

<p>An experience wrought for the tryall of antiquitie.</p>	<p style="text-align: center;">Herodotus his second Booke <i>entituled Euterpe.</i></p> <p>A <i>Fter the death of the most noble & vertuous King Cyrus, there succeeded him in ye empyre a fon of his, named Cambyfes, born of Caslandana daughter to Pharnasphus, who dying long tyme before ye king hir spoufe, was greatly bewayled by him, and his whole empyre. The younge prince Cambyfes makinge none other accounte of ye Iōnes, then of his lawfull feruaūts left him by the due right and title of inheritaunce, went in expedition against the Ægyptians, preparing an army aswell out of other countreys as also out of the regions & borders of Greece, which were vnder his gouernment. The Ægyptians before such time as Pfammetichus held the supremacy, thought them selues to haue bene the first and molte auncient people of ye world. This king in time of his raigne and gouernaunce in Ægypt, for the great desire hee had to know by what people the earth was first inhabited wrought an experience whereby the Ægyptians were broughte to thinke that the Phrygians were the most old & auncient people of the earth, and them selues to be nexte in antiquity to them. For Pfammetichus by all meanes indeuouringe to know who they were that first and before al others came into the world, finding himselfe hardly satisfied with ought he could heare: practifed a deuife and feate of his owne braine. Two young infants borne of bafe parentes, hee gaue to his Sheepheard to bring vp & nourish in this maner . He gaue cōmaundement yt no man in their prefence or hearing should fpeake one word: but that being alone in a solitary & deferte cabyne farre from all company, they should haue milke and other foode brought & myniftred to them in due & conuenient time. Which thinges were done & commaunded by him, to the intent yt when they left of their childifh cries & began to prattle and fpeake plainly, he might know what speach &</i></p> <p style="text-align: center;"><K.v.v></p> <p style="text-align: right;">lan-</p>	<p style="text-align: right;">5</p> <p style="text-align: right;">10</p> <p style="text-align: right;">15</p> <p style="text-align: right;">20</p> <p style="text-align: right;">25</p> <p style="text-align: right;">30</p> <p style="text-align: right;">35</p>

	entituled Euterpe.	Fol.70.	
40	<p>lāguage they would firſt vſe: which in proceſſe of time fell out and,happened accordingly.For being of y^e age of two yeares, it chaunced that the ſheepheard (who was their Nourice & bringer vp) approching neere to the dore of the Cottage & entring in, both the litle brats ſprawling at his feete, & ſtretching forth their hands, cryed thus: <i>Beccos, Beccos</i>: which at the firſt hearing, the Paſtour noted only and made no words: but perceyuing him ſelfe alwayes ſaluted after one fort: and y^t euermore at his entraunce the children ſpake ye fame word, the matter was opened to ye king: at whoſe cōmaundement he brought the chil-</p> <p>dren and deliuered them vp into his hands: whom when Pfammetichus alſo himſelfe had heard to chat in the fame maner, he made curiouſe ſearch what people vſed ye word <i>Beccos</i> in their language, & in what meaning they toke it. Whereby he came to know yt the word was accuſtomably vſed by ye people of Phrygia to ſignifie bread. For which cauſe the Ægyptians came into opinion, yt the Phrygians were of greater time & longer continuance then them ſelues. Of all which matter, & the maner of doing thereof. I was credibly informed by the prieſtes of y^e god Vulcane, abiding at Memphis. Howbeit many fond fables are recited by the Grecian writers, that Pfammetichus geuing y^e children to certaine women of the country to ſucke & bring vp, cauſed their tongues to bee cut out yt they might not ſpeake to them. Thus much was rehearſed by them of ye trayning vp & education of the infants. Many other things alſo were told me by the holy and religious Chaplaynes of ye god Vulcane, with whom I had often conference at Memphis.</p> <p>Moreouer, for ye fame occaſion I toke a iourney to Thebs & Heliopolis, which is to wit, ye city of ye ſunne, to ye end I might ſee whether they would iumpe all in one tale & agree together. For the Heliopolitans are fayd to bee the moſt prudent & witty people of all ye Ægyptians. Notwithſtanding of diuine & heavenly matters, as touching their gods, loke what they told me I am purpoſed to conceale, ſaue onely their names, which are manifeſtly knowne of all men: of other matters I meane to keepe ſilence, vnleſſe by the courſe of the Hyſtory I ſhall perforce bee broughte into a narration of the fame. In all their</p>	<p>It were a queſtion if a man ſhould be taught no language,in what tongue hee would ſpeake</p> <p>Heliopolis the city of the Sunne.</p> <p>The wiſeſt people in Ægypt.</p>	
45			
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	<K.vi.r>	talke	

Herodotus his second Booke		
<p>The ii monethers of the yeare firft foūd out by the Ægyptians.</p>	<p>talke of mortall and humane altayres, they did rightly accord & confent one with an other: faying this: that yt Ægyptians firft of all others foūd out the circuite & compaffe of yt yeare, deuinding the fame into 12 feuerall moneths according to yt courfe and motion of the starres: making (in my fancy) a better computation of the time then the Grecians doe, which are driuen euery thirde yeare to adde certaine dayes to fome one moneth, whereby the yeares may fall euen & become of a iust cōpaffe . Contrarywife, the Ægyptians to three hundred dayes which they parte & diftribute into twelue moneths, making addition of fyue odde dayes, caufe the circle and courfe of their yeares to fall out equally & alwayes a like. In like maner the Ægyptians firft inuented and vfed the furnames of the twelue gods: which y^t Grecians borowed & drew from them. The felfe fame were the firft founders of Aulters, Images, & Temples to the gods: by whom alfo chiefly were carued the pictures of beafts and other creatures in ftone, which thing for yt moft parte they proue & confirme by lawfull testimonyes & good authority: to this they ad besides yt the firft king yt euer raygned was named Menes, vnder whose gouernaunce all y^e lande of Ægypt except the prouince of Thebes was wholly couered & ouerwhelmed with water, and yt no parte of the ground which lyes aboute the poole called Myris was then to be fene: into which poole from the fea is 7. dayes fayling. And truly as concerning y^e country they feemed to fpeake truth. For it is euident to all men (who hauing neuer heard thereof doe but onely beholde it) how that parte of Ægypt wherent the Grecians are wont to arryue is gayned ground, and as it were the gyft of the ryuer. Likwife all the land aboute the poole for the fpace of thr^o. dayes fayleing: whereof notwithstanding they fpake nothing at all. Befides, there is another thing from whence no fmale profe may be borowed: to wit, the very nature and quality of the Aegyptian foile: which is fuch that being in voyage towards Ægypt, after you come within one dayes fayling of the lande, at euery founde with the plummet, you fhall bringe vppe great store of mud and noyfome filth, euen in fuch place as the water is eleuen ells in depth: whereby it is manyfelt that fo farre y^e ground</p>	<p>80</p> <p>85</p> <p>90</p> <p>95</p> <p>100</p> <p>105</p> <p>110</p>
<p>The names of the 12 gods, Aulters, Images, and Temples inuented by the Ægyptians.</p>	<p>talke of mortall and humane altayres, they did rightly accord & confent one with an other: faying this: that yt Ægyptians firft of all others foūd out the circuite & compaffe of yt yeare, deuinding the fame into 12 feuerall moneths according to yt courfe and motion of the starres: making (in my fancy) a better computation of the time then the Grecians doe, which are driuen euery thirde yeare to adde certaine dayes to fome one moneth, whereby the yeares may fall euen & become of a iust cōpaffe . Contrarywife, the Ægyptians to three hundred dayes which they parte & diftribute into twelue moneths, making addition of fyue odde dayes, caufe the circle and courfe of their yeares to fall out equally & alwayes a like. In like maner the Ægyptians firft inuented and vfed the furnames of the twelue gods: which y^t Grecians borowed & drew from them. The felfe fame were the firft founders of Aulters, Images, & Temples to the gods: by whom alfo chiefly were carued the pictures of beafts and other creatures in ftone, which thing for yt moft parte they proue & confirme by lawfull testimonyes & good authority: to this they ad besides yt the firft king yt euer raygned was named Menes, vnder whose gouernaunce all y^e lande of Ægypt except the prouince of Thebes was wholly couered & ouerwhelmed with water, and yt no parte of the ground which lyes aboute the poole called Myris was then to be fene: into which poole from the fea is 7. dayes fayling. And truly as concerning y^e country they feemed to fpeake truth. For it is euident to all men (who hauing neuer heard thereof doe but onely beholde it) how that parte of Ægypt wherent the Grecians are wont to arryue is gayned ground, and as it were the gyft of the ryuer. Likwife all the land aboute the poole for the fpace of thr^o. dayes fayleing: whereof notwithstanding they fpake nothing at all. Befides, there is another thing from whence no fmale profe may be borowed: to wit, the very nature and quality of the Aegyptian foile: which is fuch that being in voyage towards Ægypt, after you come within one dayes fayling of the lande, at euery founde with the plummet, you fhall bringe vppe great store of mud and noyfome filth, euen in fuch place as the water is eleuen ells in depth: whereby it is manyfelt that fo farre y^e ground</p>	<p>80</p> <p>85</p> <p>90</p> <p>95</p> <p>100</p> <p>105</p> <p>110</p>
<p>Menes the firft kinge that euer raygned. Ægypte for the moft parte couered with water.</p>	<p>talke of mortall and humane altayres, they did rightly accord & confent one with an other: faying this: that yt Ægyptians firft of all others foūd out the circuite & compaffe of yt yeare, deuinding the fame into 12 feuerall moneths according to yt courfe and motion of the starres: making (in my fancy) a better computation of the time then the Grecians doe, which are driuen euery thirde yeare to adde certaine dayes to fome one moneth, whereby the yeares may fall euen & become of a iust cōpaffe . Contrarywife, the Ægyptians to three hundred dayes which they parte & diftribute into twelue moneths, making addition of fyue odde dayes, caufe the circle and courfe of their yeares to fall out equally & alwayes a like. In like maner the Ægyptians firft inuented and vfed the furnames of the twelue gods: which y^t Grecians borowed & drew from them. The felfe fame were the firft founders of Aulters, Images, & Temples to the gods: by whom alfo chiefly were carued the pictures of beafts and other creatures in ftone, which thing for yt moft parte they proue & confirme by lawfull testimonyes & good authority: to this they ad besides yt the firft king yt euer raygned was named Menes, vnder whose gouernaunce all y^e lande of Ægypt except the prouince of Thebes was wholly couered & ouerwhelmed with water, and yt no parte of the ground which lyes aboute the poole called Myris was then to be fene: into which poole from the fea is 7. dayes fayling. And truly as concerning y^e country they feemed to fpeake truth. For it is euident to all men (who hauing neuer heard thereof doe but onely beholde it) how that parte of Ægypt wherent the Grecians are wont to arryue is gayned ground, and as it were the gyft of the ryuer. Likwife all the land aboute the poole for the fpace of thr^o. dayes fayleing: whereof notwithstanding they fpake nothing at all. Befides, there is another thing from whence no fmale profe may be borowed: to wit, the very nature and quality of the Aegyptian foile: which is fuch that being in voyage towards Ægypt, after you come within one dayes fayling of the lande, at euery founde with the plummet, you fhall bringe vppe great store of mud and noyfome filth, euen in fuch place as the water is eleuen ells in depth: whereby it is manyfelt that fo farre y^e ground</p>	<p>80</p> <p>85</p> <p>90</p> <p>95</p> <p>100</p> <p>105</p> <p>110</p>
	<p><K.vi.v> was</p>	

115 was cast vppe and left bare by the waters. The length of Ægypt by the sea coaste is 423. miles and a halfe: according to our lymitation which is from the coaste of Plynthines, to the poole named felbonis, wherevnto reacheth an ende of y^e great mountayne Cassius: on this side therefore Ægypte is sixty fcheanes, which conteyne the number of myles before mentioned. For with y^e Egyptians such as are slenderly landed, measure their grouⁿd by paces, they which haue more, by furlongs, vnto whom very much is allotted, by the Perfian myle named Parafanga: lastly such as in large and ample possessions exceede the rest, meete their territory by Schoenes. The measure Parafanga contayneth thirty furlongs, the Schoene threecore, whereby it cometh to passe that the lande of Ægypt along the sea is 3600. furlongs, from this parte towarde the citie Heliopolis and the middle region: Ægypt is very wyde and broade a playne and champion countrey, destitute of waters, yet very flimie and full of mudde. The iourney from the sea to Heliopolis by the higher parte of the region, is welnigh of the same length with that way, which at Athens leadeth from the altar of the twelue gods to Pifa, and y^e palace of Iupiter Olympius, betwene which two wayes by iust cōputation can hardly bee founde more then fifteene furlonges difference: for the distaunce betwene Athens and Pifa is supposed to want of 1500 furlongs, fiftene, which number in the other of Ægypt is full, complet, and perfit: traundayling from Heliopolis by the hills you shall finde Ægypt to be straight and narrowe compassed, banked on the one side by a mighty hill of Arabia, reachinge from the North towardes the south which by degrees waxeth higher and higher, and beareth vppwards toward the redd sea. In this mountayne are fundry quarries out of the which y^t people of Ægypte hewed their stone to bulde the Pyramides at Memphis: one this side, the hill draweth and wyndeth it selfe towarde those places whereof we spake before. The selfe same mountayne hath another course from the Easte to the Weste stretching so farre in length as a man may trauallye in two monethes: the Easte ende hereof yeldeth frankincense in great abundaunce: likewise one the other side of Ægypt which ly-

<K.vii.r>

eth to-

The maner of the Ægyptians measures.

Ægypt nexte the sea coaste: 3600. furlonges.

The description of the countrey of Ægypt.

Herodotus his second Booke	
A mountaine.	<p>eth towards Africa, there runneth another stony hill, wherein are builte certayne Pyramedes very full of grauell & grosse Sande, like vnto that parte of the Arabian hill that beareth toward the South: so that from Helyopolis the wayes are very narrowe not passing foure dayes course by sea.</p> <p style="text-align: right;">155</p>
	<p>The spate betwene the mountaynes is champion ground, being in the narrowest place not aboue two hundred furlongs from the one hill to the other: hauing passed this straight, Ægypt openeth into a large and ample wideness extending it selfe in great breadth: such is the maner and situation of the country.</p> <p style="text-align: right;">160</p>
	<p>Furthermore, from Heliopolis to Thebs is nyne dayes iourney by water, being feuered from each other in distance of place foure thowfand eight hundred and fixty furlongs, which amounteth to y^e number of foure fcore and one schoenes: of the furlongs aforefayd, three thowfand and fixe hundred lye to the sea, as wee declared before: Now from the sea coaste to the city Thebs are 6120. furlonges of playne ground, & from Thebs to the city Elephantina, 820. Of all the region and coütrey . Ægypt whereof wee haue spoken the most parte is borrowed ground, wherein the waters heretofore haue had their course: for all the whole bottome which lyeth betwene the two mountaines about the city Memphis seemeth to haue bene a narrow sea, much like vnto those places that lye about Ilium, Teuthrania, Ephesus, and the playne of Meander: if it be not amiffe to bring smale things in comparison with greater matters: forasmuch as none of those ryuerf which held their passage in the places forenamed, are worthy to be mentioned where any one of the feuen streames of Nylus are brought into talke: there be also other floudes not comparable in bignesse to Nylus, which haue wrought straunge effectes and wonderfull thinges in the places where they haue runne: amongst whom is the famous ryuer Achelous, which flowing through Acarnania into yt sea of the Iles Echinades, hath ioyned the halfe parte of the Iles to the mayne and continent. In the country of Arabia, not far from Ægypt there is a certaine arme or bosome of the sea, hauing a breach & issue out of the red sea, the length whereof be-</p> <p style="text-align: right;">165</p> <p style="text-align: right;">170</p> <p style="text-align: right;">175</p>
The straunge effects of certayne ryuers.	<p>of the feuen streames of Nylus are brought into talke: there be also other floudes not comparable in bignesse to Nylus, which haue wrought straunge effectes and wonderfull thinges in the places where they haue runne: amongst whom is the famous ryuer Achelous, which flowing through Acarnania into yt sea of the Iles Echinades, hath ioyned the halfe parte of the Iles to the mayne and continent. In the country of Arabia, not far from Ægypt there is a certaine arme or bosome of the sea, hauing a breach & issue out of the red sea, the length whereof be-</p> <p style="text-align: right;">180</p> <p style="text-align: right;">185</p>
	<p><K.vii.v> ginning</p>

190 ginning at the end of yt angle or creeke & continuing to y^o wyde
 mayne, is foure dayes sayle: the breadth eafy to be cut ouer in
 halfe a day: in this narrow fea the waters ebbe & flow, raging
 and roaring exceedingly againft a forde or fhallow place, wher-
 at the ftream beateth with great violence: fuch a like creeke
 I fuppose to haue bene in former ages in the lande of Ægypte,
 195 which brake out from the North fea, and continued his courfe
 towards Æthyopia: like as alfo the Arabian fea (whereof we
 haue fpoken) floweth from the fouth waters, towards y^t coafte
 of Syria, both which ftraights welnigh in their furtheft corners
 concur & meete together being feparrted by no great diftaunce
 200 of groūd: were it then that yt ryuer Nilus fhould make a vent, &
 fhed it felfe into the narrow fea of Arabia, what might binder,
 but yt in 200000 yeares, by yt cōtinuall & daily courfe of yt ryuer,
 the creeke of the salt waters fhould be cleane altered & become
 dry: for I think it poffible, if in 10000 yeares before me, fundry
 205 ryuerf haue chaūged their courfes & left the groūd dry where -
 as firft they ran: an arme of the fea alfo much greater then y^t
 may bee dryuen besides his naturall bofome, epecially by the
 force of fo great a ftream as the riuer Nilus, by whom diuerfe
 things of greater admiration haue bene brought to paffe. The
 210 reporte therefore which they gaue of the foyle I was eafely
 brought to beleue, afwel for that yt country it felfe bringeth cre-
 dited to the beholders, as alfo yt in the very hills & mountaynes
 of the region are found a multitude of fhel fifhes, the earth like-
 wife sweating out a certaine salt and brynifhe humour, which
 doth corrupt and eate the Pyramides. Agayne, it is in no point
 215 like to any of the cōtries that lye next vnto it, neither to A-
 rabia, Lybia, nor Syria, (for the Syrians inhabite the fea coafte
 of Arabia) being of a blacke and brittle moulde, which com-
 meth to paffe by the greate store of mudde and flimy matter
 which the ryuer beinge a flote bringeth out of Æthyopia into
 220 the lande of the Ægyptians. The earth of Lybia is much
 more redde and fandy vnderneath. The moulde of Arabia and
 Syria drawe neere to a fatte and batile claye, beyng vnder
 grounde very rockye and full of ftone.

Lykewyfe, for prooffe that the Region in tyme paff was

<K.viii.r>

watery

By what
 prooffe, the
 cōtry of Æ-
 gypt: is argued
 to haue bene
 couered by
 waters.

