 attempted no further to delue the ground. Wherefore Har-
 pagus inuading their countrey with his army they submit-
 ted themselues without resistaunce. More then this, some
 what about Halicarnassus in the region dwell the Pedace-
 ans: with whom at the shew or appearance of any daunger
 or miffortune either to themselues or their neighbours, it
 falleth out that Mineruas Priest hath continuallye a longe
 3965 bearde: which happened vnto them three fundry tymes.

These alone of all the people in Carya kept Harpagus at
 length of weapon, and defended their city a long tyme, fen-

	<p style="text-align: center;">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 . 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> <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 vnsubdued. 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 difplaye thofe thynges which to them felues were moft labour fome and difficulte and deserue to bee prynted in eternall memory.</p> <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> <p style="text-align: center;"><Hvii.v> of Affyria</p>	<p style="text-align: right;">3970</p> <p style="text-align: right;">3975</p> <p style="text-align: right;">3980</p> <p style="text-align: right;">3985</p> <p style="text-align: right;">3990</p> <p style="text-align: right;">3995</p> <p style="text-align: right;">4000</p>
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4005

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 greate kinge. This cite had the foundation and being in a wonderful huge playne: and was builte and contriued into a foure square forme: euery side thereof conteyning in length an hundred and twenty acres. Whereby it is euidente that the circuit and compasse of the whole cite amouēd to the summe of 480 acres of ground, so greate 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 rych and sumptuous buildings, as no Citey whereof we haue notyce approacheth any thinge to the incomparable dignity of the fame.

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Firft of all it is cast about and incompassed with a wyde and deepe Ditch filled and implet with water, in the nexte place is rayfed a wall 50 royall cubits in thyckenesse and 200 in heighth: a cubite royall contayninge three fyggers 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 builte.

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Of the clay cast out, and clenfed from the ditche were drawed and framed certayne bricke, which aryfyng at length to a great multitude they were dryed and burnt in a kill or fornace.

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Afterwardes closing the fame together with mortar betwixt euery thirtith course or row of bricke they layd y^e toppes of canes or reedes dipped and steeped in boylng 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 workmanship of the wal.

	The first Booke.	
	<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 fo much space and diftance, as a carte might haue gone betweene them.</p>	4040
	<p>Through the walles ther opened an 100 broad gates for paffage and ingresse into the citey all of braffe, with postes and hyniges of the fame. Eyght dayes iourney from Babilō is placed a city called Is, fast by the which floweth a riu-er of no great bygnes, named also Is, caryinge his streme 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 vnderftande that the citey Babylon, ys cutt and fundered in twayne by the mayne streame of the ri-ther riu-er Euphrates: which is very great deepe and swift of courfe and taking hys fyrft yffue from the mountaynes of Armaenia, breaketh at the length and emptyeth yt felfe into the red fea.</p>	4045
	<p>The partition of the walles made by the intercoure of y^e riu-er shootes bpon the bankes on eyther fyde, which are breasted out and fortified with a countremure of bricke to kepe the waters from flowing into the citey. The Citey it felfe is replenished with houfes four storyes in heichte be-ying 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 brafen dore through the wall and countergard of the ryuer, whereby the people haue acceffe to the water. And this wall is in de fence of the citey agaynst the vyolence of the floud. Moreo-uer in either part and region of the citey there is another wall, not much inferyour in strenghe (albeit in thicknesse fomewhat leffe then the former. One of these in ye one parte of the citey inclofeth aboute the stately court and resyaunce</p>	4050
		4055
		4060
		4065
		4070
	<Hviii.v>	

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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 vout 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: wherevpon 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, faue one woman alone, beeing of the same countrey (as the Priests of Babylon affirme) and such a one, as it pleafeth 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 vfeth 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

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<Hviii.r>

when

	The first Booke	
	<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.</p>	4110
	<p>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</p>	4115
	<p>adioyneth a table, which together with the frame and fettle thereto belonging, is also of meere and solide gold, esteemed of the Chaldaean priests at the summe and value of</p>	4120
	<p>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 maffy 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 forth of so rare & famous a monument.</p>	4125
	<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>	4130
		4135
		4140
	<p><Hviii.v> parte</p>	