<p>In Aegypt it neuer rayneth, but their lande is watered by the ouerflowe of Nilus.</p> <p>The maner of husbandry amongst the Ægyptians.</p>	<p style="text-align: center;">entituled Euterpe.</p> <p>watery ground the priests alleadged how in the time of kinge Myris his raygne the floud aryfing to the heightth of 8. cubits watered the whole countrey of Ægypte lying beneath Memphis, scarce 900 yeares being past & expired since the death and deceafe of Myris: whereas at these dayes vnlesse it swell and increafe 15. or 16. cubits high, it cometh not at all into yt coaft, which aforefaid coaft, if accordingly to ye fall of ye riuer it grow still in lofynesse and become higher, the earth receyuinge no moyfture by the floude, I feare ye Ægyptians themfelues that dwell beneath ye lake Myris both other, & also the inhabitants of the lande of Delta, will euermore be annoyed with the fame plague and inconuenience, whych the Gretians (by their accounte) are sometimes like to abyde. For the people of Ægypt hearing that the whole countrey of Greece was moystned and watered by the feasonable fall of rayne and showers, & not by floudes and ryuerf lyke vnto their owne: they prophecy that ye day would come, when as the Greekes being deceyued of their hope would all pearishe through famine and hunger: meaning that if y^e gods did not vouchsafe to fend thē raine in due feason, from whome alone they haue their moyfture, the whole nation shoulde goe to wracke for want of sustenance. Thus farre is pleased them to descant of the fortune of Greece. Let vs nowe confider in what estate and condition they stand them selues if then(as we fayd before) the lowe countrey of Memphis (for in these is the gayne and increafe of grounde seene) waxe & augment accordingly as in former times, our friendes of Ægypt shall shew vs the way, what it is to be famished and dye by hunger: if neyther theyr land be moystened by the sweete and timely showres of rayne, nor by the swelling and ryfing of the riuer. For as now, they haue an especiall aduantage aswell of all men els, as of the rest of their countrey men yt dwell higher, in that they receiue the fruite and increafe of the ground without eyther tilling or weeding the earth, or doing ought els belonging to husbandry: wherefore immediately after the ryfing of ye waters, ye earth being moyste and supple, & the ryuer returned agayne to his olde course, they sowe & scatter their feede euery one vpon his owne ground & territory: wherinto hauing driuē</p> <p style="text-align: center;"><K.viii.v> great</p>	<p style="text-align: right;">225</p> <p style="text-align: right;">230</p> <p style="text-align: right;">235</p> <p style="text-align: right;">240</p> <p style="text-align: right;">245</p> <p style="text-align: right;">250</p> <p style="text-align: right;">255</p> <p style="text-align: right;">260</p>
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265 great heards of fwine that roote and tread the grayne and
 moulds together, they stay till the time of haruest, attending
 the increafe and gaine of their seede. Being full growne and ripened,
 they fend in their hogges afresh to muzle and stampe
 the corne from out the eares, which done, they sweepe it toge-
 270 ther, and gather it. If we follow the opinion of the people of
 Ionia, as touching the land of Ægypt, who affirme, that the
 true countrey of Ægypt is in very deede nothing else saue the
 prouince of Delta (which taketh his name of the watchtowre
 or Castle of espiall made by Perfeus) testifying besides, that
 by the sea coast to the salt waters of Pelusium, it stretcheth
 forty scheanes in length, and reacheth from the sea toward the
 275 hart of the region, to the city of the Cercasians (neere vnto
 which ye riuer Nilus parteth it selfe into two feueral mouthes,
 the one whereof is called Pelusium, the other Canobus) and
 that all the other partes of Ægypt are belonging to Arabia
 and Africa, we might very well inferre and prooue heereof,
 that the countrey of Ægypt in former times was none at all.
 280 For the land of Delta (as they say, and we easily beleeeue) was grounde
 lif• voyde and naked by the water, and that of late
 yeares also and not long ago: wherefore if they had no coun-
 trey at all, what caused them so curiously to labour in the
 searhing out and blazing of their aunciency, supposing them-
 285 selues to be the chiefe of all people, the knowledge and intelli-
 gence whereof, was not worth the two yeares triall and expe-
 riment which they wrought in the children. I my selfe am ful-
 ly perswaded, that the Ægyptians tooke not their beginning together
 with the place of Delta. but were alwayes since the
 290 first beginning and originall of mankinde, whose countrey
 gayning ground, and increafing by the chaunge and alterati-
 on of the riuer, many of them went downe from the high coun-
 trey, and inhabited the low places, for which cause, the City Thebes,
 and the countrey belonging thereto, was heeretofore
 295 called Ægypt, the circuite and compasse whereof is 6120.fur-
 longs. Be it so then that our opinion accord and consent wyth
 truth, the Graecian writers are in a wrong boxe, but if they
 speake truly, yet in other matters they reckon without theyr

Hogs be the
 best husbands
 in Ægypt,
 and the worst
 in England.

A confutation
 of the opinion
 of the Iones
 concerning
 Aegypt.

	Herodotus his second Booke	
	<p>hofte, making but three partes of the whole earth, Europa, Asia, and Africa:whereas of necessity Delta in Ægypt should be accounted for the fourth, sithens by their owne bookes it is neyther ioyned with Asia, nor yet with Africa. For by this account, it is not the riuier Nilus that diuides Asia from Africa, which at the poynt and sharpe angle of Delta, cutting it selfe into two fundry streames, that which lyes in ye middes should equally pertayne both to Asia and Africa. But to leaue the iudgement and opinion of the Greekes, we say and affyrme, that all that countrey is rightly tearmed Ægypt, whiche is held and possessed by the Ægyptians, euen as also we make no doubt to call those places Cilicia and Assyria where the Cilicians and Assyrians do dwell. In like manner, according to truth, Asia and Africa are diffeuered and parted betweene themselues by none other borders, then by the limits and boundes of Ægypt. Howbeit, if we followe the Graecians, all Ægypt (beginning at the places called Catadupae and the city Elephantina) is to be diuided into two partes, which draw their names of the regions wherevnto they are adioyned, the one belonging to Africa the other to Asia. For the riuier Nilus taking his beginning from the Catadupae so called, and flowing through the middef of Aegypt, breaketh into the sea, running in one streame til it come to the city of the Cercasians, and afterwards leuering it selfe into three fundry chanel. The first of these chanel turneth to the East, and is called Pelusium, the second Canobus, the third streame flowing directly in a straight line, kepeth this course, first of all scouring through the vpper coastes of the countrey, it beateth full vpon the point of Delta, through the middest whereof, it hath a straight and direct streame euen vnto the sea, being the fayrest and most famous of all the rest of the chanel, and is called Sebennyticum. From this streame are deriued two other armes also, leading to the salt waters, the one being called Saiticum, the other Mendesium. For as touching those braunches and streames of Nilus, which they tearme Bolbitinum and Bucolicum, they are not naturally made by course of the water, but drawne out and digged by the labour of men. I followe not</p>	<p>300</p> <p>305</p> <p>310</p> <p>315</p>
<p>The course of the riuier Nilus.</p>		<p>320</p>
<p>The names of the chanel of Nilus: Pelusium Canobus.</p>		<p>325</p>
<p>Sebennyticum</p>		<p>330</p>
<p>Saiticum. Mendesium. Bolbitinum Bucolicum</p>		<p>335</p>
	<p><L.v></p>	<p>the</p>

	entituled Euterpe.	Fol.74	
340	<p>the fantasies of mine owne brayne, nor imagine any thing of my selfe, for that the countrey of Aegypt is so wyde, and of such amplitude as we haue described it, I appeale to the oracle of the god Hammon which came into my minde, beeyng in study and meditation about these matters.</p>		A story touching the description of Ægypt.
345	<p>The people of the two cities Maerea and Apia that inhabite the borders of Aegypt next vnto Africa, esteeming themselves to be of the linage and nation of the Africans, not of the Aegyptians, became weary of their ceremonies and religion, and would no longer absteine from the fleshe of kyne and female cattell, as the rest of the Aegyptians did, they sent therefore to the prophecy of Hammon, denying themselves to be of Ægypt, because they dwelt not within the compasse of Delta, neither agreed with them in any thing, wherefore they desired ye god that it might be lawful for them without restraint to taste of all meates indifferently : but the oracle forbade them so to do, shewing how all that region was iustly accounted Aegypt which the waters of Nilus ouerranne and couered, adding heereto all those people that dwelling beneath the city Elephantina, dranke of the water of the fame flood. This answer was giuen them by the oracle. Nowe it is meete we know, that Nilus at what time it rifeth about the banckes, ouerfloweth not Delta alone, but all the countrey next vnto Africa, and likewise the other side adioyning to Arabia, couering the earth on both partes the space of two dayes iourney or thereabout.</p>		An oracle in Afrike.
350			
355			How much of the land Nilus ouerfloweth.
360			
365	<p>As touching the nature of the riuer Nilus, I could not be satisfied either by the priests, or by any other, being alwayes very willing and desirous to heare something thereof, first, what the cause might be that growing to so great increase, it shoulde drowne and ouergo the whole countrey, beginning to swell the eyght day before the kalends of Iuly, and continuing aflote an hundred daies, after which time, in the like number of dayes it falleth agayne, flowyng within the compasse of hys owne banckes tyll the nexte approach of Iuly.</p>		The cause and time of the rising of the riuer.
370	<p>Of the causes of these thynges the people of Aegypt were ignoraunte themselves, not able to tell mee anye thing</p>		
	L.ii.<r>	whether	

Herodotus his second Booke		
<p>Nilus fendeth foorth no mifte.</p>	<p>whether Nilus had any proper and peculiar: vertue different from the nature of other flouds. About which matters being very inquititue, moued with defire of knowledge, I demaunded inoreouer the reason and occafion why this ftream of all others neuer fent foorth any mifte or vapour; fuch as are commonly feene to afcend and rife from the waters, but heerein alfo I was faynt to neftle in mine owne ignorance, defiring to be lead of thofe that were as blind as my felfe. Howbeit, certayne Graecian wryters thinking to purchafe the price and prayfe of wit, haue gone about to difcourfe of Nilus, and fet downe their iudgement of the nature thereof, who are found to varry and diffent in three fundry opinions, two of the which I fuppose not worthy the naming, but onely to giue the reader intelligence how ridiculous they are. The firft is, that the ouer flow of Nilus commeth of none other caufe, then that the windes Etefae fo named, blowing directly vpon the ftream thereof, hinder and beate backe the waters from flowing into the fea, which windes are commonly wont to arife, and haue their feafon a long time after the increafe and rifing of Nilus: but imagine it were otherwife, yet this of neceffitie must follow, that all riuers whatfoeuer hauing a full and direct courfe againft the windes Etefae, fhall in like maner swell and grow ouer their bankes, and fo much the rather, by how much the leffe and weake the flouds themfelues are, whose ftreames are oppofed againft the fame. But there be many riuers as well in Syria as in Africa, that fuffer no fuch motion and change as hath bin fayd of the floud Nilus. There is another opinion of leffe credite and learning, albeit of greater woonder and admiration then the firft, alleadging the caufe of the rifing to be, for that the riuer (fay they) proceedeth from the Ocean fea, which enuironeth the whole globe and circle of the earth. The third opinion being more caulme and modeft then the reft, is alfo more falfe and unlikely then them both, affirming, that the increafe and augmentation of Nilus commes of the snowe waters molten and thawed in thofe regions, carying with it fo much the leffe credit and authority, by how much the more it is euident that the riuer comming from Africa through the</p>	<p>375</p> <p>380</p> <p>385</p> <p>390</p> <p>395</p> <p>400</p> <p>405</p>
<p>A refutation of the Greci- ans as tou- ching the fame things.</p>	<p><L.ii.v></p>	<p>middeft</p>

	entituled Euterpe.	Fol.75.	
410	middest of Æthiopia, runnes continually from the hotter		
	countreys to the colder, beeing in no wise probable, or any		
	thing likely that the waxing of the waters should proceede of		
415	snowe. Many found proofes may be brought to the weakening		
	of this cause, whereby we may see how grossely they erre		
	whiche thinke so greate a streame to be increased by snowe.		
	What greater reason may be found to the contrary, then that		
	the windes blowing from those countreys are very warme by nature.		
	Moreouer, the lande it selfe is continually voyde of		
420	rayne and yee, being most necessary that within fīue dayes af-		within fīue
	ter the fall of snowe there should come rayne, where by it com-		days after
	meth to passe that if it snowe in Ægypt, it must also of necessi-		snowe, fall-
	ty rayne. The same is confirmed and established by the black-		leth rayne.
	nesse and swartnesse of the people, coloured by the vehement heate		
425	and scorching of the sunne: likewise by the swalowes		
	and kytes which continually keepe in those coastes: lastly by		
	the flight of the cranes toward the coming of winter, which		
	are alwayes wont to flye out of Scythia and the cold regions		
	to these places, where all the winter season they make theyr		
430	abode. Were it then that neuer so little snow could fall in those		
	countreys by the which Nilus hath his course, and from which		
	he stretcheth his head and beginning, it were not possible for		
	any of these things to happen which experience proueth to be true.		
	They which talke of Oceanus, grounding their iudgement		
435	vpon a meere fable, want reason to prouue it. For I		That there is
	thinke there is no such sea as the Ocean, but rather that Ho-		no sea called
	mer or some one of the auncient Poets deuised the name, and		Ocean.
	made vse thereof afterwarde in their tales and poetry. Now		
	if it be expedient for me hauing refuted and disallowed other		
	mens iudgements, to set downe mine owne. The reason why		
440	Nilus is so great in sommer I take to be this. In the winter-		The true opi-
	time the sunne declining from his former race vnder the colde		nion of these
	winter starre, keepeth hys course ouer the high countreys of		things.
	Africa, and in these fewe wordes is conteyned the whole		
	cause. For the sunne the neerer he maketh his approach to any region,		
445	the more he drinketh vp the moysture thereof, and		
	causeth the riuers and brookes of the same countrey to runne		
	L.iii.<r>		very

Herodotus his second Booke	
The cause why the South and Southweaft wind bring rayne.	<p>very lowe. But to fpeake at large, and lay open the caufe in more ample wyfe, thus the cafe standeth. The bringer to paffe and worker heereof is the funne, beeing caryed ouer the hygh countreys of Africa: For the fpring time with them beeyng</p> <p style="text-align: right;">450</p> <p>is chiefly done by the fouth and fouthweft winde that blowe from thefe countreys, beeing stormy and full of rayne. Now the water drawne out of Nilus by the funne, doth not in this fort fall downe agayne in fhowres and drops of rayne, but is quite fpend and confumed by the heate. Toward the ende of winter, the funne drawing towards the middeft of the fkye in like manner as before, fucketh the water out of other riuers, which is the caufe that being thus drawne vntill much rayne and fhowres increafe them agayne, they become fleete and almoft drie. Wherefore the riuier Nilus, into whome alone no fhowres fall at any time, is for iust caufe loweft in winter, and higheft in fommer, forasmuch as in fommer the funne draweth moyfture equally out of all riuers, but in winter out of Nilus alone, this I take to be the caufe of the Diuers and changeable courfe of the riuier. Heereof alfo I fuppofe to proceede the dryneffe of the ayre in that region, at fuch time as the funne deuideth his courfe equally, fo that in the high countreys of Africke it is alwayes fommer: whereas if it were poffible for the placing and fituation of the heauens to be altered, that where North is, there were fouth, & where fouth is, North, the funne towards the comming and approach of winter departing from the middeft of heauen, would haue his paffage in like fort ouer Europe, as now it hath ouer Africke, and worke the fame effects (as I iudge) in the riuier Ifter, as now it doth in Nilus. In like maner, the caufe why Nilus hath no mift or cloude arifing from it according as we fee in other flouds, I deeme to be this, becaufe the countrey is exceeding</p> <p style="text-align: right;">455</p> <p style="text-align: right;">460</p> <p style="text-align: right;">465</p> <p style="text-align: right;">470</p> <p style="text-align: right;">475</p> <p style="text-align: right;">480</p>
Ifter a great riuier in Europe.	<p style="text-align: center;"><L.iii.v></p> <p style="text-align: right;">hote</p>

	entituled Euterpe.	Fol. 76	
485	<p>hote and parching, being altogether vnfit to fende vp any vapours, which vsually breathe and arife out of cold places. But let these things be as they are and haue bene always.</p>		
490	<p>The head and fountayne of Nilus where it is , or frō whence it cōmeth , none of the Ægyptians, Graecians, or Africans that euer I talked with, could tell me any thing, besides a certaine scribe of Mineruas treasury in the city Sais, who seemed to me to speake merily, faying, that vndoubtedly he knewe the place, describing the fame in this manner. There be two mountaines (quoth he) arising into sharpe and spindled tops, situate betweene Syène a city of Thebais, and Elephantina, the one</p>		The spring of the riuer Nilus vnsearchable.
495	<p>called Crophi, the other Mophi. from the vale betweene the two hilles doth issue out the head of the riuer Nilus, being of an vnsearchable deapth, and without bottome, halfe of the water running towardses Ægypt and the North, the other halfe towardses Aethiopia and the south. Of the immeasurable</p>		The two mountaynes Crophi and Mophi.
500	<p>deapth of the fountayne, the scribe affirmed, that Pfammetichus King of the Ægyptians had taken triall, who founding the waters with a rope of many miles in length, was vnable to feele any ground or bottome: whose tale (if any fuche thynge were done as he fayde) made me thinke, that in those places whereof</p>		
505	<p>he spake, were certayne gulfes or whirlepooles very swift, violente and raging, whiche by reason of the fall of the water from the hilles, would not suffer the line with the founding leade to sinke to the bottome, for which cause, they were supposed to be bottomlesse. Besides this, I coulde learne nothing of any man. Neuerthelesse, traueiling to Elephantina to behold the thing with mine owne eyes, and making diligent inquiry to knowe the truth, I vnderstoode this, that takyng our iourney from thence southward to ye countreys aboue, at</p>		
510	<p>lęghth we shall come to a steepe & bending shelve, where ye ryuer falleth with great violēce , so yt we must be forced to fasten two gables to each side of ye ship, & in that fort to hale and draw her forward, which if they chaunce either to slip or breake, ye vessell is by and by driuē backwards by ye intollerable rage & violēce of ye waters . To this place frō ye city Elephantina is four daies</p>		
515	<p>faile, whereaboutes ye riuer is ful of windings & turnings, like</p>		
520			
	L.iiii.<r>		the

Herodotus his second Booke

the floud Meander, and in lēgth fo cōtinuing twelue scheanes ,
 all which way the ship of necessity must be drawne. After this,
 we shall arriue at a place very smooth and caulme, wherein is
 standing an Iland incompassed rounde by the ryuer, by name
 Tachampfo. The one halfe heereof is inhabited by the Aegyptians,
 the other halfe by the Aethiopians, whose countrey is ad-
 ioyning to the fouthside of the Ile. Not farre from the I-
 land is a poole of woonderfull and incredible bignesse, about
 the which the shepheards of Aethiopia haue their dwelling:
 whereinto, after we are declined out of the mayne streame, we
 shall come to a riuer directly running into the poole, where
 going on shore, we must take our voyage on foote the space of
 forty dayes by the waters side, the riuer Nilus it selfe beeyng
 very full of sharpe rockes and craggy stones, by the which it is
 not possible for a vessell to passe. Hauing finished forty dayes
 iourney along the riuer, take shipping againe, and passe by
 water twelue dayes voyage, till such time as you arriue at a
 great city called Meroe, which is reputed for the chiefe and
 Metropolitane city of the countrey, the people whereof, only
 of all the gods worship Iupiter and Bacchus, whome they re-
 uerence with exceeding zeale and deuotion. Likewise to Iupi-
 ter they haue planted an oracle, by whose counsayle and voyce
 they rule their martiall affayres, making warre how oft foe-
 uer, or against whomsoever they are moued by the fame.
 From this city Meroe by as many dayes trauell as yee take
 from Elephantina to ye fame, you shall come to a kind of people
 named Automoly, which is to say, traytours or runnagates,
 the fame also in like manner being called Afmach, which em-
 porteth in the greeke tongue such as stande and attende at the
 Kings left hand. These men being whilome souldyers in Ae-
 gypt to the number of eyght thousand and two hundred, they
 reuolted from their owne countrey men, and fled ouer to the
 Æthiopians for this occasion. Being in ye time of King Pfam-
 metichus disperfed and diuided into fundry garrifons, some at
 the city of Elephantina, and Daplinae Pelusiae, against the Æ-
 thiopians, other against the Arabians and Syrians, and third-
 ly at Marea against the Africans (in which places agreeably

525

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555

The City
Meroe.

The souldiers
of Aegypt for-
sooke theyr
owne coun-
treys.