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parte of these laid their wealth & treafure on the trimming & beautifying of the city walles: other spared no coaft to enrich & adorne the temples & palaces of the gods. In the lineall difcent 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 caufed to be caft vp & raifed great mounts & mighty banckes, very wonderfull to be feene, which kept the riuer within the courfe of his naturall chanell, beeing wont before time to ouerflow & couer the whole plame. The fecond Queene named Nitocris was of wit more fharp & fubtile, and of much more fiue inuention then ye former, by whom both other things were brought to paffe right woorthy memory, whiche wee purpofe to recount: and chiefly this, that perceiuing the power and gouernement of the Medes to grow and increafe, and as well other townes, as alfo the city Ninus to be vanquifhed by thē, ſhe forethought all the meanes that could be deuifed, to arme & defend hirfelfe againft the enemy. Firft of all the riuer Euphrates that whilome by a ſtreight & equall courfe ſtreame throughout the towne, flowing in a right line towards the ſea by meanes of certaine trenches caft vp and digged for the ſtreame, ſhe drew into a confufe and intricate race, folding & winding many waies, infomuch that in three fundry places it hath eftfoones recourse vnto one little village in Affyria called Arderica ſo that they which come frō the ſea to Babylon by y^t riuer Euphrates, are cō ſtreined to ariue thrice at Arderica & that alfo in three feuerall dayes. This was alfo 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 & mōftrous, & what for yt vnmeafurable hignes & bignes of yt fame, it would greatly aſtoniſhe thoſe that do view & behold it. ſomewhat aboute the city, a little off from the riuerf ſide, ſhe caufed a place to be caft & trenched for the receipt of a ſtanding water or poble, which they digged ſo deepe, till they came to the water, extending

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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 ftone. 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 troublefome 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 caufed 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, whofoeuer 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 monumēts 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 caufed mighty stoness 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

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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 brafen wickets to the water, she framed of bricke layd and mortered together in like forte 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 fubiects: 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 course, eftfoones 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 practise this fubtile and deceitfull inuention. Alost vppon the most 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 Babylon 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 commodity 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:

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The first Booke	
<p>Vnlesse thou hadst bene an vnfatiable wretch, and greedy of filthy gayne, thou wouldst neuer haue discovered the graues of the dead. These things are left to memory of the Queene Nitocris, against whose sonne Labynitus hauing the name of his father, and the gouernement and principality 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 Choafspis, running a little beydes Sufa, of which riuer alone the King is accustomably wont to drinke. The water of Choafspis being first fodden and after referued in vessels of filuer, is continually borne after the King whether foeuer he goeth by Chariots driuen on four wheeles, which follow his trayne in great number.</p> <p>Cyrus therefore vndertaking a iourney to Babylon, after 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 agreedued 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 themfelues to the knees, which thing for the vehemency of his rage he immediately put in practife, intermitting and leauing off hys voyage to Babylon: wherefore diuiding his campe into two partes, hele-</p>	<p>4250</p> <p>4255</p> <p>4260</p> <p>4265</p> <p>4270</p> <p>4275</p> <p>4280</p>
<p><I.iii.v></p>	<p>uelled</p>

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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 confumed 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 fpring Cyrus renewed his purpose, and fet fourth afrefh towards Babylon, whome the great Kyng with an hoast of men well prepared, exspected and looked for in the fielt. When he drewe neere to the city, figne of battell was giuen, and a fierce encountry made on both fides, 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 bufie & an vnquiet nature, giuen to controuerfy & trouble, intermedling & dealing with other nations) had made plentiful prouifion of vittailles, & all kind of fuffenance for many yeares, for which they liued in security, nothing at all waying to be kept in and enclosed with a fiege. Cyrus in like cafe hauing a long time layne at the walles without any fucceffe or auayle, was altogether ignorant of what wood to frame his arrowes, howbeit at laft, eyther of his owne trayne, or by the counfayle and aduertifement of others, he caft about another way, and wrought thus: placing his army on eache fide of the city, fome on that part where the riuer entereth in, others on the backside where it floweth out, hee gaue commaundement, that at fuch time as they faw the water to fall and berome fleete and eafy to be waded; they fhoulde inuade the city by the chanell of the floud: leauing therefore his ariny in this order and aray, with the vnfitteft and weakeft part of his power, he withdrewe himfelfe afyde 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 felfe-fame alfo dyd Cyrus, piercing the bancke of the

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The first Booke

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 about 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 diftreffe (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 teftimonies, this one especiall 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 yeilded 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

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and hability of this region is equiualent and matchable to the third part of Asia. The feignorie 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 filuer, 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 faddle, besides those which were purposely kept and managed for the vse of warre: to these were added eight hundred stalions or stone horses, with sixtene 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 riseth ouer the bankes, and giueth moifture 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-