<L.iiii.v>

to

	entituled Euterpe.	Fol. 77	
560	to the order and institution of Pſammethicus, the Perſian garrifons alſo did lie in munition) hauing continued the ſpace of three yeares in perpetuall gard and defence of the lande, without ſhift or releafe, they fell to agreement amongſt themſelues to leaue their King and countrey, and flye into Æthiopia: which their intente Pſammethicus hearing, made after them incontinently, and hauing ouertaken the army, humbly beſought them with many teares, not to forſake by ſuche vnkind and vnnaturall wiſe their wiues, children, and countrey gods, vnto whoſe plaint and intreaty, a rude royſtrell in the company ſhewing his priuy members, made this aunſwere, whereſoeuer (quoth he) theſe be, there will I finde both wyfe and children. After they were come into Æthiopia, and had offered themſelues vnto the King of the foyle, they were by him rewarded on this manner. Certayne of the Æthiopians that were ſcarſely found harted to the King, were depriued by him of all their lands and poſſeſſions, which he franckly gaue and beſtowed on the Ægyptians. By meanes of theſe, the people of Æthiopia were brought from a rude and barbarous kind of demeanour, to farre more ciuill and manlike behaiour, being instructed and taught in the maners and cuſtomes of the Aegyptians. Thus the riuer Nilus is founde ſtill to continue the ſpace of foure monethes iourney by lande and water (leſſe then in which time it is not poſſible for a man to come from Elephantina to the Automolians) taking hys courſe and ſtreame from the Weſt part of the world, and falling of the funne. Howbeit in this place I purpoſe to recite a ſtory told me by certayne of the Cyraeneans, who fortunuing to take a voyage to ye oracle of Ammon, came in talke with Etearchus King of the Ammonians, where by courſe of ſpeache, they fell at length to diſcourſe and common of Nilus, the head whereof was vnſearchable, and not to be knowne. In which place Etearchus made mention of a certaine people called Namaiones of the countrey of Afrike, inhabiting the quickſands, and all the coaſt that lyeth to the eaſt. Certayne of theſe men comming to the court of Etearchus, and reporting dyuers ſtrange and wonderfull things of the deſerts and wild chafes		The tricke of a knaue.
565			
570			
575			
580			A ſtory touching the ſpring of Nilus.
585			
590			
	L.v.<r>	of	

	Herodotus his second Booke	
A voyage vnder- taken by certayne yong gentlemen.	<p>of Africa, they chaunced at length to tell of certayne yong Gentlemen of theyr countrey, issued of the chiefe and most noble families of all their nation, who beeing at a reafo- nable age very youthfull and valtant, determined in a brauery to go seeke straunge aduentures, as well other, as also this. Fiue of them being assigned thereto by lot, put themselues in voyage to go searck and discry the wilderneffe, and desert pla- ces of Africa, to the ende they might see more, and make fur- ther report thereof then euer any that had attempted the fame. For the sea coast of Africa poynting to the North pole, ma- ny nations do inhabite, beginning from Ægypt, and continu- ing to the promontory named Soloes, wherein Africa hath his end and bound. All the places about the sea are haunted with wilde and sauage beastes, beeing altogether voyde and defo- late, pelted with sand, and exceeding drye. These gentlemen- trauellers hauing made sufficient prouision of water, and o- ther vyands necessary for theyr iourney, first of all passed the countreys that were inhabited: and next after that, came into the wylde and waste regions amongst the caues and dennes of fierce and vntamed beastes, through which they helde on theyr way to the west parte of the earth. In which manner, after they had continued many dayes iourney, and trauelled ouer a great part of the sandy countreys, they came at length to espy certayne fayre and goodly trees, growing in a fresch and plea- saunt medowe, wherevnto incontinently making repayre, and tasting the fruite that grewe thereon, they were suddenly fur- prised and taken short by a company of little dwarfes, farre vnder the common pitch and stature of men, whose tongue the gentlemen knew not, neither was their speache vnderstoode of them. Being apprehended, they were lead away ouer fundry pooles and meares into a city, where all the inhabitauntes were of the same stature and degree with those that had taken them, and of colour swart and blacke. Fast by the side of thys city ranne a swift and violent riuier, flowing from the Weast to the East, wherein were to be seene very hydeous and ter- rible serpents called Crocodyles. To this ende drew the talke of Etearchus King of the Ammonians, saue that he added be-</p>	<p>595</p> <p>600</p> <p>605</p> <p>610</p> <p>615</p> <p>620</p> <p>625</p> <p>630</p>
	<L.v.v>	fides

	entituled Euterpe.	Fol 78.	
635	<p>fides how the Namafonian gentlemen returned home to their owne countrey (as the Cyraeneans made recount) and how the people also of the city whether they were broughte, were all coniuers, and geuen to the study of the blacke arte. The floud that had his passage by the city, Etearchus supposed to be the riuer Nilus, euen as also reason it selfe giueth it to be. For it floweth from Africa, and hath a iust and direct cut through the middest of the fame, following (as it should seeme) a very like and semblable course vnto the riuer Ister.</p>		A City inhabited by Necromances.
640	<p>Ister beginning at the people of the Celts, and the city Pyrene (the Celts keepe without the pillers of Hercules, being neere neighbours to the Cynefians, and the last and vtmost nation of the westerne people of Europe) deuideth Europe in the middest, and scouring through the coast, it is helde by the Istryans (people so named and comming of the Milesians) it lastly floweth into the sea. Notwithstanding Ister is well knowne of many, for that it hath a perpetuall course through countreys that are inhabited, but where or in what parte of the earth Nilus hath his spring, no man can tell, forfomuch as Africa from whence it commeth, is voyde, desert, and vnfurnished of people, the streame and course whereof, as farre as lyeth in the knowledge of men, we haue set downe & declared, yt end of the riuer being in Ægypt where it breaketh into y^e sea.</p>		The description of the riuer Ister.
645	<p>Ægypt is welny opposite & directly set against ye mountaines of Cilicia, frō whence to synopis standing in ye Euxine sea, is fiue daies iourney for a good footemā , by straight & euen way.</p>		
650	<p>The Ile Synopis lyeth iust against the riuer Ister, where it beareth into the sea, so that Nilus running through all the coast of Africa, may in some manner be cōpared to y^e riuer Ister, howbeit, as touching ye floud Nilus be it hither to spokē.</p>		
655	<p>Let vs yet proceede to speake further of Ægypt, both for that the countrey it selfe hath more strange wonders then any nation in the world, and also because the people themselues haue wrought fundry things more worthy memory, then any other nation vnder the funne, for which causes, we thought meete to discourse more at large of ye region & people. The Ægyptians therefore as in the temperature of the ayre, and nature of the</p>		Ægypt the most wonderfull nation in the world.
660			
665			
	<L.vi.r>	riuer,	

	Herodotus his second Booke	
<p>The laws and customes of the people of Ægypt.</p>	<p>riuer, they diffent from all other: euen so in theyr laws and customes they are vnlike and difagreeing from all men.</p>	670
	<p>In this countrey the women followe the trade of merchant-dize in buying and felling: also victualing and all kinde of fale and chapmandry, whereas contrarywyse the men remayne at home, and play the good huswiues in spinning and weauing and such like duties. In like manner, the men carry their burthens on their heads, the women on their shoulders. Women make water standing, and men crouching downe and cowering to the ground. They discharge and vnburthen theyr bellies of that which nature voydeth at home, and eate their meate openly in the streetes and high wayes, yeelding this reason why they do it, for that (say they) such things as be vnseemely and yet necessary ought to be done in counsayle, but such as are decent and lawful, in the eyes and viewe of all men. No woman is permitted to do seruice or ministrer to the gods or Goddeffes, that duty being proper and peculiar to men. The sonne refusing to nourish and susteyne his parents, hath no lawe to force and constayne him to it, but the daughter be she neuer so vnwilling, is perforce drawne and compelled thereto. The priests and ministers of the gods in other countreys weare long hayre, and in Ægypt are all rased and shauen. Likewyse with other people it is an vsuall custome in sorrowing for the dead to powle theyr lockes, and especially such as are nearest touched with grieffe, but contrarywyse the Ægyptians at the deceasse of their friends suffer their hayre to growe, beeing at other times accustomed to powle & cut it to ye stumps. Moreouer, the people of all lands vse to make difference betweene their owne diet & the foode of beastes, sauing in Ægypt, where in barbarous and swinish maner men and beafts feede ioyntly together. Besides this, ye people elsewhere haue their greateft sustenāble by wheate, rye, & barley, which ye Ægyptians may not taste of without great reproch & contumely, vsing neuerthesse a kind of wheate whereof they make very white and fine bread, which of some is thought to be darnell or bearebarly. This at the first hauing mingled it with licour, they worke & mould wt their feete, kneading the same afterwards with their hands.</p>	675
	<p>The daughter bound to nourish her parents in need.</p>	680
	<p>The daughter bound to nourish her parents in need.</p>	685
	<p>The daughter bound to nourish her parents in need.</p>	690
<p>The good fellowship in Aegypt wher the good man and his hogs diue together. The vse of grayne is very slender in Aegypt.</p>	<p>The daughter bound to nourish her parents in need.</p>	695
<p>The good fellowship in Aegypt wher the good man and his hogs diue together. The vse of grayne is very slender in Aegypt.</p>	<p>The daughter bound to nourish her parents in need.</p>	700
<p>The good fellowship in Aegypt wher the good man and his hogs diue together. The vse of grayne is very slender in Aegypt.</p>	<p>The daughter bound to nourish her parents in need.</p>	705
	<p><L.vi.v> In</p>	

	entituled Euterpe.	Fol. 79	
710	<p>In this countrey also the manner is to circumcife and cut round about the skinne from their priuy parts, which none o-ther vfe, except those that haue taken letter, and learned the cu- ftome from the Aegyptians. The men go in two garments, the women in one, stitching to the inside of the vesture a tape or caddefe to gird their appare. I clofe to them, which y^e people of other regions are wont to weare outwardly. The Graecians in writing and casting account, frame their letters, and lay their counters from the left hand to the right, the Aegyptians contrarywise proceede from the right to the left, wherein also they frumpe and gird at the Graecians, faying, that them- selues do all things to the right hand, which is well and honestly, but the Graekes to the left, which is peruerfely and vn- towardly. Furthermore, they vfe in writing two kind of cha- racters or letters, some of the which they call holy and diuine, other common and prophane. In the seruice and worship of the gods, they are more religious and deuout then any nation vnder heauen. They drinke out of brafen pots, which day by day they neuer fayle to cleanse and wash very fayre and cleane, which manner and custome is not in a few of them, but in all. They delight principally to go in fresh and cleane linnen, con- suming no fmall part of the day in washing their garmentes. They circumcife their secret partes for desire they haue to be voyde of filth and corruption, esteeming it much better to be accounted cleane, then comely. The priests and churchmen: shau e their bodies euery third day, to the end that neyther lye nor any kind of vncleannesse may take hold of those which are dayly conuerfaunt in the honour and seruice of the gods. The fame are arrayed in one vesture of sngle linnen, and paper shoes, without sufferance to go otherwise attired at any time. They purge and wash themfelues euery day twice in the daye time, and as often in the night, vsing other ceremonies and cu- stomes welny infinite that are not to be rehearsed. The selfe- fame priests haue no fmall aduantage or commodity in this, that they liue not of their owne, neither spend or consume any thing of their priuate goodes and substaunce, but haue dayly ministred and supplied vnto them foode in great abundance,</p>		The manner of casting of account.
715			Their letters or characters.
720			Cleannesse in attyre without pride.
725			The custome of the priests.
730			
735			
740			
		<L.vii.r>	as well

Herodotus his second Booke		
Their dyet.	as well the flesh of oxen as of geese. Their drinke is wine made of grapes, which in like maner is brought them in allowance. To take any kind of fishe, they hold it vnlawfull: and if by fortune they haue but seene or lightly behelde any beanes, they deeme themselues the worffe for it a moneth after, forfomuch as that kind of pulse is accounted vncleane. The rest also of the Aegyptians and common forte vse very seldome or neuer to sowe beanes: and to eate the same either rawe or sodden, they hold it a greuous sinne. The priests take their orders in such	745
The orders of priesthood.	wife, that euery one by turnes and courses doth seruice to all the gods indifferently, no man being clarked or chofen to be the feuerall minister of any one god alone. All these are gouerned by one generall president or Archbishop. If any man dye, his sonne taketh the priesthoode in his stead. All neate and bullockes of the malekinde they hold sacred to Epaphus, whereof if they be in minde to sacrifice any, they searche and trie hym whether he be cleane or no after this manner. If in all hys skinne there appeare any one blacke hayre, they by and by iudge him impure and vnfit for sacrifice, which triall is made by some of the priests appoynted for the same purpose, who taketh diligent view of the oxe both standing and lying, and turned euery way, that no part may be vnseene. After this, sear	780
The manner of trying the bullocks that are sacrificed whether they be cleane or otherwise.	ch is made also of his mouth and tongue, whether all the signes and tokens appeare in him that should be in a pure & vnspotted beaft, of which signes we determine to speake in another booke. To make short, he curiously beholdeth the hayres of his tayle whether they growe according to nature, and be all white. If all these markes agree, they tye a ribaund to one of his hornes, and seare a marke on the other, and so let him run, and if any man aduenture to offer vp an oxe, whose hornes are not marked with the publike seale or brandyron, he is by and by accused by the rest of his company, and condemned to dye. These are the meanes which they vse in searching and surueying theyr cattell, such as are to be offered to the gods. Moreouer, in the time of sacrifice and oblation, this is their manner. The beaft that is sealed on the horne, being brought to the aultare and place of immolation, incontment a fire is kind-	795
The order of sacrificing.	led,	800
	<L.vii.v>	805
		810
		815

	entituled Euterpe.	Fol.80.	
820	led, then some one of the Chaplaynes taking a boule of wyne in his hands, drinketh ouer the oblation with his face towarde the temple, and calling with a loude voyce vpon the name of the god, giueth the beaft a wound and killeth him, the head and hyde whereof, they beare into the market place, with many deteftable curffes, and diuelifh bannings, making fale thereof to the Merchaunts of Greece. Such of the Aegyptians as haue no place of fale or vse of Merchaundife with the Graecians, caft both head and hyde into the riuier Nilus. In curffing the head of the flaine beaft they vse this manner of imprecation, that if any euill or miffortune be to happen either to thofe which do the facrifice, or to the whole realme and dominion of Aegypt, it would pleafe the gods to turne all vpon that head. The like vse and cultome about the heads of fuch cattel as are killed in facrifice, and in time of offering for the prieft to drinke wine, is in all places alike throughout all the churches of Aegypt, in fo much, that it is growne into a fafhion in all the whole land, that no Aegyptian will tafte of the head of beaftes facrificed. Howbeit, there is choyfe and Diuersity of facrifice with thē, neyther is the fame manner and forme of oblation kept and obserued in euery place. Now we will fhew and declare which of all the Goddeffes they chiefly honour, and in whole name they folemnize and celebrate the greateft feaft. Hauing therefore moft deuoutely fpent the eue or day before the feaft in folemne fasting and prayer, they facrifice an Oxe, whose hyde incontinently they pull off and take out his entrayles, fuffering the leafe and fat to remayne within him. After that, they hewe off the shanke bones, with the lower part of the loyne and fhoulders, likewise the head and the necke, which done, they farce and stuffe the body with halowed bread, hony, rayfons, figges, franckincenfe, myrrhe, and other precious odours. Thefe things accōplifhed they offer him vp in facrifice, pouring into him much wine & oyle, and abiding ftill fasting, vntill fuch time as the offering be finished. In the meane fpace while the facrifice is burning, they beate and torment themfelues with many ftripes, whereby to fatisfy and appeafe the wrath and difpleafure of the gods. Hauing left off on		The head of the beaft that is facrificed is accurfed.
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840			
845			
850			
855			
	<L.viii.r>	this	

	Herodotus his second Booke	
A law greatly honoured in Ægypt.	<p>this manner to afflict and crucifie their flesh, the residue of the sacrifice is set before them, where with they feast and refrefhe their hunger. It is a custome receyuen throughout all the region, to offer bullocks and calves of the malekinde, if in case they be found immaculate and pure, according to the forme of their lawe: howbeit, from kine and heiffers, they absteyne most religiously, accounting them as holy and consecrate to the goddesse Isis, whose image is carued and framed like a woman, with a paire of hornes on hir head, like as the Graecians describe and set foorth Iö. Hereof it proceedeth that the people of Aegypt do most of all other beastes worship and reuerence a cowe, for which cause, none of that nation neither men nor women will eyther kisse a Graecian, or so muche as vse hys knife to cut any thing, his spit to rost, his pot to voyle, or any other thing belonging to them, disdayning and loathing the very meate that hath bin cut with a Graecians knife, for somuch as in Greece they feede of all neate indifferently both male and feamale. If an oxe or cowe chauce to die, they bury them on this wise, the kine and females they cast into the riuer, during the oxen in some of the fuburbes with one of his hornes sticking out of the ground for a token; lying on this maner vntill they be rotten. At an ordinary and appoynted time, there ariueth a ship frō y• Ile Profopitis situate in yt part of Ægypt which is named Delta, being in compasse nine scheanes, which is 63. miles. In this Iland are planted many cities, one of the which continually furnifheth and sends foorth the aforefaid ship, hauing to name Atarbee his, wherein standeth a faire and goodly temple dedicated to Venus. From this city Atarbee his, many people are woont to stray and wander into other townes of Aegypt. The ship comming to land at euery city, takes vp the bones of the dead oxen, and caries them all to one place where they are buried together. The law also cōmaundeth the selfesame manner to be kept and obserued in the sepulture and burying of other cattell that dye in the land, from the slaughter of the which generally the Aegyptians absteyne. Neuerthelesse, such as abiding in the prouince of Thebes in the temple of Iupiter Thebanus, are inuested with the orders</p>	860
		865
The maner of burying kyne whē they dy.		870
		875
		880
		885
		890
	<L.viii.v>	of

895 of priefthoode, vfe the fame abftinence from fheepe, and flayne
 goates vpon the aultars of the gods, for in Ægypt the fame
 gods haue not the fame kinde of diuine honour in euery place
 and with euery people, fauing Ifis and Osyris, the one a god-
 900 deffe, the other a god, which are of all men worfhipped alyke.
 This Osyris is of the Ægyptians thought to be Bacchus, al-
 beit for fome respect they name him otherwife. Contrary to
 thefe, fuch as are belonging to the pallace of Mendes, and are
 conteyned within the precinct and limits of that fheere, with-
 holde themfelues from goates, and make facrifice of fheepe.
 905 The Thebaries therefore, and fuch as following their example
 efchew and auoyde the flaughter and killing of fheepe, teftifie
 themfelues to be moued heerevnto by a law, becaufe that Iu-
 piter on a time refufing to be feene of Hercules who greatly
 defired to behold him, at his infant prayers cut off the head of
 aramme, and ftripping off the fell, caft it ouer him, and in fuch
 910 manner fhewed himfelfe to his fonne, where of the Ægyptians
 framing the image of Iupiter, made him to haue a rammes
 head, of whome, the Ammonians tooke that cuftome, which
 are an offspring and braunch growne from two fundry nations
 the Ægyptians and Aethiopians, as well may be feene by their
 915 lāguage which is a medley of both tongues : who feeme for this
 caufe to haue named themfelues Ammonians, for that they
 hold the oracle of Iupiter whome the Ægyptians call by the
 name of Ammon. In this refpecte the Thebanes abfteyne
 from the bloud of rammes and fheepe, efteeming them as holy
 and diuine creatures. Howbeit, one day in the yeare which
 920 they keepe feftiuall to Iupiter they kill a ramme, and taking
 off the fkyne, they couer therewith the image, wherevnto in-
 continent they bring the picture of Hercules, after which, they
 beate the naked flefh of the ramme for a good feafon. The fa-
 crifice being in this fort accomplifhed, they bury the body in a
 religious and halowed vefsell. This Hercules they reckon in
 925 the number of the twelue gods, as for the other Hercules of
 whome the Graecians make mention, the Ægyptians are alto-
 gether vnacquainted with him, neyther do they feeme at any
 930 time to haue heard of him. This name I fuppofe to haue come

The caufe
 why fome of
 the Aegypt-
 tians will kill
 no fheepe.

Whence the
 Ammonians
 drew their
 name.

Herodotus his second Booke		
The name of Hercules taken from the Ægyptians.	<p>first from Ægypt into Graece, and to haue bene borrowed of them, howfoeuer the Graecians diflemble the matter, to make the inuention seeme their owne: wherevpon I grounde wyth greater confidence, for that the parents of Hercules, Amphitrio and Alomaeaa are by countrey and lynage Ægyptians. Likewise in Ægypt, the name of Neptune, and the gods called Dioscuri, was very straunge, and vnheard of, neyther would they be brought by any meanes to repute them in the fellowship and company of the gods. And it in case they had taken the name of any god from the Graecians, it is very credible that as well as of the rest, nay aboute the rest, they would haue made chose of Neptune and the other, were it that at those dayes trade of merchandise, and voyaging by sea were vfed eyther by them into Graece, or by the Graecians into Ægypt, which I suppose and thinke to haue bene. It is therefore most sounding and agreeable to truth, that if any thing had bene borrowed by them, the name of Neptune rather then Hercules had crept into their manners and religion. Besides this, the god head and name also of Hercules is of greate coutinuaunce and antiquity in Ægypt, infomuch that (by their faying) 17000. yeares are passed, since the raigne of King Amasis, in tyme of whose gouernaunce, the number of the gods was increased from eight to twelue, whereof Hercules was then one. Heere in not contented with a slippery knowledge, but mooued with desire to learne the truth, I came in question with many aboute the fame cause, & tooke shipping also to Tyrus a city of Phoenicia, where I had heard say that the temple of Hercules was founded. Being landed at Tyrus, I beheld the pallace beautified and adorned with gifts of inestimable price, and amongst these, two crossees, one of tried & molten gold, another framed of the precious gemme Smaragdus, whiche in the night seafon sent fourth very bright & shining beames, forthwith falling into parle with the chap•ines & priests of ye temple, I demaunded them during what space the chappell had stooode, and how long since it was built; whose talke and discourse in nothing agreed with the Graecians affirming, that the temple tooke his beginning with the city, from the first foundation & groundley</p>	935
The Kings of Aegypt could make at their pleasure gods.	<p>whereof,</p>	940
	<p style="text-align: center;"><M.v></p>	945
		950
		955
		960
		965

	entituled Euterpe.	Fol.82.	
970	whereof, two thousand and three hundred yeares are expired. I saw also in Tyrus another temple vowed to Hercules fumamed Thesius. In like fort; I made a iorney to Thafus, where I light vpon a chappell erected by the Phaenicians, who enterprising a voyage by sea to the knowledge and discouery of Europe, built and founded Thafus, fiue mens ages before the name of Hercules was knowne in Greece. These testimonies		The two temples of Hercules in Greece.
975	doplainely prooue that Hercules is an auncient god and of lōg durance. For whiche caufe amongst all the people of Greece they seeme to haue taken the best course, that honour Hercules by two fundry temples, to one they shew reuerence as to an immortal god, whome they call Hercules Olympius, to another, as to a chiefe peere, and most excellent person amongst men. Many other things are noyed by the Graecians, albeit very rashly and of slender ground: whose fond and vndiscret tale it is, that Hercules comming into Ægypt, was taken by the Ægyptians, and crowned with a garland, who were in full mind to haue made him a sacrifice to Iupiter. Vnto whose aultare being lead with greate pompe and celerity, he remayned very meeke and tractable, vntill such time as the priest made an offer to slay him, at what time recalling his spirits, and laying about him with manfull courage, he made a great slaughter of all such as were present & stroue against him. By which their fabulous & incredible narration they flatly argue, how ignorant and vnaquaynted they be with the maners of Ægypt, for vnto whome it is not lawfull to make oblation of any brute beaft, but of swine, oxen, calues and geese: couldthey so farre stray from duty and feare of the gods, as to stayne and blemish their aultars with the bloud of men: Agayne, Hercules being alone in the hands of so many Ægyptians, can it stande wyth any credence or lykelyhoode that of hymselfe he should be able to slay so greate a multitude: But let vs leaue these fables, and proceede forward to the truth, such therefore of thys people as flye the bloudhead and slaughter of goates (namely the Mendefians) lay for theyr ground, that Pan was in the number of the eyght gods which were of greater standing and antiquitie then the twelue.		
980			
985			
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1000			The reason why in some parties of Ægypt they wil kill no goates.
	M.ii.<r>	The	

	Herodotus his second Booke	
	<p>The forme and image of the god Pan, both the paynters and canuers in Ægypt franie to the fame similitude and resemblance as the Graecians haue expreffed and fet him forth by, making him to haue the head and shankes of a goate, not that they thinke him to be fo, but rather like the other gods.</p>	1005
<p>A Goate elo- fing with a woman.</p>	<p>Notwithstanding the caufe whereby they are mooued to portray and fhadow him in fuch fort, is no greate and handfome tale to tell, & therefore we are willing to omit it by silence, fufficeth it that we knowe how as well bucke as dooe goates are no pety faints in this countrey, in fomuch that with the Mendefians goateheardes are exalted aboute the common forte, and much more fet by then any other degree of men, of which company, fome one is alwayes of chiefe eftimatiō , at whose death,</p>	1010
<p>Hogs of all beafts wurft accounted of.</p>	<p>all the quarter of Mendefia is in great forrow and heuines, whereof it commeth, that as well the god Pan himfelfe, as e- uery male-goate is called in ye Ægyptian fpeech Mendes. In these parts of Ægypt it hapned that a goate of the malekinde in open fight clofed with a woman, whiche became very famous and memorable throughout all the countrey. An hogge is accounted with them an vnclene and defiled beaft, which if any paffing by fortune to touch, his next worke is to go wafhe and dowfe himfelfe clothes and all in ye riuer, for which caufe,</p>	1015
<p>Hogheardes of bafeft account.</p>	<p>of all their proper and natie countrey men, only fuch as keepe fwine, are forbidden to do worfhip in the temples. No man will vouchsafe to wed his daughter to a fwineheard, nor take in marriage any of their difcent and iffue feamale, but they mutually take and yeeld their daughters in mariage betweene themfelues. Of the number of the gods onely Liber and the Moone are facrificed vnto with hogges, whereof making oblation at the full of the moone, for that fpace alfo they feede of porke and hogsflefhe. The reafon why the people of Ægypt kill fwyne at this time, and at all other times boyle in fo great defpight and hatred againft them, bycaufe mine eares glowed to heare it, I thought it maners to conceale it. fwyne are offered vp to the Moone in this manner: the hogge ftanding before the aultare, is firft flayne, then taking the tip of hys tayle, the milt, the call, & the fewet, they lay them all together,</p>	1020
<p>Swine facri- ficed to Liber and Luna.</p>	<p><M.ii.v> fpreading</p>	1035
		1040
		1045
		1050

	entituled Euterpe.	Fol.83.		
1055	<p>spreading ouer them the leafe or fat that lyeth about the belly of the swine, which immediatly they cause to burne in a bright flame. The flesh remayning they eate at the full of the moone, which is the same day whereon the sacrifice is made, abhorring at all other times the flesh of swine as the body of a serpent. such as be of poore estate, and slender substance, make the picture & image of a hogge in paast or dowe, whiche beeing consequently boyled in a vessell, they make dedication thereof to their gods. Another feast also they keepe solemne to Bacchus, in the which towarde supper they sticke a swyne before ye threshold or entry of their dwelling places, after which, they make restitution thereof to the swinehearder agayne of whom they bought it. In all other pointes pertaining to this feast, so like the Graecians as may be, sauing that they square a little, and vary heerein. For the manner of Greece is in this banquet to weare about their neckes the similitude of a mans yard named Phallum, wrought and carued of figtree, in stead whereof, the Ægyptians haue deuised small images of two cubites long, whiche by meanes of certayne strings and cordes they cause to moue and stirre as if they had fence and were liuing. The cariage of these pictures is committed to certayne women that beare them too and fro through the streetes, making the yard of the image (which is as bigge as all the bodye besides) to daunce and play in abhominable wise. Fast before these marcheth a piper, at whose heeles the women followe incontinent with fundry psalmes & sonets to ye god Bacchus. For what cause that one member of the picture is made too big for the proportion & frame of ye body, and also why, that, only of all the body is made to moue, as they refused to tell for religion, so we desired not to heare for modesty. Howbeit, Melampus sonne of Amytheon was falsly supposed to haue bin ignorant in the ceremonies of Ægypt, in the whiche he was very skilfull & cunning. By whom the Greekes were first instructed in the due order and celebration of Bacchus feast (whome they worshipped by the name of Dionysius) & in many other ceremonies and religious obseruations pertaining to the same. Notwithstanding something wanted in this description, which</p>			
1060				
1065				Superstition oft times runneth into most filthy deuises.
1070				
1075				
1080				Melampus the first founder of this ceremonie in Greece. In the time of Herodotus the name of Philosophers was strange.
1085				
		M.iii.<r>	spreading	

Herodotus his second Booke

was after added, and in more perfect and absolute manner set
 downe by certayne graue and wise men called Philofophers, 1090
 which liued in the secondage after him. Most euident it is that
 the picture of Phallium worne of the Graecians in the feast of
 Bacchus; was found out and deuifed by him, whose discipline
 in this point the Graecians obserue at this day. This Melam-
 pus was a man of rare wisedome, well seene in the art of diui- 1095
 nation and southfaying, the author and first founder to the
 Graecians as well of other things which he had learned in Ae-
 gypt, as also of such statutes and obseruances as belong to the
 feast of Dionysius, only a few things altered which he thought
 to amend. For why, to thinke that the Graecians and Ægypti- 1100
 ans fell into the same forme of diuine worship by hay hazard
 or plaine chaunce, it might seeme a very hard and vnreasonable
 gesse, sithence it is manifest that the Greekes both vse the
 selfesame custome, and more then that, they kept it of olde.
 Much lesse can I be brought to say, that either his fashion or 1105
 any other hath bene translated and deriued from Greece into
 Ægypt I rather iudge that Melampus comming from Phae-
 nicia into Beotia, accompanied with Cadmus and some other
 of the Tyrians, was by them made acquaynted with all such
 rites and ceremonies as in the honour of Dionysius are vsed 1110
 by the Greekes. True it is, that the names by which the gods
 are vsually called, are borrowed and drawne from the Aegyp-
 tians, for hearing them too be taken from the Barbarians as
 the chiefe inuenters and deuifers of the same, I haue found not
 only that to be true, but also that for the most parte they are 1115
 brought out of Ægypt. For setting aside Neptune and the gods
 called Dioscuri (as before is declared) Iuno, Venus, Thetis,
 the Graces, the Nymphes Nereides, all the names of the gods
 and goddesse haue bene euermore knowne and vsurped in Ae-
 gypt. I speake no more then the Ægyptians testify, which a- 1120
 uouch sincerely that neyther Neptune nor the gods Dioscuri
 were euer heard of in their land. These names I iudge to haue
 bene deuifed by the Pelasgians, except Neptune, whose name
 I suppose to be taken from the people of Africa, for somuch
 as from the beginning no nation on the earth but only the A-

<M.iii.v>

fricanes

	entitled Euterpe.	Fol. 84	
1130	<p>fricans vfed that name, amongft whome, Neptune hath al- ways bene reuerenced with ceftiall and diuine honours, whome the Ægyptians alfo denie not to be, albeit they fhewe and exhibite no kinde of diuine honour towards him. Thefe and fuche like cuftomes (which we purpofe to declare) haue the Greekes borrowed of the Ægyptians: neuertheleffe, the i- mage of Mercury, who is framed with the fecret member por- rect and apparent, I rather deeme to haue proceeded from the maners of the Pelafgians, then from the vfuall and accuftomed wont of Ægypt, and principally to haue growne in vfe wyth the Athenians, whole fact confequently became a paterne and example to the reft of the Graecians. For the felfe fame foyle was ioyntly held and inhabited both of the Athenians (which were of the right lignage of Hellen) and likewife of the Pelaf- gians, who for the fame caufe began to be reckoned for Graeci- ans. Which things are nothing maruaylous to thofe that are filfull and acquaynted with the worfhip and religion whych the Graecians yeeld to the three fonnes of Vulcane named Ca- biri, which diuine ceremonies are now frefh in Samothracia, and were taken and receyued from the Pelafgians. The caufe is, that thofe Pelafgians whome we faid before to haue had all one territorie with the Athenians, dwelt fometime alfo in Sa- mothracia, by whome the people of that foyle were taught and indoctrined in the ceremonies appertinent to Bacchus. Firft therefore the people of Athens following the fteps of the Pe- lafgians, caufed the picture of Mercury to be carued in fuche forte as we haue heard. For authority & prooffe why the image fhould be thus framed, the men of Pelafgos recited a myfterie out of holy bookes, which is yet kept and conferued in the re- ligious monuments of Samothracia. The felfefame in prayer and inuocation to the heauenlye powers, made ablation of all creatures indifferentlye, and wythout respect (whyche I came to knowe at Dodona) geuing no names at all to the gods, as beeyng flatly ignoraunte howe to call them. Ge- nerally they named them θεοι gods, in that θέντες ἔιχον κόσχω that is, they difpofed and placed in order all the countreyes and regions on earth. In tract of tyme, the</p>	<p>The beaftly deuifes of the pagans.</p> <p>Cabiri the three fonnes of Vulcane.</p>	
1135			
1140			
1145			
1150			
1155			
1160			
			M.iiii.<r>

Herodotus his second Booke		
Dodona som- time the chiefe oracle in Greece.	names and appellations of the powers diuine vsed in Ægypt, grew also in knowledge with the Greekes:ensuing which, the name also of Dionysius, otherwife called Bacchus, came to light, albeit, long after that time and in later dayes. A small time expired, the Greekes counsayled with the oracle in Dodona to the fame ende and purpose. This chayre of prophecy was in those dayes the only and most auncient feate in the land of Greece, whether the Pelasgians repaying, demaunded the oracle if the furnames of the gods receiued and taken from the Barbarians, might be lawfully frequented in Greece: whereto aunfwere was geuen, that they shoulde be retained: for whyche cause, yeelding sacrifice to the gods, such names were helde by the men of Pelasgos, and lastly obserued of ye Graecians. Howbeit, what original or beginning the gods had, or whether they were euermore time out of mind: finally, what forme, figure, or likenesse they bare, it was neuer fully and perfectly knowne till of late dayes. For Hesiodus and Homer (which were not passing. 400. yeares before vs) were the first that euer made the gods to be borne and sproong of certaine progenies like vnto men, affigning to euery one a byname, proper and peculiar honours, fundry crafts and sciences wherein they excelled, not leauing so much as the fauour and portraytour of any of the gods secrete and vnderferied. As for suche poets as are saide to haue gone before these, they seeme to me to haue liued after them. The first of these things (I meane the names of the natures celestiall) to haue bene planted in Greece in such forte as hath bene declared, the priests at Dodona do iustly witnesse. Now for this of Hesiode and Homer to be no other wyfe then is said, I pawne mine owne credit. Furthermore, of ye oracles in Africke and Greece the Ægyptians blafe this rumor, and principally such as are employed in the seruice and minlsterie of Iupiter Thebanus: by whome it is fayde, that certaine men of the Phaenicians comming to Thebes; state priuily from thente two women accustomed to minlster in the temple of Iupiter, one of the which they fold in Lybia, the other in Greece, by whose meanes and aduise it came to passe, that in each countrey the people created an oracle. Heereat somewhat abashed,	1165
The begin- ning of the pagan gods.		1170
		1175
		1180
		1185
The begin- ning of the oracles in Africke and Greece.		1900
		1905
	<M.iiii.v>	and

	entituled Euterpe.	Fol.85.	
1910	and requesting earnestly how and in what manner they came to knowe this, they made we aunfwere, that leauing no corner vnsearched whereby to come to knowledge of their women, and not able to finde how they were bestowed, newes was brought at length of their plight and condition. Thus farre		
1915	was I certified by the Thebane prelates, wherevnto I deeme it conuenient to adde such things as were notified vnto mee at Dodona by the priests there, who vndoubtedly affyrme how in times forepast and long ago, two blacke pigeons tooke their flight from the countrey of Thebes in Ægypt, scouring with swift course through the sky, one of the which fortunated to light in Africa, the other in that part of Greece where Dodona is now situate, where pointing vpon a mighty tall beech, she was heard to speake in a voice humane, like vnto a man, warning the people to erect an oracle or feate of diuination in that place, being so thought good, and prouided by the destinies. Whiche admonition the people taking (as well they might) to come by the instince and motion of the gods, did as they were commaūded by the done. In like manner it fell out that in Lybia the people were stirred vp and in•ened by the other done to the planting and erection of a feate propheticall, named the oracle of Ammon, being also cōfecrate to the name of Iupiter. These things we receiued of the credite and authoritie of the Dodoneans, confirmed: and establihed by the generall consentē of those that had the safe and charge of the temple. Of these women priests resident in the temple of Dodona, the eldest & most aunciēt had to name Promenca, the second Timareta, the third and yougest Nicandra. Neuerthelesse of these matters such is my iudgement. If any such religions and holy women were by stealth of the Phenicians transported and caryed away into Lybia and Greece. I condecture that the one of these was sold at Thefprotus, in that parte of the region which earst was in y ^e possession of the Pelasgians; and is at this present reputed for a portion of Hettus: where, hauing serued certayne yeares, in processe of time she brought in bye diuine ceremonies of Iupiter, vnder some beach tree growing in shoafe coāstes. For what could be more likely con•emente, then for her to esta-		A tale of two pigeons.
1920			
1925			
1930			
1935			
1940			
1945			
	M.v.<r>	blifh	

Herodotus his second Booke		
Inuentions of the Ægyptians.	<p>blifh some monument in the sacred honour of Iupiter, in whose seruice and religion she had bene long time conuerfaunt at Thebes in Ægypt Which her ordinance at length grewe into the custome of an oracle. The fame beeing perfect also in the Greeke language, discovered vnto them in what fort the Phenician had likewise made sale of hir sifter to the people of Africa. The sacred and deuoute women of Dodona resyaunt in the pallace of the great god Iupiter, seeme for none other cause to haue called these Ægyptian puffits two doues, then for that they were come from harbarous countreys, whose tongue and manner of pronouncing seemed to the Graecians to founde like the voyce of bites. And whereas they shewe that in time the doue began to vtter playne language, and speake like men, naught else is meant heereby then that she vsed such speech as they knew and vnderstood, being so long esteemed to emusate and follow the noyle of birds as she remained in her harbarous kind of speach and pronounciation. For how is it credible that a pigeon in deede could haue usurped the voice and vtteraunce of a many and alleading yet further that it was a blarke doue, they argued her more playnely to haue bene a woman of Ægypt, the flower of whose beauty is a fayre browne blew, •anned and burnt by the fyery beames of the funne. Agayne, the oracles themselues, that of Thebes, and this of Dodona, are wel•ye in all poyntes agreeable. Thfspeake nothing of the manner and order of southfaying in the comples of Greece, which any man with halfe an eye may easily discern to haue bene taken from Ægypt. Let it stand also for an ••ent and vndoubted verity, that assemblies at festiuals, pompes and pageants in diuine honour, talke and communication with the gods by a mediatour or interpretour, were inuented in Ægypt, and consequently vsed in Greece. Which I thinke the rather, for that the one is old and of long continuance, the other freshe and lately put in practise. It is not once in a yeare that the Aegyptians vse these solemne and religious meetings, but at fundry times and in fundry places, howbeit, chiefly and with the greatest zeale & deuotion at the city Bubast, in ye honour of Diana. Next after that at Bufiris, in the celebration of Isis feast, where</p>	1950
		1955
		1960
		1965
		1970
		1975
The feastes of Diana, Isis, and Minerua.		1980
	<M.v.v>	also

	entituled Euterpe.	Fol. 86	
1985	<p>also standeth the most excellent and famous temple of Isis, who in the Greeke tongue is called Δήμητρη, which is to wit, Ceres. Thirdly, an assembly is held in the city Sars in the prayse and reuerence of Minerua. Fourthly, at Heliopolis in honour of the sunne. Fiftly at Batis in remembrance of Larona. In the sixt and last place nor the city Papllis, to the dignity & renowne of Mars. Moreouer, such of this people as with encyre and affectionate zeale most religiously obserue these astat. Bubastis, behaue and beare themselves on this maner. Certayne shippes being addressed, wherein infinite numbers of men and women fayle towards the cat, in the meane season whiles they be in voiage on ye water, certaine of the womē play vpō drums & taders, making a great found & noyse, ye men on pipes. Such as want these implemēt, clap their hands & straine their voice in finging to ye highest degree. At what city soeuer they ariue, happely some of the women of continue their mirth & disportion y^e timbrels, some other raise, reuise & wold at the daies of the city beyond measure: many traileance motionly: other cast vp their clothes, & openly discouer and betray their shame, doing this in all those cities yt are neere adioyning to the riuers sitie. Being assembled & gathered together at Bubastis, they honour the feast day with principall solemnity, making large offrings to Diana, wherein is greater expence & effusion of graue wine they all the yeare besides. To this place by the voice of the country are want to repayre 7000 men & women, u. fides childrē, and thus they passe the time at Bubastis. Now in what maner they solemnize ye sacred day of Isis at ye city Bufinis, we declared before, wherein their usage is after ye due performāce & accomplishment of ye Sacrifice, to whip & scourge themselves in lamentable wise, and yt not one or this, many thousandes of eache degree both men & women: neuer the lesse, by what meanes, or where with al they beate & vexed their bodies in this fort, I may not disclose. Howbeit such of the people of Caria as sojourne & make their abode in Ægypt. stricken with a deeper remorse of sinne, in this point of zeale & ardency go beyond ye Ægyptians, in that they hackle & slice their forehead with kniues & daggers: whereby it is plainely geuen to vnderstande that they come of forreine nations, and not of the homeborne & naturall</p>		The feast of the Sunne.
1990			The celebration of Latonas feast and Mars.
1995			The maner of such as repaire to the festiuall of Diana.
2000			
2005			
2010			
2015			
2020			
	<M.vi.r>	people	