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The first Booke

reacheth from Euphrates to the floud Tigris, neere vnto the which was planted and situated the city Ninus. This foyle for corne and all kinde of grayne, is the moft battle and plentiful 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 fo 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 caft into the earth. The eares of their wheate and barly are more then a handfull broade. Likewife ye fmall feede of Millet or Hirfe, together with the graiue of India called fesamum, to what exceeding growth and tallnes they arife in this countrey, that almoft they feeme in manner of mighty trees, albeit I affuredly know & could iuftly affirme, yet I will rather keepe silence, knowing that thofe which hath bene already fpoken of the greate encrease of their graine are fuche, that they far surmount aboue the cōmon credit and vsuall courfe of nature. They vse no kinde of oyle but fuch 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 fuftenance, making wine and honny of the reft. The trees themfelues 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 otherwife 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 woorme, fuch as come also of a wilde figge tree.

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Let vs now proceede vnto that which next after the city it felfe, is (in my fancy) the ftraungeft mirrour 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 outside, 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 circulare 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 sterne towards 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 vpwads againft the courfe of the riuer, it is not poffible for them, by reafon

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The first Booke

of the swiftneffe and violence of the strceme, which is the
 cause also that they make their vessels not of wood, but of
 skennes. After they are returned to Armenia they make
 prouision 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.

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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 shoues 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
 embaulmed with sweete oyles and precious oyntmentes.
 On their fingers they weare a signet: bearing in their hāds
 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-
 counted wickedneffe 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.

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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 Eneti comming of the Illyri-
 ans do commonly practise throughout their whole lande.
 Once in a yeare 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
 suche as were minded to buy them, and in the first place
 shee that was the paragon and most beautifull damofell

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of

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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 practife 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 fourth 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

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that

The first Booke

that a couple of contrary villages might match together, and enter the estate of marriage 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 fet 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 grieffe or disease, should be caryed out and layd in the open market place, to the end that (vnto no Physicians) euery one might giue their verdit of their sicknesse and maladie. As euery one therefore approcheth 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 grieffe. 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

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themselues 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.

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The felfefame Babylonians acquaint themselues 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,

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they giue vp themselues 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 themselues 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 moeste minde to.

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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 faourable 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 -

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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 offering to ye Goddesse, she returneth

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home,

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<Iviii.r>

The first Booke

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 prayfeworthy for beautie
and comely proportion of the body, haue sooneft made theyr
market and are gonne, the groffer and bafer fort being held
by the law to remaine there so long, till they haue accom-
plished 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 a-
gainst the funne, they vse in this manner, first they powne &
bray it in a mortar, 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.

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 na-
tion very large, and in armes couragious and valiaunt, ha-
uing their habitation in the East towards the morning
funne beyond the flood Araxes, right ouer against the Iffe-
donians, and being (as some men suppose) a part of Scy-
thia. 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 to-
gether in great flockes) doth no lesse incharme and make

<Iviii.v>

drunk

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drunken the senses of those that sit by, with the favour and smell proceeding therefro, then their wyne doth intoxicate the heads of the Grecians, being so much the more idle in their braynes by how much ye more they burne of the afore-said fruite: euen so farre at length, that they fall to finging, dauncing and leaping past measure. Now the floude Araxes (like as also ye ryuer Gyndes which Cyrus broached and deuyded into 360 trenches) beginneth at the Mantien hylles parting it selfe into sixty feuerall streames, the rest (one only excepted) haue their endinges in fennes and marishe groundes: where certayne people are fayde to make their abode, which are nourished by rawe fishes, being clothed and apparelled in seale skinnes. The other parte of Araxes continueth his course vnto the sea called Caspium, which is a sea of it selfe, not permixt and mingled with any other, for aswell the salte water through the which ye Grecians vse to faile, as also the other without ye pyllers called Atlanticum, finally, ye red sea & it do meete each with other and are all one: but the Caspian waters are hemmed in & inclosed with their owne shores, being in length 15. dayes fayle for a light shippe that goeth with oares: in bredth such that the widest parte (which is toward the west) may be passed ouer in eyght dayes. The west side of this sea is edged in by the mountayne Caucasus, being of incomparable height and greatnesse: vpon this hill one people of all fortes inhabyting: very many & diuerse susteyned by wilde foode and fieldishe reliefe. The leaues which their trees beare are much like vnto ours in shew, though different in nature: these they beate to powder, and rempering them with a quantity of water they make of them a certayne colour of such force and vertue that paynting therewith vpon their garments the similitude of fundry wilde beafts, it neuer chaungeth hue, but euen as if the pictures had bene wouen and wrought in the cloth: so together with ye woolle it selfe they weare out and decay. These men after the ma-