Herodotus his second Booke	
The feaft of lampes.	<p>people of the land. Inlike manner meeting (as before) at the city Sais, there to accomplifhe the rites and ceremonies due to the day, at the approche and neere poynt of the euening, they furnifh and befet their houfes with torches and lampes, which being replenifhed with pure oyle mingled with falte, they giue fire to the weike, and fuffer them to continue burning till the next morning, naming the day by the feaft of lampes. fuch as refort not to this feaft, do neuertheleffe at their owne homes giue due honour to the night, placing in euery corner of theyr houfe an infinite number of tapers and candles, the cuftome being not only kept at Sais, but fpread and fattered throughout the whole region. But for what ende this night is helde follemne by lighting of lampes, a certayne myfticall and religious reason is yeilded which we must keepe fecret. At Heliopolis and Butis onely, facrifice, without execution of any other ceremonies, is done to the gods Likewife at Papremis they remyne the fame cuftome of diuine feruice and worfhipping as in other places. At the funne going downe, certayne chofen men of the priefts, being few in number, and feriously held and bufied about the image, the moft parte ftanding before the dore of the temple armed with clubs as much as they can weilde: ouer againft whome on the contrary fide, other, more then a thoufand mē (of the number of thofe that come to worfhip) all ftroingly furnifhed & prepared with bats in their handef. The day before the feaft, the picture or image framed of wood, is by meanes of a few (affigned to the minIftery and cure of ye wooden god) conueyed out of a fmall temple made of light timber gorgeoufly gilded: into another facred and religious houfe, being thither drawne by the minIfter & themfelues vppon a wayne of foure wheelles, wheron the temple itfelfe is placed, & the image alfo contained therein. Drawing neere to ye temple with their cariage, the clubbes ftanding before the dore wyth threates & cruell manaces forbid thē to ent er: incōtinēt ye band: of men oueragainft them tōming with might & maine to affist the image, and encountering with thofe that kept the temple, laye on fuche rude bloastes, that hardly efcapeth without hys crowne crackt in manye places. Wherein alfo</p>
A combate of priefts.	<p style="text-align: center;"><M.vi.v> I</p>

	entituled Euterpe. Fol. 87	
2060	<p>I suppose that many men miscarry and come short home, albeit they flatly denie that of a wound so taken any man euer perished. The homelings and peculiar people of that countrey alleadge this reason of the battell. In this temple (saye they) did sometimes inhabite the mother of the god Mars, who seeking at the estate of ripe yeares against the lawe of nature to haue society with his owne mother, tooke the repulse, and was reiected by her ministers that knew him not, whereat the god storming in great rage, purchased ayde out of the cities adioynant, and made way perforce, to the greate discomfort and damage of those as fought to resist him, for which cause, they yet solemnize to Mars a feast of broken pates and brused costards, enacting moreouer by the vertue of their religion, that no man should haue carnall copulation with a woman in the temple, neyther attempt to set his foote within the doores of any such house of religion, vnlesse after the fleshly knowledge of women he first wash and cleanse his body wyth pure water, whiche custome onely taketh place amongst the Graecians and Ægyptians, beeing the vse in other nations to accompany with their women in the churches and palaces of their gods, and also presently after such secret actes, without any regard of purifying themselues, to rush into the houses of diuine honour, making no difference betweene men and other brutish and vnreasonable creatures. For it is seene (say they) how other things that haue life and sence, meddle themselues each with other euen in such places as the gods were worshipped, which if it were a thing so odious and displeasaut in the eyes of the higher powers, no doubt the beastes themselues would eschue and auoyde it, whose doings together with their iudgement I flatly disallow. Howbeit, vnderstand we, that as well in these things whereof we haue intreated, as in all other the Ægyptians are led with a singular superstition. Ægypt also itselfe albeit it abutte and poynt vpon the countrey of Lybia, yet is it not ouermuch pestered with beastes. Such as the lande bringeth vp and fostereth, are reputed holy, and by no meanes to be violated or harmed by any, some of which haue their nouriture and foode together with the people of ye foyle:</p>	The cause of this combate.
2065		The feast of broken pates.
2070		A reason drawne from the vse of beastes to defend the manners of men.
2075		
2080		
2085		
2090		
2095		
	<M.vii.r>	otherfome

Herodotus his second Booke		
	<p>otherfome are more wilde, fierce, and intractable, refusing so gently to come to haud. The caufe of these things, why creatures vnreasonable are so highly honoured of this people, I may not without breach of piety reueale: which things of set purpose I haue endeouored to conceale and keepe secrete, vnlesse by the necessary course of the hiftory I haue bene brought to the contrary.</p>	2100
The manner of the Ægyptians touching the beaftes of the land.	<p>Furthermore, about the beaftes that breede and multiplye in the region, fuche is their order. Generally they are helde with a most tender and reuerent care for the mayntenance and fostering of them, in whiche kinde of honour (for it is accounted a greate honour with them, to haue regard of beaftes) the sonne euermore succeedeth the father. To these brute creatures, all such as are resident in the cities of Ægypt, performe and pay certayne vowes, making humble supplication to some one of the gods, in whose patronage and protection that beaft is, which thing they accomplish after this manner. Shauing the heads of their sonnes, eyther wholly, in halfe, or for the most parte, they waigh the hayre in balaunce, setting agaynst it the iust weight in siluer, whiche done, they deliuered it to him that hath the charge and ouerfight of any fuche cattell, by whom are bought heere with small peeces of fishe which they giue the beaftes to eate, and such is the meanes whereby they nourishe and bring them vp. The slaying of any of these done of malice and set purpose, is present death to the killer, but committed by chaunce a mule or peene at the discretion and arbitrimēt of ye priests. To kill an hauke or the bird which is called Ibis, is losse of life, in what fort sooner it be done. such beafts as are tame and come to hand, hauing their food together with mē, albeit they be many in number, yet wold they much more increafe, were it not for ye strange nature of cats in yt countrey. The feamale hauing once kitled, alwayes after eschueth the male, keeping her selfe secrete and couert from him, which the Ægyptians seeing, kill ye kitlings, & vse thē for foode. The feamale bereaued of her yong ones, and finding her nest empty, is by that meanes brought to submitte hir selfe to the bucke, beeing of all creatures most desirous of</p>	2105
		2110
The great regard of haukes		2115
		2120
The nature of cats in Aegypt		2125
		2130
	<M.vii.v>	increafe

	entituled Euterpe.	Fol.88.		
2135	<p>increase. In time of fire, or suche like misfortune, the cats are moued with a certaine diuine kind of fury & inspiration. For the Ægyptians behauing the felues securely in the appeasing & extinguishing the flame, the cats lie couertly in waight, & fo-deinly courting towards the place, mount and skip quite ouer the heads of the people into the fire, at which chaunce whensoever it commeth to passe, the Ægyptians are extremely sorrowfull. In what house soeuer there dies a cat, all of the fame family shaue their eyebrows: but if a dog dye, their head and body. A cat dying, is solemnly caryed to the temple, where being well powdered with salte, she is after buried in the city of Babafis. A bitch is euermore buried in the fame city where she dieth, yet not without the honour of a sacred tombe, burying their dogges after the fame fort, and chiefly houndef of the malekinde, whiche they most of all others esteeme and set by. Likewife small serpents called in their tongue Mygalae, and haukes of all kinde, if they fortune to dye, they take and bury them at the city Butis. Beares, such as be halowed, & wolues not much bigger then foxes, are couered in ye fame place where they be found dead. The nature also of the Crocodile is thys. Foure monethes in the yeare, and chiefly in the winter seafon it liues without meate. And albeit it haue feete like a land beaft, yet hath it a nature middle & indifferent, liuing as well in the water as one drie land. Her egges she layes on the shore, where also she couereth & hatcheth the fame, bidding the most part of the day abroad on the dry land, but all the night tyme in the water, being much more hoate then the cold deawe that falleth in the night. Of all creatures I iudge none of so small & slender a beginning, to waxe to such huge and infinite greatness, the egge at the first not much bigger then a goose egge, which meafure the broode it selfe exceedeth not when it fyrst commes out of the shell, howbeit, in durance of time, it growes to bee monstrous, surmounting the length of seauenteene cubites. The Crocodile hath eyes like a fwine, teeth of passing bignesse, accordyng to the meafure and proportion of her bodye, extendyng and bearyng outwarde, beeyng also very rough and grating lyke a sawe: and of all other</p>	Fol.88.		
2140				Mourning for the death of cats and dogs.
2145				Houndes greatly regarded.
2150				The nature of the Crocodile.
2155				
2160				
2165				A cubite is a foote and an halfe.
2170				
	<M.viii.r>	creatures		

Herodotus his second Booke		
The Crocodile hath no tongue.	creatures is only without a tongue: the selfsame, contrary to the nature and property of all other beastes, hath the neather most chap stedfast and without mouing, and champeth her foode with the vpper iawe. Her claws are very strong and great, a scaly skynne, and aboute the backe impenetrable, that no weapon be it neuer so sharpe can pearce it. In the water as blinde as a moale, on lande of an excellente sharpe and quicke fight. Liuing in the water, it commeth to passe that her mouth is euermore full of horfeleaches. No foule or beaft can abide to see or come nye a Crocodile, faue only the bird Trochilus, with whome she is at a continuall truce for the singlar commodity she receyueth by him. For the Crocodile at what time she forsaketh the water, and commeth out onlande, her quality is with wide and opened mouth to lye gaping toward the West, whome the bird Trochilus espying, flyeth into her mouth, and there deuoureth and eateth vp the horfeleaches, which bringeth such pleasure to the serpent, that without any hurt in the world she suffereth the bird to do what she will. To some of the Ægyptians Crocodiles are in place of holy creatures, to other prophane and noysome, which chace and pursue them as most odious and peffilent beaftles. Those that geue honour to them, are such as inhabite about Thebes, and the poole of Maeris, who are wont commonly to traine vp a Crocodile to hand, and make it tame, being in all poyntes so gentle and tractable as a dogge. At whose eares they hang gemmes of singulare price, likewise golden eareings, hampering a chayne to the forefeete. This tame one they cherish and bryng vp with great care, setting very much by it while it liueth, and being dead, they powder the body with fault, and lay it vnder the ground in a vessell accounted holy. Vnlike to these are the people dwelling at Elephantina, who be so farre from thinking so reuerently of fuche venemous serpents, that for hate they stay, and in disdayne eate them. The Ægyptians call the not Crocodyles, but Champfi, this name being brought vp by the people of Ionia, for that in shape they resemble those Crocodyles which amongst them ingender and breede in hedges. Diuers are the meanes whereby they are taken, yet a-	2175
The bird Trochilus.		2180
		2185
A tame Crocodile.		2190
		2195
Crocodyles in Aegypt called Champfi.		2200
		2205
	<M.viii.v>	mongft

	entituled Euterpe.	Fol.89.
2210	mongft other deuyfes this one feemeth to mee moft worthy rehersall. fuch as laye for them and feeke all wayes to take them, bayte their hookes with fwynes flefh and caft it into y ^e myddeft of the ryuer: immediatly ftanding on the fhore they beate a younge porkling and caufe it to cry exceedingly: which the Crocodile hearing followeth the cry, and drawing neere to the place, findeth the bayte and fwalloweth it vp at one morfel.	The maner of taking Crocodyles.
2215	Being faft intangled and drawne to lande, they firft blinde and ftop vp hir eyes with clay and rubbiſhe, which cauſeth hir to lye ftill and fuffer all thinges quietly, which otherwife they coulde neuer obtaine and come by without much a doe. Like-	
2220	wife, the Ryuerhorſe (a beaſt ſo called) in all the borders of Papremis is reputed holy: being of this ſhape and figure. He hath foure feete clouen in funder, and houed like and Oxe: a flat noſe: and taile and Mane like an Horſe: teeth apparaunt & ftanding out: in founde and cry neighing ſo like a horſe as may be:	A beaſte called the Ryuer horſe.
2225	in hignefſe reſembling a mighty Bull, of ſo groſſe and thicke an hyde that being well dried, they make thereof Darts of exceeding ſtrength and ſtiffneſſe. There be alſo founde to breede in the ryuer certaine beaſtes much like a Beuer and liue like an Otter, which in Ægypt are of great accounte and thought holy.	
2230	In the fame degre of ſacred honour are all kinde of ſcale fiſhe and Eeles. fuch is alſo their opinion and reuerence towards birds and fowles of the ayre, as wilde Geefe & fuch like. There is alſo an other bird of whom aboue all other they think moſt diuinely, called a Phoenix: which I neuer ſaw, but portrayed and fhadowed in coloures . For the cōmeth very ſeldome	The byrde Phoenix.
2235	into that countrey (as farre as I could heare ſay by the Helio-politans) to wit, once in 500. yeares, and that alſo when hir parent or breeder dyeth. If ſhe be truly drawne by the Ægyptians this is hir forme and bigneſſe: hir feathers partly red and partly yealow, glittering like Golde: in forme and quantity of the body not much differing from an Eagle. Of this Phoenix,	The ſhape of a Phoenix.
2240	Ægyptians haue bruted a ſtraunge tale, which I can hardly credit: faying that the Phoenix flying from Arabia, to the temple of the funne in Ægypt, carieth in hir tallaunts the corps of hir dead fire, embaulmed & roled in Myrrhe, which ſhe accuſto-	The nature of the Phoenix.
	N.<r>	meth

Herodotus his second Booke		
	meth to bury in that place. Adding also the maner whereby she inureth hir selfe to cary so great a burthen. First she gathers a great quantity of Myrrhe and works it into a lumpe, as much as shee canne well beare, whereby to make cryall of hir owne strength. After this perceyuing hirselfe able to weylde it. shee maketh an hole with hir Beake in the side of the balle, framing it very hollow and empty within, wherein she inclofeth the body of hir breeder. This done, and the hole cunningly filled vp againe, she poyfeth the whole masse in hir tallaunts: and finally, she transporteth it to Heliopolis to the temple Pallace of y ^e Sunne: so skilfully handling hir cariage, that the Myrrhe body and all waygheth no more then the whole balle did before.	2245
Serpents hauing in Aegypt.	This they mention as concerning the Phoenix. Knowe wee besides, that in the region of Thebs in Aegypt, there vse to haunte a kinde of serpents, had in dyuine worhippe: of body finale, & nothing norfome or hurtfull to men. These haue two hornes growing out of their heads, & euermore dying are laide in Iupiters temple, vnto whom they are holy and consecrate.	2250
	In Arabia there lyeth a place of no great distaunce from the city Batis, whether I went of purpose, hauing heard of certayne wynged serpents there to bee seene. And being come: I behelde the ribbes and bones of serpents in number welnigh infinite and not to bee reckoned whereoffome were greater, and some lesse. The place where the bones are layde, is a finale and narrowe bottome betweene two Mountaynes, opening into a wyde and waste champion.	2255
The bird Ibis.	The speach goeth, that out of Arabia at the poynte of the Sprynge, many hydious and terrible serpentes take their flight into Aegypt: which ye fowles called Ibis meeting with, straight wayes kill and deuour them: by which meanes ye foile is rid & deliuered of a great plague. For this cause ye bird Ibis (whereto the Arabians likewyse accorde) is had in great price and estimation of the Aegyptians. The fashon & protrayture of this bird is such: hir feathers as black as I eat: long shanks like a Crane: an hooked beake: much about ye bignes of a Darker hen. And in this forte is the fowle bis rightly figured, that killeth ye serpents as they come into ye land. There is also another	2260
The shape of Ibis.		2265
	<N.v>	2270
		2275
		2280

	entituled Euterpe.	Fol.90.	
2285	ther of these which are brought vp, & liue amongst men, hauing a finale head, a slender necke, white plumed in all partes of the body, fauing in the head & necke, the hinder parte of y ^e wyngs and the taile, which are of a dark & black hue: the legges & uyll in all poynts like ye other. The serpents themselues in forme and making and much like to ye peftilent & infectious beast Hydra, that liueth in ye water. They haue wyngs not of feathers, but of smothe and naked skin like vnto the wings of a Bat or Reremoufe. But let it suffice vs hyther to to haue continued y ^e discourse and hystory of such beastes as with this people are had in chiefe and principall honour, exhibiting towards them a certayne religious, holy, and diuine worship.		Hydra a water Serpent.
2290			
2295	Now it vehoueth vs to know that such of the Ægyptians as dwell in the corne Countrey, & are most of all conuerfant in decrying to the posterity the acts & affayres of auncient momory, and of all the nation the most famous & principall. Whose kinde of lyuing is after this maner. Thrise euery moneth they cleanse and purifie them selues, both vpwards by vomitting & downewards by purginge: hauinge especiall regarde of their health and welfare: euermore supposing all maladies & difeases to grow and arise of the meate which they eat. For otherwise the Ægyptians are of all men liuing the most founde and healthfull except ye Libians: the cause whereof I iudge to proceede of the immutable & constant course of ye yeare, which with them neuer varieth but falleth out alwayes alike: the greatest cause of defect & sicknesse in men, arising of the chaung & mutability of ye fame. Their bread is continually made of fine wheat: their wyne for ye most part compound of barley: the contry bearing no vynes at all. They liue by fish partly raw and dried agaynst the funne: sometimes powdred with salt. Likewise by raw byrds well salted, as Duayles, Duckes, and other smale fowle. In like maner, of other Creatures that haue neere affinity either with fish or fowle they make their prouision and furniture, rosting some and boyleing other. The rych and wealthy men of the lande in greate assemblies haue an vsuall custome, that by some in the company there shoulde bee caryed		The chiefe pare of Ægypt, and their maners.
2300			
2305			Sicknesse proceedeth of the vnseasonable times of the yeare.
2310			
2315			
	N.ii.<r>	aboute	

Herodotus his second Booke		
<p><i>An excellent custome practiſed by Nobles of Ægypt.</i></p>	<p>about in a ſmale coffine the liuely & expreſſe image of a deade man one or two cubits in length, which hauing ſhewne and reuealed to all that are preſente, hee ſayth thus: Beholde here, and amiddeſt thy pleaſure and delighte remember this, for ſuch a one after thy death ſhalt thou bee thy ſelfe. Such is their order in feaſtes and banquets, contenting them ſelues alwayes with the cuſtomes of their owne countrey and refuſing to be ruled by ſtraunge and forraine maners. Amongſt whom are diuerſe faſhions, very conuenient and well appoynted: in the number of theſe an excellent Poeme or Ditty, which the Grekes call Lynus. And in truth meruayling at other thinges in Ægypt, I am not a litle amazed at this, whence the name of Lynus ſhould come. The ſonge they ſeeme to haue kept & retained from all antiquity. Lynus in the Ægyptian gibberifhe is called Maneros, who (as they ſay) being the onely ſonne of their firſte Kinge, was ſurprized and taken away by vntimely death, whom the Ægyptians bewaile and lament in this pitious and dolefull verſe. Herein they iumpe and agree with the Lacedaemonians, in that the inferiour meeting with his elder, yeeldeth the way, and ſheweth him a dutifull obeifaunce in riſing from his ſeate, if happily hee bee fitting as he paſſeth by: in which poynte they are vnlike all y^e reſt of the Grecians beſides. Meetinge in the way in place of mutuall ſalutation, they vſe humble and curteous reuerence each towarde other, bendinge their hands to each others knees . Cōmonly they goe clothed in linnen garments made faſt with a lace about the thigh, which kinde of attyre they call Calafyris: ouer this they caſt alſo another beſture of linnen very cleane & white. Garments of woollen are neuer caried into the houſes of religion, neither will any man ſhrowd him ſelfe in a woollen veſture, which is accounted prophane. This hath ſome agreement with y^e ceremonies vſually kept in y^e ſacred feaſts of Bacchus & Orpheus, which partly were taken from y^e Ægyptians, & partly deuifed by y^e Pythagoreans. For ſuch as haue bene partakers of thoſe ryts, haue euermore abhorred to be buried in woollen garments. Whereof alſo an holy reaſon is geuen which we dare not diſcloſe. Many other thinges haue bene invented by y^e Ægyptians, as what</p>	<p>2320</p> <p>2325</p> <p>2330</p> <p>2335</p> <p>2340</p> <p>2345</p> <p>2350</p>
<p><i>New faſhions abhorred.</i></p>		
<p><i>Ciuility.</i></p>		
<p>Pythagoreans were ſuch as followed the doctrine of Pythagoras the Philoſopher.</p>		
<p><N.ii.v></p>		<p>day</p>

	entituled Euterpe. Fol. 91.	
2355	day and moneth is proper and appertinent to euery god. Like-	The Ægypti-
	wife in Astrology what fortune is incident to him that is borne	ans first inuen-
	one such a day, how hee shall proue in lyfe, by what meanes hee shall	ted the arte to
	miscary by death: which thinges haue bene vsed, of ma-	read a mans
2360	ny that haue laboured in the Arte, and Science of Poetry.	destiny.
	Also, more wonders, and strange lightes and euentes haue	
	bene discuffed and interpreted by them, then by any other. Na-	
	tion liuinge. For as any such thing hath happened at any tyme	
2365	they commit it to memory, awaighting dilligently what issue	
	it hath: and if the like fall out at any time after, they coniec-	
	ture of the ende and effect thereof by the example of the first.	
	The knowledge of diuination is so practised by them, that they	
2370	impute not the inuention thereof to the will of men, but to	The feastes of
	certayne of the gods. In their lande there bee these Oracles.	prophecy in
	The prophecy of Hercules, Apollo, Minerua, Diana, Mars,	Ægypt.
	and Iupiter, most of all reterrencing the diuine feate of Lato-	
	na, helde at the city Batis. These prophesies are not all in-	
2375	stituted after the same fashion, but haue a difference and diuer-	In Ægypt e-
	sity betweene them. Phisieke is so studyed and practysed	uery diseafe
	with them that euery diseafe hath his feuerall phifition, who stryue	hath his phy-
	to excell in healing that one diseafe, and not to be ex-	ficion.
	pert in curinge many: whereof it commeth that euery cor-	
2380	ner is full of Phifitions. some for the eyes, other for the	Of mourning
	head, many for the teeth, not a fewe for the stomacke and belly.	and burying
	Finally, such as are of knowledge to deale with secret and pri-	the dead.
	uuy infirmities.	
	In like forte, the maner of mourninge, and funerall sorrow	
	at the death of friendes: also the maner of sepulture and vu-	
	ryall which they vse, is most worthy memory. When as any of	
2385	their familiars or domesticall friendes fortune to deceafe, (bee	
	hee of regarde amongst them) all the women of that family besmere	
	and gryme their heads and faces with myre & droffe:	
	and leauing the forlorne and languished corps amongst their	
	friends & acquaintaunce, they them selues being straight gy-	
2390	ded, with their breasts all bare and naked, accompanied with al	
	the women of their kindred, wander about y ^e fireets with most	
	piteous lamentation and howling: on the other side, y ^e men fast	
	N.iii.<r>	gyrte

	Herodotus his second Booke	
The maner of embalming the dead.	gyrte about the loynes, thump & beate themfelues, as the moft miserable, infortunate, & wretched perfons in the world. After this they cary out the body to embalme and preferue. Certaine there be definitely appointed for the fame purpofe, that make an occupation and trade hereof. Thefe when the corfe is brought	2395
	vnto them, propoude & fhew to the bringers, fundry formes & pictures of the dead, paynted or carued in wood, one of which is wrought with moft curioufe arte and workmanship (which we thinke impiety to name): the fecond of leffe pryce: the third	2400
	meaneft of all: demaunding of the bringers, to which of thefe paterns & examples their friend fhall be drefsed. Being agreed of the price they depart, leauing the body with y ^e salyners: who incontinent feafon & preferue the corps with al induftry, drawing the braynes out by the nofthrills with a croked inftrument	2405
	of Iron, in place whereof they fill the Brayne pan with moft sweete and pleafaunt oyntments. This done and finifhed, they cut and rip vp the Bowells with a fharp ftone of Æthyopia, taking thereout the paunche & entrals, and clenfinge the belly	2410
	with wyne of Palme tree: fecondly, with frefh water mingled with moft fragrant & delightfull fpyces: in place hereof they force and stuffe the belly it felfe with myrrhe, of the fineft force brayed and pounded in a mortar. Likewise, with Caffia & all kinde of pleafaunt odours, except frankincenfe. Hauing thus	2415
	done, they fowe it vp agayne, & embalming the body, preferue it for the terme of 30. dayes: longer then which they may not keepe it. The dayes expired & drawne to an ende, they take the corfe and wash it ouer a frefh, annoynting the body with gum (which is to the Ægyptians in fteede of Glue) and attyring it	2420
	in a fine lynen drawne together with a lace, they fend him back againe to his friends. His friends in y ^e tyme, while the faliners haue him in hand, procure an Image to be made to the likenes and refemblance of him that is dead, wherein being holow & vaulted within, they caufe him to be inclofed, layinge both the Image and the body therein contayned in a tounge together. Howbeit they which in meaner eftate and fortune cannot reach fo high, order the bodyes of their frindes in forme as followeth. Firft of all they fill a clyfter with the oyntment of neder	2425
	<N.iii.v>	which

	entituled Euterpe.	Fol.92.	
2430	<p>which without any maner cuttinge or opening the belly, they frayne it into the body by the inferiour partes & Fundament, preferuinge the corfe: as before, 70. dayes. The laft day of all they dreyne out the oyle from the bowels of the dead: which is of fuch vertue, that it bringeth out with it all the inner parts of the belly corrupted and feltered. Herewith alfo they inftil &</p>		
2435	<p>power into the body Saltpeter, which is of force to depratie, taynt, and confume the flefh, leauing nothing but fkin & bones: which done, they eftfones deliuer the body to y^e owners. There is alfo a third kinde of vsage accustomably practifed about the</p>		
2440	<p>bodies of the dead: that if any one be deceafed whose friendes are very poore and of fmaleft fubftance, they only purge the belly, and preferuing the corps with salt for terme of like time as before, in fine, redeliuer him to the bringers.</p>		Fayre gentle-womē dying are kept three dayes before they be preferred.
2445	<p>The wyues of noble men, and fuch as are very fayre and of great respect for their hearty, are not prefently vpon pointe of their death, geuen to be embalmed, but three or foure dayes after, fearing leaft they fhould be abufed by the inordinate luft of fuch as drefse them: alleadging moreouer, that a Saliner fometimes working fuch abufe vpon y^e dead body of a woman, was taken</p>		
2450	<p>in the maner, and his villany difcryed by one of his owne company. If it fortune any one either of the Ægyptians, or of forraine countries to be drowned and caft on fhore, the City in whose borders he is founde must fustaine the charge of the funeralles, which in honorable maner must be executed, and the body buried in the sacred and holy Monumentes. Being not lawfull for his friends and allies any whit to intermeddle or touch the dead, but the Preists affigned to the worfhip of the ryuer Nylus intoumbe and bury him fo nicely and folemnly as if it were the body of a god. The cuftomes of Greece they will in no wife follow: vtterly eftraunging themfelues from all</p>		
2455	<p>orders borowed and deryued from other Nations.</p>		
2460	<p>Albeit Chemmis a great City in the Prouince of Thebs not farre from the City Nēa, wherein ftandeth the Temple of Perfeus, fenne of Danäe, builte fourefquare and incompaffed rounde aboute wyth a fpringe or Groue</p>		The City Chemmis.
	N.iiii.<r>	of Date	

	Herodotus his second Booke	
	<p>of Date trees: hauing also a large entry of stone, on each side whereof are placed two Images of passing greatnesse: within the pallace is containd ye carued monument of Perseus, whom the Chemmyts auouch often times to appeare vnto them out of the earth, and not seldome in the church: at which time they stude his supper which he was wo•s to weare, two cubytes in length & affyrminge that at such times as that is seene, the yeare proueth very fertile and prosperous throughe out all Ægypt. This towne (I say) hath ordayned certayne games of exercise in the honour of Perseus, after the maner of Greece. These being dmaunded of mee why Perseus should appeare to them alone, and for what cause in the celebration of their games, they diffented from the rest of ye Ægyptians: they made anwere, that Perseus was issued of theyr city, adding moreouer, that Danaeus and Lynaeus were also Chēmmyts and sayled into Greece: in blasing whose Pedagree they came at lēgth to Perseus, who comming into Ægypt for the selfe fame cause as the Grecians testify, namely, to fetch the heade of Gorgon out of Africk, came also to them and called to remembrance his kinred and linage, of whom hauing taken acquayntaunce, and hearing his mother to speake of the name of Chem, he instituted a game of all exercises, which according to his appointment and first ordinaunce they obserue till this day. These are the maners of those that lye about the Fennes, such as dwell in the Maryses differ not from the rest, neither in other things, nor in estate of mariage, euery one inioying the priuate fellowship of his owne wyfe, in semblable maner to the Grecians. Notwithstanding for the easie prouision of their foode and sustenance other thinges haue bene soughte out and denied by them. For in time of the floude when the ryuer ouergoeth the countrey, there arise in the water great plenty of syllyes, which the people of Ægypt call Lotos. These they reape and dry them in the Sunne. The seede whereof (growing in the middest of the flower, somewhat like vnto Popy seede) they boyle, after which they kneade it into cakes, & bake it for breade. The roote of this is very rothsome, pleasant & good to eate: being of forme very rounde, & in bignesse like an aple. There is also another</p>	<p>2465</p> <p>2470</p> <p>2475</p> <p>2480</p> <p>2485</p> <p>2490</p> <p>2495</p> <p>2500</p>
<p>Their floud in Ægypt.</p>	<p><N.iiii.v></p>	<p>kinde</p>

	entituled Euterpe.	Fol.93.	
2505	kinde of lyllyes much like to rofes, which in like maner haue their growth in the water, from whose roote springs a bud vnlike to the former, bearing fruite in maner & likenesse of an honny Combe: herein are containd certayne smale kernells resembling the stone of an Olyue, not vnfit for sustenance , and cōmonly eaten of the Ægyptians, aswell fresh as wythered. The		
2510	felfe fame people when the seafon of the yeare serueth, are bufily conuerfant in gathering a kinde of Rush called Byblis, the top whereof they crop & turne it into vse of foode: the residue being much about one cubyte in length, they partly eate & partly sell. such as be desirous to make fine and delicate meate of this Rush, vse to cast it into an Ouen & broyle it: some there be		
2515	that lyue only by fish, which hauing taken, they incontinently draw them & parch them in the funne like stockfish, and being well dryed they eate them. The cōmon forte of fish vsed among them, breede not in ye ryuer, but in pooles, being of this nature. Toward the time of spawning they leaue the fennes & make repayre generally to ye sea, the male fishes in maner of captaines leading the ranke. These male fishe as they passe still onwarde		The nature of their fish.
2520	fhed theyr feede by the way, which their femals following after immediatly deuour, and thereof shortly after breede theyr spawnes. Now at the pointe of breede, the femals forsaking y ^e falt waters, stower backe agayne to the maryses to their accustomed haunte, leadinge the males that follow after them: and in swimming backe agayne, they voide spawne, being very smale cornes, like the graynes of mustard seede which lightinge vp		
2525	on the male fishe in the tayle of the rancke, are swallowed vp and deuoured by them. Not one of these litle graynes but will grow to a fishe, as well may bee seene by those that escape the males, and are vndeoured: which being nourished by the waters growe to smale Frye. such of these fishes as are taken swimminge to the sea, are founde to haue the left side of theyr heads very much		
2530	worne and gauled: and in comming from the sea, the right side: the cause being this, that both in going and comming they continually grate agaynst the shore and bancks of the ryuer, as a direction to them in passinge to and fro, leaft that floting in the middest of the streame, they chauce to stray		
2535			
	N.v.<r>	kinde	

Herodotus his second Booke		
	and wander out of the right courfe. At fuch time as the ryuer Nilus beginneth to fwell, all the lowe places in the coun- trety and Ponds neere adioyning to the ryuer doe likewise in- creafe: being then to bee feene great store of younge Fry in euery litle puddle: whereof thefe fhould breede, this feemeth to be a probable caufe. That the yeare before, at the fall and de- creafe of the water, the fifh which together with the ryuer departe them felues, leaue behinde them their spawnne in the mudde, which at the ryfing of the nexte floude, being eftfones moyftned, by the waters, recouer vertue, and growe to bee fifh. As touchinge which thinges let it feeme fufficient thus much to haue fpoken.	2540 2545 2550
The gatherig of fruite for oyles.	The Ægyptians that keepe in the fenne countrey, vfe a cer- taine oyle made of a tree, which the Apothecaryes call Palma- chri. Thefe trees (that fpringe naturally in Greece) the Ae- gyptians accuftome to plant and fet by the banckes of Pooles and ryuers, which is the caufe that they beare fruite, but very ftrong and rancke of fauoure. The fruite being gathered, fome of them bruife it againft the fyre, other fome frie it in a pan, re- feruing that which commeth of it, which ferueth them partly for Oyle, partly for the vfe of their Lamps and candles, yield- ing (as they fayd before) a deyne very loathfome and vnfaury. Likewife, agaynft gnats and flyes, wherewith their lande a- boundeth aboue meafure, certaine remedies are founde out by them. fuch as dwell aboue the Fennes are holpen herein by towers and high garrets, wherein they take their sleepe, for- asmuch as the winde will not fuffer the Gnats to fly high. The people of the Fennes in fteede of Turrets are fayne to worke this deuife. Each man hath his Nets, wherewith in the day time they goe on fifhing, and in the night pytche them aboute their chambers wherein they reft, by whych meanes they come to take a nappe of nyne houres longe: whereas o- therwife (were they neuer fo well wrapped in clothes) the Gnats with their fharp nebbes woulde pier• and ftinge quite through all, being not able in like maner to paffe through the Nets. Their fhippes vfed for burthen or caryage are	2555 2560 2565 2570 2575
The maner of their Shyps.	<N.v.v>	made

2580 made of a kinde of Thorne, not farre vnlike the tree Lotos
 growing in Cyrene, from the which there issueth a certayne
 kinde of gumme. Of the body of this thorne they sawe and
 square out certaine boardes two cubits longe, and fashioned
 like a tilesheard, which they frame and compact together af-
 ter this maner. Firft they vnite and ioyne the plancks toge-
 2585 ther with an infinit number of nayles and pynnes, binding
 the same to many transomes that goe both crosse and longe
 wayes for the strength of the vessell. Their wood they frame
 not in compasse, after the maner of other Nations, but fasten
 and knit the ioyntes together with Bullrushes and such like.
 They haue only one Helme or Sterne, which is made to goe throughe
 the hinder parte of the shippe. The Mast is
 2590 likewise of thorne, the sayle of the Rushe Byblus. These
 kinde of vessells are not able to cut against the streame, but
 are haled and drawne forward by land. Downe the streame
 they passe in this wyse. They frame an hurdle of the bushe Tamarisk,
 fast bounde and tyed together with the peelings
 2595 of greene Cane or Reedes: prouydinge moreouer a migh-
 ty stone wyth an hole through the middest, two talents in
 weight: which done, they cast the hurdle into the streame
 beinge made fast with a Rope to the nose of the Vessell: contrariwise,
 the stonne they tye behynde wyth an other
 2600 Gable, geuinge it so much scope that it may linke to the
 bottome. By which meanes it commeth to passe that the
 streame carynge on the hurdle, causeth the shippe to fol-
 low, with exceedinge swiftnesse: and the stone on the other
 side drayling behinde, directeth the same in euen and sted-
 fast course. At such time as the ryuer ouerrunneth the soyle,
 2605 the Cityes are only apparent and vncouered, resembling in
 shew the Iles of the sea Aegêum, all the land besides being in
 maner of a sea. The Cities which in time of the floud are ex-
 tante, be in place of Portes for the ships to lye at rode in. Du-
 ring which time they sayle not in ye mayne ryuer, but through y^e
 2610 midst of the fieldes. They that take shipping from the Citie Naucrates
 to Memphis, haue their course by the Pyrami-

Herodotus his fecond Booke		
The reuenues of a city affigned to the Queene of Ægypt to find hir shoes.	<p>des : albeit there be another way also findinge to the fame place, ftrykinge ouer by the Neb of Delta, and the City of the Cercafians. Likewife as we take our voyage from the Sea coafte, and the city Canobus to Naucrates through the wyde and open fieldes, we fhall paffe by Anthylla a towne fo named: in like manner arryuinge, at the city Arcandry. Anthylla a city of chiefe renowne, is euermore geuen and allotted by the Kinge of Ægypt to his Queene, that then is, to finde her shoes, which are purchafed by the reuenewes of the fame. Which cuftome hath remayned fince the tyme that the Perfians gonerned in Ægypt. Archandry feenieth to haue taken the name of Archander, fonne in lawe to Danaeus, and the lawfull offspringe of Phthius Achaeus: not denying but that there might bee another besides him: but howfoeuer it is, the city Archandry can in no wyfe be made an Ægyptian name. Hytherto haue I fet dawne fuch things as eyther by my felfe I haue feene and knowne: or bene conftantly aduerted thereof by the people of the region, determining henceforth to profeute fuch matters, as I haue onely by herefay, interlacing the fame otherwhiles, with fuch things as of myne owne knowledge I am able to iuftifie.</p>	2620
Menes the king of Ægypt.	<p>Menes the firfte Kinge of Ægypt (as the pryefts make reporte) by altering the courfe of the ryuer, gayned all that grounde whereon the City Memphis is fituated: the floud being wonte before time to haue his courfe falt by the fandy mountayne which lyeth towarde Lybia.</p>	2625
The actes of Menes.	<p>This Menes therefore damminge vppe the bofome of the ryuer towards the fouth Region hauinge caft vppe a pyle, or bulwarke of Earth much after an hundred Furlonges aboue the City, by that meanes dried the old Channell, caufinge the ryuer to forfake and abandone his naturall courfe and runne at randame amiddeft the hills. To which damme alfo the Perfians that rule in Ægypte euen at this day haue a dilligent eye: yearely fortifyinge and repayringe the fame wyth newe and frefh Earth. Through the which if by fortune the ryuer ftryuinge to recouer his</p>	2630
	<N.vi.v>	2635
		2640
		2645
		2650
		olde

	entituled Euterpe.	Fol.95.
2655	<p>olde course, ſhould happily make a breach, the city Memphis were in daunger to bee ouerwhelmed with water. By the ſelfe fame Menes firſte bearinge rule and authority in Ægypt</p>	
2700	<p>(after y^e by turning y^e ſtreame of Nilus he had made dry ground of that where erſt the ryuer had his paſſage) in the fame plot of land was the city it ſelfe founded & erected, which (as well may bee ſeene) ſtands in the ſtraight and narrow places of the cuntry. More then this, to the North & Weſt (for Eaſtward Memphis is bounded by the courſe of the riuer) hee cauſed to be drawne out of the ryuer a large and wyde poole: beinge alſo the founder of Vulcans temple in Memphis, one of the fayreſt buildinges and of chiefſt fame in all the cuntry of Ægypte.</p>	
2705	<p>Three hundred & thirty Prynces that by mutuall ſucceſſion followed Menes, the prieſts alſo readily mentioned out of y^e books of their Monuments: of which number 18 were by Cuntry Æthyopians, and one a forraine & outlandiſh women, whoſe nation they knew not, al the reſt being ſprong of their owne land.</p>	<p>Three hūdred and go princes after Menes.</p>
2710	<p>This woman y^e aſpired to y^e crowne, bare the name of y^e famous Queene of Babylon, & was called Nitocris: whoſe brother in y^e time of his empire being ſlaine by y^e Ægyptians, Nitocris wearing y^e crowne after him fought meanes ſecretly how to reuēge</p>	<p>Nitocris a Queene of Ægypt.</p>
2715	<p>his death, whith ſhe brought to paſſe by a ſtraunge deuce and pollicy. Hauing therefore builte for hir owne vſe a fayre & gorgeous courte, ſhe cauſed an hollow Vaut or caue to be caſt vnder the earth, pretending for the time a reaſon of hir deuce, albeit farre different from hir ſecret minde & purpoſe. The work ended, ſhe inuited thither the moſt part of hir nobles to a banquet, ſuch as ſhee knew to haue bene y^e authors and workers of hir brothers death, who being all aſſembled and ſet together in an inner Parlour, expectinge their cheere, the water was let in at a priuy grate and ouerwhelmed them all.</p>	
2720	<p>Theſe thinges they ſpake of Nitocris, adding beſids, that hauing wrought this feate, ſhee caſt hir ſelfe into an houſe full of Aſhes to eſcape vnpuniſhed.</p>	
2725	<p>By the reſt of the kinges of Ægypt the prieſtes coulde recyte no glorious acte that ſhoulde bee accompliſhed, ſauing by the noble king Moeris the laſt and lateſt of all this crewe.</p>	<p>Moeris the laſt of the 330 prynces.</p>
	<p><N.vii.r></p>	<p>To</p>