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ner of

The first Booke

ner of brute beastes meddle and accompany with their women in open fight. Now the West parte of the sea Caspian being inuironed by the hill Caucasus, ye side which extēdeth toward the Easte beateth vpon a large, spacious, & ample playne. The most parte of this playne is possessed by the Massagets, whom Cyrus for diuerse & waighty causes was styrred vp and prouoked to assaile by warre. First by the remembrance of his birth and infancie, whereby he was moued to thinke and imagyne him selfe to bee more then halfe a god, farre aduanced aboute 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 countenance, 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.

The kingdome of the Massagets 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 glose of deceiptfull words, demaunded hir mariage: but the prudent and couragious lady perceiuing his bent, how not for the loue of hir selfe, but for desire of the kingdome he had couloured a sute of dissembled matrimony, flatly forbadde him to come within the lystes and boundes of hir country. Cyrus seeing his pollicie to be in vayne, lead his power to the ryuer Araxes, in open and professed wife, threatning vengeance and all kinde of cruelty against the realme of the Massagets: wherefore hauing couered the ryuer with certayne bridges, whereby to trayne and conuey his army ouer the water hee fortified the same with defence & munition of towers builte by y^e help & ayde of ships which he made for ye purpose: to whom being diligently 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

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which

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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 my cou^{er} faile? preferreft thou al things before peace & quietnesse? Be it then, if thy hart burne to be dealing with ye Maffagets, ceafe thy buyldings & either follow vs 3. dayes iourney into our countrey, or departe our coasts & receiue vs into thine. Cyrus hauing heard this greeting, affembled together the chiefe of ye Perfians & propounded ye matter to be scanned among them: who being all of one mynde & consenting 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 reason & argue in this maner. Truly (O king) as I fayd before, since it hath pleased the mighty Iupiter to delyuer mee into thy hands: whatfoeuer I shall marke to be amiffe in thy houfe the fame to the most of my power I will study to amend: for myne owne fortune albeit an vnthankfull mistresse, yet hath she bene a leffon and schooling vnto me: if thou thinke thy selfe a god, and thy army immortall, 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 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 opyon from all thy counsaile: for geuing liberty to thy enemies to come into thine owne realme, it is to be feared least at the same time thou leese both the victory and thy kingdome. thinkest thou the Maffagets if they get the better, will straight wayes depart without spoyle of thy countrey? contrarywise, if thou vanquish them what canst thou winne? Certes (O Kynge) not comparably to that as if thou

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The first Booke

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 fielde 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 abouñdance 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 excesse 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 determynd withdrew her selfe backe into the middel of the region.

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

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him

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him: which when he had fayd he fent them away into Perfia
 paffing ye water him felfe with his whole power. The fame
 night after hee had trayned his hoft ouer the ftream of A-
 raxes there befell vnto him a ftraunge vifion, wherein be-
 4780 ing on fleepe he feemed to beholde the eldeft fonne of Hyfta-
 fpes hauing on his foulders two wynges, with one of the
 which he fhadowed all Afia, with the other all Europa. Hy-
 ftafpes (comming of the princely houfe of ye Perfian Ache-
 menides and borne of Arsaces) had a fonne named Darius,
 4785 fuperiour in yeares to the reft 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 felfe the drift and intent of his vifion,
 and fupposinge it to bee of no fmale moment called for Hy-
 4790 ftafpes with whom in fecret wife hauing remoued all com-
 pany he cōmoned thus . Thy fonne Hyftafpes hath wrought
 treason, againft me and my kingdome, which his difloyall &
 malicious trechery. I came to knowe by this meanes. The
 heauenly powers whose prouidence is a buckler to mee a-
 4795 gainft all aduerfity hauing chiefe care and regarde of my
 health, haue fhewed me all things that are to come. No lon-
 ger ago then this laft night I beheld in my fleepe the eldeft
 of thy children, bearing on each foulder a mighty winge,
 and couering with the one all Afia, with the other Europa,
 4800 whereby I affuredly coniecture his treason which hee co-
 uertly tendeth againft the crowne: hence then, difpatch and
 fpedde thee into Perfia, referue him fafely to my nexte re-
 turne, that calling him to his tryall. I may fee by what
 meanes he can quit himfelfe of trechery. Thefe things fayd
 4805 Cyrus for that hee affuredly thought that Darius had ten-
 ded mifchiefe to his perfon and priuily fought to vndermine
 him in his kingdome. But hee reckned without his hoft, &
 was farre deceyued of his accounte: for the gods did fore-
 fhew, and fignifie to him how in that place he fhould finifhe