	Herodotus his second Booke	
Sefoftris king in AÆgypt, and his exploit.	<p>To whom they attribute y^e building of y^e great porches belonging to Vulcans temple, standing on the North parte of y^e Palace. By the fame also was a certaine fenne delued and cast vp, wherein were builded certaine mighty Towers called Pyramides, of whose bygnesse, as also of y^e large cōpasse and amplitude of the Poole, wee will ioyntely intreate in another place.</p>	2730 2735
	<p>These things were done by Moeris the laft king. The rest confuminge the time of their raygne in silence and obscurity, whom for the fame cause I will passe ouer, and adresse my speache to him who came after them in time and went before them in Dignity: namely, the worthy Prynce Sefoftris. Him the Pryestes recounte firfte of all the kings of Ægypt to haue passed the narrow seas of Arabia in longe Ships or Gallyes, and brought in fubiectiō to the Crowne all those People that marche a longe the redde sea. From whence retyringe backe againe the fame way, hee came and gathered a greate power of men, and tooke his passage o'tter the waters into the mayne lande, conquering and fubduing all Countreyes whether so euer hee went. such as hee founde valiaunte and hardye not refusinge to icoparde their safety in the defence and maynetenaun•e of their liberty, after the victory obtayned, hee fired in theyr countrey certayne smale pyllers or Crosses of stone, wherein were ingrauen the names of the kinge and the countrey, and how by his owne proper force and puisfaunce he had made them yelde.</p>	2740 2745
A monument an the reproach of Cowardife.	<p>Contrarywyfe, such as without controuerfie gaue themselues into his handes, or with litle stryfe and lesse bloudshed were brought to relent: with them also, and in their region he planted Pillers and builte vp litle crosses, as before, wherein were carued and importrayed the secret partes of women, to signifie to the posterity the bafe and effeminate courage of the people there abyding. In this forte hee traуayled with his at my vp and downe the mayne, passing out of Asia into Europe, where he made conquest of the Scythians and Thracians: which seemeth to haue bene the farthest poynt of his voyage: for so much as in their land also his titles & marks are apparantly seene, and not beyonde. Herefro hee began to measure his steps back</p>	2750 2755
	<p>agayne</p>	2760 2765
	<N.vii.v>	

	entituled Euterpe.	Fol 96	
2770	<p>agayne incamping his powre at the ryuer Phafis: where, I am not able to discusse, whether king Sefoftris him selfe planted any parte of his army in that place euer after to possesse y^e countrey: or whether some of his souldiers wearyed with continuall perigrination and trauayle , toke vp their māfion place & rested there. For the people named Colchi, seeme to be Ægyptians: which I speake rather of myne owne gathering, then of any other mans information . Howbeit, for tryall fake cōmoning w^{it}</p>		The people Colchi sprōg of the Ægyptians.
2775	<p>the inhabitants of either nation, the Colchans seemed rather to acknowledge & remember y^e Ægyptians, then y^e Ægyptians thē: affyrming, that the Colchans were a remnante of Sefoftris army. My selfe haue drawne a cōiecture hereof : y^e both people are</p>		
2780	<p>in cōutenance a like black , in hayre a like fryzled, albeit it may seeme a very feeble geffe, the fame being also in other nations. A better furmise may be gathered of this, that y^e people of Æthyopia, Ægypt, and Colchis only of all men, circumcyse & cut</p>		
2785	<p>of the forekin from their hidden partes; reteyning the custome time out of minde. For the Phoenicians and Syrians y^e dwell in Palaestina, confesse themfelues to haue borrowed the maner of circumsicion from the Ægyptians. And as for those Syrians y^e dwell neere vnto the ryuers Thermodon and Parthemus, and the people called Macrones their next neighbours; they tooke</p>		
2790	<p>the selfe fame vse and custome of y^e Colchans. Howbeit, the Ægyptians and Æthyopians, which of them learned it of others, it is hard to dilcerne, forasmuch as the custome in both Countreyes is of great antiquity. Neuerthelesse, very good occasion</p>		
2795	<p>of coniecture is offred vnto vs, that it came fyrst from y^e Ægyptians, at such time as the Æthyopians had exchange of marchaundise with them. For the Phoenicians, that in like maner haue mutuall trafique which the Grecians, leaue of to circumcyffe them selues, and refuse in that poynte to be conformable to the lawes and statutes of their countrey. One thinge more</p>		
2800	<p>may be alleaged wherein the people of Colchis doe very narrowly resemble y^e customes of Ægypt, in so much as, these two nations alone, work their lynnē & dresse theyr flax after y^e fame forte, in all poyntes respecting each other both in order of lyfe &</p>		
	<N.viii.r>	maner	

	Herodotus his second Booke	
	<p>maner of lāguage . The flaxe which is brought from Colchis y^e Grecians call Sardonick: the other cōming out of Ægypt they terme after the name of the countrey, Ægyptian flaxe. But to returne to the tytles and emblems that king Sefoftris lefte behind him in all regions through yt which he passed, many thereof are fallen to decay. Notwithstāding, certaine of them in Syria and Paloestina I beheld with myne own eyes, intayled with such posyes as we spake of before, and the pictures of womens secretes ingrauen in them. Likewise in Iōnia are to bee seene two fundry Images of Sefoftris himselfe carued in pillars: one as we passe from Ephesus to Phocoea: another in the way from Sardis to Smyrna. Eyther of these haue the forme and figure of a man, fiue hands breadth in bignesse, bearing in his righte hand a Darte, in his left a vowe, his harnesse and furniture after the manner of the Ægyptians and Æthyopians. Crosse his backe from the one shoulder to the other went a sentence Ingra- uen in the holy letter of Ægypt: hauing this meaning. By my</p>	2805
<p>Memnon the sonne of Aurora flayne in the warre at Troy.</p>	<p>owne force did I vanquish the region. Notwithstandinge it is not there specified what he should be, albeit els where it is to be seene. some haue deemed this monument to haue bene the image of Memnon, not a litle deceyued in opinion. This noble and victorious prince Sefoftris making his returne to Ægypt, came (by report of ye priests) to a place named Daphnoe pelusiae, with an infinite trayne of forraine people out of al Nations by him fubdued: where being very curteously met & welcomed by his brother, whom in his absence he had lefte for Viceroy and protectour of the countrey, he was also by ye fame inuited to a princely banquet, him selfe, his wife, and his children. The house where into they were entered, being compassed about with dry matter, was suddaynely by the treachery of his brother fet on fire, which he perceiuing toke counfayle with his wife then present, how to escape and auoyde the daunger. The woman either of a readier wit or riper cruelty, aduised him to cast two of his fixe children into the fire, to make way for him selfe and the rest to passe: time not suffering him to make any long stay, he put his wyues counfayle in speedy practise, & made a bridge through the fire of two of his children, to preferue the</p>	2810 2815 2820
<p>The death of Sefoftris intended by his owne brother.</p>	<p>about with dry matter, was suddaynely by the treachery of his brother fet on fire, which he perceiuing toke counfayle with his wife then present, how to escape and auoyde the daunger. The woman either of a readier wit or riper cruelty, aduised him to cast two of his fixe children into the fire, to make way for him selfe and the rest to passe: time not suffering him to make any long stay, he put his wyues counfayle in speedy practise, & made a bridge through the fire of two of his children, to preferue the</p>	2825 2830
	<p><N.viii.v></p>	2835 reft

	entituled Euterpe. Fol. 97	
2840	reft aliue. Sefoftris in this forte deliuered frō the cruell trea -	
	fon and malicious deuife of his brother, firft of all tooke re-	
	uenge of his trecherous villany and diuelifh intent: in the next place	
	bethinking himfelfe in what affayres to beftowe the	
2845	multitude which he had brought with him, whome after-	
	wards he Diuersly employed: for by thefe captiues were cer-	
	tayne huge and monftrous ftones rolled and drawne to the	
	temple of Vulcane. Likewife, many trenches cut out and deri-	
2850	ued from the riuier into moft places of the countrey, whereby	The countrey
	the land being aforetime paffable by cart & horfe, was thence-	of Ægypt cut
	foorth bereaued of that commodity: for in all the time enfuig,	out into tren-
	the countrey of Ægypt being for the moft parte playne and e-	ches for the
	quall, is through the creekes and windings of the ditches	better conuey-
	brought to that paffe, that neyther horffe nor wayne can haue	ance of water.
	any courfe or paffage from one place to another. Howbeit, Se-	
2855	foftris inuented this for the greater benefite and commodity	
	of the lande, to the ende that fuch townes and cities as were	
	farre remoued from the riuier, might not at the fall of the	
	floud be pinched with the penury and want of water, which at	
	all times they haue deriued and brought to them in trenches.	A diuifion of
2860	The fame King made an equall diftribution of the whole	land.
	countrey to all his fubiects, allotting to euery man the lyke	
	portion and quantitie of ground, drawne out and limited by a	
	fourefquare fourme. Heereof the King himfelfe helde yeerely	
	reuenewes, euery one being rated at a certayne rent and pen-	
2865	fion, which annually he payd to the crowne, and if at the rifing	
	of the floud it fortun'd any mans portion to be ouergone by	
	the waters, the King was thereof aduertifed, who forthwyth	
	fent certayne to furuey ye ground, and to meafure the harmes which	
	the floud had done him, and to leauy out the crowne rent according	The begin-
2870	to the refidue of the land that remayned. Heereof	ning of Geo-
	fprang the noble science of Geometry, and from thence was	metry.
	translated into Greece. For as touching the Pole and Gno-	
	mon (which is to fay) the rule, and the twelue partes of the	
	day, the Graecians tooke them of the Babylonians.	
2875	This King Sefoftris held the Empyre alone, leauing in Æ-	
	thiopia before the temple of Vulcane certayne monuments to	
	O.<r>	reft

Herodotus his second Booke		
The images of King Sefoftris.	<p>the posteritie, to wit, certayne images of stone, one for hymselfe, another for his wife, beeyng eache of them thirtie cubites: the foure images also of hys foure sonnes, beeyng each of them twentie cubites apeece. In proceffe of time when the image of King Darius that gouerned Perfia should haue bene placed before the picture of Sefoftris, the priest of Vulcane which serued in the temple woulde in no wise permit it to bee done, denying that Darius had euer atchieued the like exploits that Sefoftris had done. Who, besides the conquering of fundrie other nations (not inferiour in number to those whiche had bene ouercome by Darius) had also brought in subiection the most couragious and valiaunt people of Scythia: for whyche cause, it were agaynst reason to preferre hymselfe in place before him vnto whome he was inferiour in chialry, whiche bolde aunswere of the priest, King Darius tooke in good parte and brooked welynough.</p>	2880
The death of Sefoftris, whome Pheco succeeded.	<p>Sefoftris dying, the seate imperiall came to hys sonne Pheco, who beeyng bereaued of hys fight, vndertooke no voyage of warre, but remayned quiet in his kingdome. The cause he was stricken blynde, is fayde to be this. At what tyme the waters of the floud increafing, by reason of a mightie raging winde, had drowned the lowe countreys eyghteene cubites deepe. The Kyng intraged at the vnaccustomed swelling of the ryuer, tooke hys darte and discharged it into the middest of the waters, for whyche hys, vnrcuerent facte, the fame is, that hys fighte incontinente was taken from hym, and hee became blynde the space of tenne yeares. In the eleuenth yeare, there arose a prophecie in the city Butis, that the tyme of hys miserie was nowe exspired, and that hys syght shoulde eftfoones bee restored agayne, if in case hee washed hys eyes in the water of a woman, whych neuer knewe man but her owne husbande. For further prooffe of thys phetis medicine, the Kyng beganne first wyth hys owne wyfe, whych working not the effecte he looked for, he tryed many others, but all in vayne, lastly, lighting vppon a poore feely woman that had neuer woorshipped more Sainctes then one, hee speedely recouered hys fighte agayne, and causing all those whome</p>	2885 2890 2895 2900
An exquisite medicine for the eyes.	<p>earft</p>	2905 2910
	<O.v>	

	entituled Euterpe.	Fol.98.	
2915	earft he had prooued to be gathered into one citie (the name whereof was called Reddclodd) he fet fire to the towne, and confumed them all.		
2920	The King thus healed, and freely acquitted of hys former miferie, began to be deuoute, increafing the temples of the gods with giftes of exceeding value. All which deferue for theyr excellencie to be had in memorie, and chiefly thofe that he offered in the temple of the funne, which were thefe, two mighty great ftones which the Ægyptians in theyr tongue called Obeli, in fafhion like a fpit or breach. 100. cubites long, and in breadth. 80.		Protheus King of Ægypt.
2925	Next after hym the kingdome defcended to a certayne man of the citie Memphis, whose name in the greeke language was Protheus, to whome the Ægyptians erected a temple, which is yet to be feue in Memphis, very fayre and beautifull, garnifhed wyth rich and fingulare giftes. On euery fide whereof dwell the Phenices, a people defcended of the Tyrians; whereof the place taketh the name, and is tearmed the tentes of the Tyrians. Within the temple there is ftandyng the houfe of Proteus, called the court of ftraunge Venus, vnder which name is meant (as I deeme) Helena, the daughter of Tyndarus, who as a gueft agaynft her wyll, kepte refyauce for a tyme in the court of Protheus, and was tearmed the ftraunge Venus, in as much as the other Venus (who hath many temples in Ægypt) is neuer called by the name of ftraunge. Heereof entring talke with the facred order of the prieftes, they discourfed vnto me, that Alexander hauing ftolne Helena from the Spartanes, and fpeedyng hymfelfe homewarde by the fea called Aegeum, by conftroynte of weather was driuen into the Ægyptian feas, and perforce againfte his will, was caft afhore in Ægypt. His ariual was at y ^e mouth of the floud Nilus called Canobicum, at ye porte whiche the inhabitants tearme by ye name of Trachex. In this place is fituated a temple to Hercules, where vnto if any mans feruaunt or vaffall flye, and get vppon hym the holy markes (as they call them) in token that hee yeeldeth hys whole alleageaunce to the god of that place, it is not lawfull for any man		Helena. Of the ariual of Paris in Ægypt. A Sanctuary for feruantes.
2930			
2935			
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2945			
2950			
	O.ii.<r>	to	

Herodotus his second Booke

to touch him, which order was kept inuiolate vnto our agea
 The seruantes of Alexander hearing of the lawes of this
 temple, forooke their Lorde, and fled vnto it, and in humble
 manner submitting themfelues before the god, they accused
 their mayfter (whose death they all desired) shewing in what
 manner he came by Helena & the great iniury he had wrought
 to her husband Menelaus. The fame playnt also they framed
 before the priests of Hercules, and the chiefe gouernour of the
 port named Thonis. Thonis hauing hard the accusatiō of the se
 poore suppliants, sent in all haste to the King in these wordes:
 Knowe you (noble Prince) that a fewe dayes since, a certayne
 straunger of the Troiane lignage (hauing committed a most
 villanous acte in Greece, by entifing away the wife of him that
 had geuen him entertaynement) is by force of tempest dryuen
 vpon our coastes, we desire therefore to knowe your hignesse
 pleasure, whether we shall geue him free passage into his coun-
 trey, or bereaue him of that he hath, and sende him awaye. To
 which newes the King returned an aunswere faying. The per-
 son you speake of, of what nation soeuer hee bee whiche hathe
 wrought this despitefull treacherie to his hoste, see you apprehend
 and bring to my court, to the ende I may heare what he
 can say for himselfe. Whereat Thonis without any farther de-
 liberation, tooke this yong gallaunt of Troy, strayned hys
 ships, and brought him with the Lady Helena and the rest of
 his retinue to the city Memphis, where the King at that tyme
 made his place of abiding. Beeing arriued at the Court, the
 King asked Alexander in these wordes: Yong gentleman,
 what are you, and from what countrey are you landed heere
 in Ægypt? Alexander, who was not to seeke of an aunswere,
 with a comely grace made aunswere to the King, descrying
 both his countrey and lynage, the place also from whence hee
 was arriued, and to what coastes he directed his course. And
 where then (quoth the King) had you this goodly gentlewo-
 man, for she seemeth to be a woman of no common bloud:
 whereat my youth somewhat mammering before he coulde
 cast the plot of his excufe, was betrayed by his seruants, who
 in humble inanner on their knees, disciphered to the King the

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<O.ii.v>

whole

2900 whole difcourfe of his treason. The vaffals hauing ended their
 fpeeche, Protheus turned hymfelfe to Alexander, and tucked
 hym vp with thys rounde tale: my friende (fayde hee) were
 it not for the reuerence I owe to ftraungers, with whome my cuftome
 2905 is not to deale by rigour, I woulde furely pipe yee
 fuch a daunce for the wicked villanie wherewith thou haft a-
 bufed thyne hoast in Greece, that all vnthankfull wretches
 fhoulde take example by thee how to vfe thofe that fhewe
 them courtesie in a forraigne lande. Ah vnkynde wretche as
 2910 thou arte, is thys the beft requitall thou makeft the Gre-
 cian for hys noble vsage towarde thee? to bereaue hym of
 his mate, the moft comfortable companyon of all hys daies,
 and not contente therewyth, lyke an arraunt theefe thou haft
 despoyled hys goodes, the beft and principall treafures of
 2915 hys houfe. Thou mayeft bleffe the tyme tenne thoufande
 tymes, that the Ægyptians yeelde fuche honoure to ftraun-
 gers: and packe thee hence from my prefence wyth the reft
 of thy mates, swear yng by my crowne, that if hencefoorth
 thou bee feene within the borders of Ægypt, I wyll account
 2920 thee as myne enemye. As for thy minion and the goodes
 thou haft broughte, I fhall referue, tyll fuche tyme as the
 Grecian fhall come to reclayme them. By thefe meanes (fayd
 the prieftes) came Helena into Ægypt, whereof alfo Homer
 hymfelfe feemed not to bee ignoraunt, but of purpofe ra-
 2925 ther (for that it fell not out fo fittingly for hys verfe) hee
 chofe the other, declaring notwythftandyng that fome fuch
 fame as thys was bruted abroad, whyche appeareth ma-
 nifestly in hys Illiads, where making mention of the voyage
 of Alexander, he affyrmeth, that by meanes of a contrarye
 2930 wynde, hee was tofled by fea, and recouered the lande at
 the city Sydon in Phaenicia: reade the verfes that are fra-
 med by hym in the prayfe of Diomedes, in whych place thefe
 lynes are founde.

	<p style="text-align: center;">Herodotus his second Booke</p> <p style="text-align: center;"><i>There were the cloakes of gorgeous hue fo braue and princely dight, Made by the dames of Sydony, fold to the seemely wight Kyng Pryams sonne, that stale hymselfe a wyfe of royall race, Queene Helene hyghte, retyryng home, vnto his natyue place.</i></p> <p style="text-align: right;">2935</p> <p style="text-align: center;">Touching the fame in his <i>Odyfsea</i> in these verfes.</p> <p style="text-align: center;"><i>This poyfon quycke and valerous whych Polydamna gaue The wyfe of Thonis, Helen brought, and carefully dyd faue. Great store whereof in droughty foyle of scorched Ægypt groe some foueraigne good, and otherfome the cause of present woe.</i></p> <p style="text-align: right;">2940</p> <p style="text-align: center;">In like maner to <i>Telemachus</i>, <i>Menelaus</i> fpeaketh in this vvife.</p> <p style="text-align: center;"><i>And when I fought to leaue the land of Ægypt, and retyre, God hyndred, whome I left vnferued by vowes and facred fyre.</i></p> <p style="text-align: right;">2945</p> <p style="text-align: center;">In these verfes Homer confelleth that he knewe of the wandering of Alexander into Ægypt, forfomuch as the coun- trey of Syria is bounding vpon Ægypt, and the people Phae- nices vnto whome the city Sydon is belonging are refyaunt in Syria. As well these therefore as also the place it felfe, are no fmall prooffe, nay rather a moft valerous argumente, that the verfes wherein it is fayde, that Alexander conueying He- len from Greece in three dayes fpace, wyth a prosperous gale,</p> <p style="text-align: right;">2950</p> <p style="text-align: center;"><O.iii.v> and</p>	
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	entituled Euterpe.	Fol.100	
2970	<p>and quyet fea, arruyed at Troy, were rather intruded by some other poet then inuented by Homer, who contrarywyse in hys Illiads maketh mention of his errour by fea.</p>		Of the Troiane warre.
2975	<p>To leaue Homer, and come to the affayres of the Troianes, being desirous to vnderstand of what truth these things were which are bruted to haue beene done by the Greekes at Troy, I follicited the matter with the priestes of Ægypt, who tolde me in such manner as themselues beforetime had beene aduertified by Menelaus. After the flight of the Lady Helen, there assembled, in the cause of ye kings brother Menelaus, a puissant armie of the Graecians, who embarking themselues into Teucria, and incamping in theyr coastes, sent in ambassage to the city Troy certayne of theyr chiefe peeres and nobles, amongst whome, was Menelaus brother to the Kyng. Beeyng entered the city, they made clayme of the Lady Helena, with the goodes and treasures shee tooke wyth her, requyring also a sufficient satisfacion to be made for the iniurie. Wherevnto the Troianes aunswered, that they spent their speech in vaine, to rechallenge eyther women or goodes of them which they neuer sawe, alledging, that the thyngs they challenged were surprised by the Ægyptians: neyther was it reason why they shoulde beare the faulte of others, and make restitution of that which they neuer had. Howbeit, the Greekes imagining they had fpoken it in derision, to shift off the siege for the tyme, bent theyr whole force agaynst the towne, continuing the siege and batterie so long, tyll they had brought it to vtter ruyne and fubuerfion.</p>		
2980			
2985			
2990			
2995	<p>The citie taken, when Helena could not be founde, and the fame aunswere was rendered the Graecians as before, they gaue credite at length to theyr wordes, and sente Menelaus into Ægypt to the courte of Protheus, whether beeyng come, and declaryng the cause of hys arriuall to the Kyng, he gaue him greate entertaynemente, restoring vnto him hys Lady with all his treasure, without any manner of losse or imbefelment. Neuerthelesse, Menelaus for all this courtesie and royall vsage which he had receyued at the handes of the King, gaue him but a poupe for his labour, dooyng to the</p>		Courtesie rewarded with crueltie.
3000			
	O.iiii.<r>	countrey	