K.iii.<r>

his

	The first Booke	
	<p>his life, and that his kingdome at the length should descend to Darius. Hyftaspes fhaping an anfwere to ye kings words began and fayd. The gods forbid (O mighty prince) that any one of the Perfian bloud should eyther malice thy perfon or impeach thy Maiefty: who if he were knowne a thowfand</p>	4810
	<p>M. deathes were to eafy for him. By whom, but onely by thy ayde (moft gracious king) were we made of flaues freemen, of fubiects and vaffals lordes and rulers ouer other?</p>	4815
	<p>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 féemeth thee beft. His talke finifhed hee immediatly tooke his paffage ouer the ryuer Araxes, into Perfia, for farther affuraunce and charge of his fonnes appearaunce at ye Kings pleafure.</p>	4820
	<p>Cyrus hauing gayned the other fide of Araxes, and marched forward one dayes iourney, forthwith he did as Craefus had counfayled him, leauing in his tents the feebleft and moft vnapt fouldiers of his whole number, and departed thence with the reft to the fhores and banckes of Araxes, being lightly harneyfed and addreffed for the purpofe. The feely remnaunte of the Perfians appointed to ftay behinde in defence and munition of the tentes, were affayled by the third parte of the Maffagets power: where vſing al meanes to faue the tentes and fuccour them felues, they were miferably foyled and flayne. The enemy entering the campe and perceyuing all places to be furnifhed with ſumptuous prouifion of dainty and delicious meates, toke the benefit of fo good and fauourable fortune, and fel freſhly to the banquet, in fo much that hauing there stomacks forced with bittayls and their heads inchaüted with wyne , they were taken with a profounde & heauy fleepe: when of a sudden the Perfians returning from their ambush, came vpon them vnwares & putting the moft parte to the fword, the reft they tooke and apprehended alyue. Among theſe was the fonne of Queene Tomyris named Spargapifes, to whom was geuen and cō -</p>	4825
		4830
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	<p><K.iii.v></p>	mitted

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mitted the guiding of the army. Tomyris aduertified of hir
 fonnes miſfortune together with the chaunce and loſſe of hir
 ſubiects, full of ſtomacke and diſpleaſure, ſent hir Legate y^e
 ſecond time, and ſaluted Cyrus on this wife.

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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
 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
 -
 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.

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Notwithſtandinge, feely Spargapifes 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
 ſelfe into the belly with a Iaelyne, and ſo dyed. Such was
 the end and heauy deſteny of poore ſpargapifes 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
 one from another a certayne ſpace, they aſſaulted each o-
 ther by ſhotte of Arrowes, which beinge ſpente & conſu-
 med, ſo feirce a cloſe was geuen on both parts wt ſwords,

K.iiii.<r>

Daggers

	The first Booke	
	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 himfelfe hauing raygned thirty yeares faue one, made a finall ende and conclufion of his dayes: whom the wrathfull Queene Tomyris feeking oute amonge the flayne and mangled bodyes of the Perfians, toke his head & throwing it into a vefsell filled with bloud, in vaunting and glorious wife insulted ouer it in thefe words. Thou Boucherly tyrant, my fonne thou tokeft by craft and kyllledst by cruelty, wherefore with thy felfe I haue kept touch. Now therefore take thy fill bloody caitife, fucke there till thy belly cracke. In this maner dyed the noble King Cyrus: of whose death and ende fince many and fundry thinges are bruted, it steined vs good to followe that, which among the reft founded neereft to truth.	4880 4885 4890 4895
	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 kindes exceeding valiaunt. There weapons which they vse are Arrowes, fpeares, & fhort Daggers after the maner, and custome of the countrey: all their Harnesse and furniture is garnifhed and adorned both with Golde and Brasse: vsinge to their fpeares Duyuers and Daggers, Spangs and bullions of brasse: their Costlets, Belts, and the reft of their armour beinge gallauntely fet 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 filuer, or Iron. For the land yeelding vnto them inestimable plenty of Gold and Brasse, yet of Siluer and Iron it is quite voyde and destitute.	4900 4905 4910
	Moreouer their maners are thefe. Euery one marieth	
	<K.iiii.v>	a wife,