	Herodotus his second Booke	
<p>The Queene Helena was neuer at Troy.</p>	<p>countrey this iniurie for a farewell. For indeuouring to depart thence, and wayting a fauourable wynde to fit hys purpose, by meanes whereof, he stayde a long tyme in Ægypt: to knowe the fstate of hys voyage, what fortune should thereafter betide vnto hym, he tooke two children of the Ægyptians,</p>	3005
	<p>flewe them, and paunched out theyr bowels, whereby to take view of his future fucceffe. Which beyng knowne, and perceyuing hymselfe to be mortally hated and purfued of the inhabitants, he sped hym thence into the Isles of Africa lying ouer againft them, from whence also makyng as good hafte as he coulede, the Ægyptians heard no more tydyngs of hym. Of</p>	3010
	<p>all thefe things they were partly informed by the knowledge of hystories, beeyng much more certayne of fuch thyngs as were done in theyr countrey. Thus farre the priestes of Ægypt proceeding in discourfing of Helena, whereto I adde thys</p>	3015
	<p>furmize of myne owne, that if Helena had bene in Troy, no doubt for ought that Alexander could haue fayde or done, fhe had bene deliuered to the Graecians. For who woulde</p>	3020
	<p>thynke that Kyng Pryamus wyth the refidue of that lignage were fo madde, that to the ende Alexander might enioy the delighte of hys Lady, would imperill theyr owne lyues and</p>	3025
	<p>theyr childrens, with the flourifhing eftate of fo famous a citie. In whych fond opinion, if in cafe they had bene at the beginning, yet vndoubtedly they woulde haue recanted at length</p>	3030
	<p>when as many valiaunt fouldyers of the Troianes, and two or three of the Kings owne fonnes, (if any credit may be geuen to the poets) were moft lamentably flaine by the Graecians in fight. By thefe things I am driuen to coniecture, that if</p>	3035
	<p>Helena had bene in their keeping, Pryamus to rayfe the fiege from the walles of hys city, woulde willingly haue wrought meanes to reftore her agayne. Neyther was Alexander heyre</p>	3040
	<p>apparaunt to the crowne, fo that his father beeyng crooked wyth age, the adminiftration of the kyngdome fhoulede reft in hys gouernemente, one there was betweene hym and home,</p>	
	<p>namely hys brother Hector, as well in number of yeares hys elder, as in noblenesse of mynde hys better, whome it behoued not to fsmooth vp his brother in hys filthy leachery, feeing</p>	
	<p><O.iii.v></p>	<p>fuch</p>

	entituled Euterpe.	Fol.101	
3045	<p>fuch imminent perill to threaten not onely himfelfe, but alfo the whole kyndred and nation of the Troianes. But it was the iust plague of God inflicted vppon them for their wickedneffe, that they fhoulde neyther delyuer Helena whome they had not, nor be credyted of the Graecians, to whome they fayned not, to the ende all men myght learne, that they whyche ftryke wyth the swoorde, fhall be beaten with the fcapberde,</p>		
3050	<p>being euermore feene, that vpon greuous iniuries the gods alwayes powre downe greuous reuengements. Thus much I thought conuenient to fpeake of mine owne fancye.</p>		Kampfinitus.
3055	<p>After the deceaffe of Protheus, Kampfinitus tooke vppon hym the rule of the countrey, who in memorie of himfelfe, lefte behynde hym certayne porches of ftone, planted weftward agaynft the temple of Vulcane, right ouer agaynft the whych, ftoode two images of fyue and twentye cubites in length. One of the which ftandyng northerly, they call fommer, and the other lying to the weft, they tearme winter, contrary to all reafon and order. This King in aboundance of wealth, and plenty of coyne, fo farre excelled all thofe that came after hym, that none coulde go beyonde him, no not approach neere vnto hym in that kynde: wherefore defirous to poffeffe hys goodes in fafetie, hee builte hym a treafurie or iewellhoufe of ftone, one of the walles whereof bounded vpon the outfyde of hys courte. In framing whereof, the workeman had wrought thys fubtile conueyance, one ftone in the wall hee layde in that force, that a man might eafily at pleafure plucke it in or out, which notwithstanding ferued fo fittingly to the place, that nothing coulde be difcerned. When the building was finished, the King caufed his treafure to be brought into it, minding henceforth to be feure and to lay afide all feare of miffortune. In proceffe of time, this cunning artificer lying at the poynt to dye, called vnto him his two fonnes, and difclofed vnto them in what manner he had prouided for theyr good eftate, in leauing a fecret and moft priuy paffage into the Kings treafurie, whereby theyr whole lyfe myght be lead in moft happy and bleffed condition. In briefe, hee fhewed them all that was done by hym, delyuering them the iust meafures</p>		A tale of a cunning theefe.
3060			
3065			
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3075			
	O.v.<r>	of	

	Herodotus his second Booke	
	<p>of the stone, that they mighte not bee deceyued in laying it a-gayne, whych the two yong youthes well marking, thought from that tyme forward to be of the Kings counsayle, if not of hys court, and to become the priuy surueyers of hys iewell-houfe.</p>	3080
	<p>Theyr father beeing dead, they made no long delay to put in execution theyr determinate purpose, but repayring to the court by night, they found the stone, which with fmall force remoouing it from the place, they sped themselues wyth plentie of coyne, and so departed. In shorte space after the Kyng entering hys treasurie, and fyndyng the vessels wherein hys money lay to be somewhat decreased, was exceedingly amazed, not knowing whome to accuse, seeyng both hys seales, whyche he had set on the dore, vntouched, and the dore fast locked at hys commyng thither. Howbeit, repayring fundrie tymes to beholde hys wealth, and euermore perceuyng that it grewe lesse and lesse, deuifed with hymselfe to beset the place where hys money lay with certayne greens or snares to entrappe the theefe in. These fubtile merchaunts accordyng to theyr former wont approching the spring head where they had dronke so oft before, one of them wente in, and groaping for the money, was so fast intangled in a snare, that for hys lyfe hee wist not how to shifte, but seeyng hymselfe in these braakes, hee called hys brother, to whome he disclofed hys euill happe, willing hym in any wise to cut off hys head, leaft beeyng knowne who hee was, they both myght bee serued wyth the fame fauce. His brother hearing hys counsayle to be good, did as he bade hym, and fitly placing the stone as hee founde it, departed home, bearyng wyth hym the head of hys slayne brother.</p>	3085 3090 3095
	<p>The nexte day the Kyng opening hys iewell houfe, and espying and headlesse theefe surprifed in a ginne, was wonderfully astonied, seeing euery place safe, and no way in the world to come in or out at.</p>	3100
	<p>In this quandary, vncertaine what to thynke of so straunge an euent, he deuifed yet to go another way to the wood, causing the body of the theefe to be hanged out vppon the walles in</p>	3105 3110
	<p style="text-align: center;"><O.v.v></p>	3115 open

	entituled Euterpe.	Fol.102	
3120	<p>open view to all that passed by, appoynting certayne to attend in that place, with straight charge, that if they hearde any making moane or lamentation at the fight thereof, they shoulde foorthwyth attache them, and bryng them to the Kyng.</p>		
3125	<p>The Mother of these two Breethron not able wyth patiente eyes to beholde the wretched carkaffe of her piti- full sonne, called the other brother vnto her, aduising him by some meanes or other, to take awaye hys brothers bo- dye and burie it, threatening moreouer, that in case he neg- lected to accomplishe it wyth speede, fhee woulde open all hys thefts and treacherie to the Kyng. Whome her sonne endeuouring wyth many woordes to persuade, and nought auayling (so tender was her affection towards her childe) hee set hys wittes abroache to the framing of some fub- tyle conceyte, to beguyle and inueigle the Kyngs watche- men. Pannelling certayne Affes whyche hee loaded wyth bottels of sweete wyne, hee proceeded forwarde wyth hys carryage, tyll suche tyme as hee came agaynste the place where the watche laye, where priuily vnstopping one or two of hys bottles, the wyne flowed out in greate aboundance, whereat, fayning as though hee had beene befydes hym- selfe, hee piteously cryed out, tearing hys hayre add stam- pyng as one vtterlye; ignoraunte whyche to reuiedye fyrste. The keepers feeyng the wyne gulhe but so fast, ranne ha- stely wyth pottes and cannes to receyue to leaft all should bee lost, but the dryuer (who had alreadye cast hys plotte) seemed heereat muche more intraged then before, taun- tyng and raylyng at them wyth most bitter and reuiling woordes. Contraryly, the watchmen geuing hym very fayre and gentle language, hee seemed better contented, leadyng afyde hys Affes out of the way to newe girde them, and place his carriage in better order. Manye woordes grewe betweene them whyles he was adressing hys Affes to pro- ceede on theyr waye, till that one of them bolting foorth a merry iest, caufed hym to laugh hartily, so that lyke</p>		The affection of a mother.
3130			
3135			
3140			
3145			
3150			
	<O.vi.r>	open	

Herodotus his second Booke

a good fellowe, he bestowed amongst them a bottle of wyne. Which courtesie they all tooke in very good parte, requesting hym to fitte wyth them for companye, and drinke parte of hys owne cost. Whereto hee willingly consenting, they dranke a carouse, euery man hys cannikin, tyll the wyne began to runne of the lyes, whyche thys coapesmate perceyuing, fet abroach another bottle, and began to quaffe afresh, whyche fet my keepers on such a tantarra, that beeyng well wetted, they fet more by three drammes of sleepe, then syxe ounes of witte. When all was hushe, and the watchmen fast asleepe, hee tooke the bodye of hys brother, and in mockage, shauing off the hayre of theyr right cheekes, he returned home, beying right gladly enterteined of hys mother.

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The Kyng feeyng hys deuifes no better to procede, but for ought he coulde imagine the theefe still beguyled hym, waxed woonderous wrath: howbeit, determining to leaue nothing vnattempted, rather then to let such a villayne escape scotfree, he built yet another trappe to catch the foxe in. He had at that time abiding in hys courte a goodly gentlewoman his onely daughter, whome he tenderly loued from her childhood. This Lady he made of his counfayle, willing her by the duety of a chylde, to a bandon chastity for the time, making hirselfe a common ftalant for all that would come, on condition they shoulde sweare to tell her the subtilest and the sinfullest prancke that euer they had played in all theyr lyfe tyme, and who so confessed the facts lately atchieued in imbesileing the Kings treasure, and stealing away the theefe, him to lay hold on, and not suffer to depart.

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The gentlewoman obeying her fathers will, kepte open houfe, hauing greate repayre vnto her out of all partes of the countrey. Now the theefe whyche knewe full well to what intende the Kyng had done thys, desirous to bee at oast wyth hys daughter for a nighte, and fearing the daunger that myghte ensue, beeyng of a verie pregraunt and readie witte, deuifed yet another shifte wherewythall to delude the Kyng: he strake off the hande of hys brother that was

3185

<O.vi.v>

dead,

	entituled Euterpe. Fol.103	
3190	dead, and clofely carying it vnder his cloake, he repayred to the	
	place where the Kings daughter lay, who demaunding hym	
	the question as ſhe had done the reſt, receyued of him this aun-	
	fwere, that the finfulleſt acte that euer he committed, was to	
	cut off his brothers head, beeing inueigled in a ſnare in the	
3195	Kings treaſurie, but the ſubtileſt in that he had deceyued a	
	fort of drouken aſſes, whome the King had appoynted to watch	
	the body. The Lady that had liſtned to his tale, hearing the	
	newes ſhe longed for, ſtretched out her hand to lay hold on him, who	
	ſubtilly preſenting her with the hande of his brother,	
3200	(which beeing darke, ſhe faſt griped in ſtead of his owne) hee	
	conueyed himſelfe from her and was no more ſeene. The King	
	heereof aduertifed, was ſtricken with ſo great admiration as	
	well of his wit in deuifing, as his boldneſſe in aduenturing,	
	that forthwith he cauſed notice to be geuen throughout all	
3205	partes of his gouernment, that in caſe the party whiche had	
	done theſe thinges. woulde diſcloſe himſelfe, and ſtande to his mercy,	
	he woulde not only yeeld him free pardon, but alſo in-	
	due and honour him with ſo princely rewards as were fit for a	
	perſon of ſuch excellent wiſedome. My yonker yeelding cre-	
3210	dite to the Kings promiſe, came fourth in preſence, and deſcri-	
	ed himſelfe, with whome Kampſinitus ioyning his daughter	
	in mariage, did him the greateſt honour he could deuife, eſtee-	
	ming him for the wiſeſt man that liued vpon the earth, holding	
	it for certayne, that the Ægyptians excelled all others in wiſe-	
3215	dome, amongſt whome he iudged none comparable to hym.	Kampſinitus
	The ſame King (ſay they) whiles he was yet liuing, trauelled	iourney to hel.
	ſo farre vnder the ground, till he came to the place which the	
	Graecians call the ſeates infernall, where he played at dyce	
	with the Goddeſſe Ceres, and ſometimes winning ſometimes	
	loſing, he returned againe at length, beeing rewarded by her	
3220	with a mantle of gold. In the meane ſpace while Kampſinitus	
	vndertooke this voyage to hell, the Ægyptians kept holyday,	
	prolonging the celebration till ſuch time as he retyred backe a-	
	gaine, which ſolemne obſeruance, ſince our memory hath bene duely	
3225	celebrated. But whether this be the cauſe of that ſacred feſtiuall, I	
	dare not auowe, howbeit, the prieſts ſhewed me a	
	<O.vii.r>	certayne

	Herodotus his second Booke	
	<p>certayne cloake, wouen in the space of one daye, wherewith once ayeare they attyre some one of theyr petie vicares, blinding moreouer hys eyes wyth a myter. Beeing in thys forte attyred, they conduct hym to the hygh way that leadeth to the temple of the Goddeffe Ceres, where after they haue placed hym, they leaue hym grabling in that place, and departe their waye. To whome incontinently reforte two wolues, conducting the priest to the temple aforefayde, whyche is diftaunte from the city twentie furlongs, where hauing accomplished certayne rytes, the wolues leade hym backe agayne to the fame place. All these thyngs they doubt not to reporte for certayne true, which we leaue to euery mans lyking to iudge of them as they deserue. For myne owne parte I haue thought it meete to make relation of fuch things as I heard amongst them, going no farther in many thyngs then he arefay.</p>	3230
The opinion of the Aegyptians touching the immortality of the foule.	<p>Amiddest the infernall powers, the Aegyptians affyrme that Ceres and Liber haue the chiefe authoritie.</p>	3235
	<p>The fame people were they that firft helde opinion that the foule of man was immortall, passing from one body into another by a continuall course, as euery one tooke hys beginning and generation of another, and when it had passed through all bodyes that haue theyr beeyng eyther in the lande, sea, or aire, then consequentlie to returne into the bodye of man agayne, whyche course it finished within the tearme of three thousand yeares: whych opinion had many patrones of the Graecians, some auncient and of great authoritie, others of later dayes, vsurping and chalenging it for theyr owne, of whose names I am not ignoraunt, albeit I minde not to recite them. The Aegyptians likewise mention that to the tyme of Kampfinitus, religion, iustice, and true order of gouernement greatly flourished among them.</p>	3245
	<p>After whome, the royall dignitie came into the handes of Cheops, a man fraught with all kynde of vicious demeanour, and wicked conuerfation. For causing the temples of the gods to be fast locked vp, he gaue out through all quarters of hys Empyre, that it myght not be lawfull for any Aegyptian to offer sacrifice, to the ende, that beeing seduced front</p>	3250
Cheops.	<p>After whome, the royall dignitie came into the handes of Cheops, a man fraught with all kynde of vicious demeanour, and wicked conuerfation. For causing the temples of the gods to be fast locked vp, he gaue out through all quarters of hys Empyre, that it myght not be lawfull for any Aegyptian to offer sacrifice, to the ende, that beeing seduced front</p>	3255
	<p style="text-align: center;"><O.vii.v></p> <p style="text-align: right;">the</p>	3260

	entituled Euterpe.	Fol 104	
3265	the seruice and reuerence of the gods, he might securely employ them in hys owne affayres. Some were appoynted to digge stons in the mountayne Arabicus, and from thence, to conuey them to the riuer Nilus, where they were receyued of others which pheryed them ouer the riuer to the roote of a		The building of the Aegyptian Pyramides.
3270	greate hill named Africus. The whole number of those that were conuerfant in the Kings affayres, was tenne thousande men, seruing by turnes, euery three monethes a thousand. In which manner, he helde the people the space of tenne yeares, in all whiche tyme, they did nothyng but hewe and cary stons,		
3275	a labour of no lesse importaunce (in my iudgemente) then to haue built the pyre it selfe, or towre of stone, which is in length fiue furlongs, in breadth tenne paces, and in height where it is greatest, to the number of eyght paces, beeyng framed of		
3280	stone, euriouly carued and ingrauen with the pictures of beastes. Heerein also were confumed other tenne yeares, causing certayne chambers to be cut out vnder the grounde,		
3285	vndermining the stoneworke vpon the which the towres were founded, whyche hee prouided for hys sepulcher. The situation heere of was in a fmall llande, through the whyche by a trench or fmall draught, he caused the riuer to haue passage.		
	The pyre was made stearewise, ascending by steppes or degrees orderly placed one aboute another.		
3290	Hauyng in fuche forte finished the lower worke, they deuifed certayne engines or wrestes to heaue vp stons from the grounde to the fyrst stayre, and from thence to the seconde, and so consequently tyll they came to the place where the stone shoulde lye, hauyng vppon each stayre a wreast:		
3295	or (that whyche is more likely) vsing one for all, beeyng framed of lyght wood, to the intente it might the more easily be remooued.		
	The grosse worke finished, they began to polishe and beautifie the towre from the toppe downewardes, comming laft of all to the neathermost stayre, wherein they made a finall ende and conclusion of the beautie and grace of all theyr woorkemanshippe. In thys pyre, were intayled		
	<O.viii.r>		certayne

	Herodotus his second Booke	
	<p>certayne letters in the Ægyptian language, declaring the expence the King was at in the time of his building, for fustardfeed, onnyons, and garlike, which (as I remember) the interpreter told me, did amount to the summe of a thousande fixe hundred talents. If this were so, how much shal we deeme to haue bene spent vpon other things, as vpon tooles, engins, victuals, labouring garments for the workemen, being tenne yeares buied in these affayres? I reckon not the time wherein they were held in framing and hewing of stones to set them in a readinesse for the mayne worke: neyther all the space that passed ouer in the conueyance and cariage of the stone to the place of building, which was no fmall numbers of dayes, as also the time which was consumed in vndermining the earth, and cutting out of chambers vnder the grounde, all whyche things draue the King to such a narrow straight, that he was fayne to cloute out his deuises with a most wicked inuention, which was this: Perceiuing his golden mine to draw low that the diuell might daunce in the bottome of his bagge and finde neuer a crosse, he made sale of his daughters honestie, willing hir to entertayne tagge and ragge all that would come, in case they refused not to pay for their pleasure, sithence Venus accepteth not the deuotion of such as pray with empty hands and threadbare purffes. The Lady willing to obey the heftes of the King her father, deuifed also the meane to prolong the memorie of herselfe, and to aduaunce her fame to the notice of all ages that should ensue, wherefore she made request to suche as had accesse vnto her, to giue her a stone to the building and erection of a worke which she had determined, wherewith (as the brute goeth) she gaue so many stones as serued to the framing of a whole pyre, situate in the middest of the three former, in full view and prospect to the greatest pyrame, which is euey way an acre and an halfe square.</p>	<p>3300</p> <p>3305</p> <p>3310</p> <p>3315</p> <p>3320</p> <p>3325</p> <p>3330</p>
<p>Chephrenes King of Ægypt.</p>	<p>Enfuing the raigne of Cheops, whose kingdome continued the space of fifty yeares, the chiefe gouernement was committed to Chephrenes his brother, which followed the steps of his predeceffour as well in other things, as also in building of a pyre, howbeit, not so huge and great as that which his brother</p>	<p>3335</p>
	<p><O.viii.v></p>	<p>had</p>

	entitled Euterpe. Fol. 105	
3340	had finished before him, for we tooke the measure of them all. Moreouer, such vnderworke wrought out in caues and chambers vnder the ground as is to be seene in the pyre of Cheops,	
3345	are wanting in this, besides the laborious & toilefome worke which they had to deriue and drawe the riuer to that place, which hath his course through the middest of the former pyre, bemming in the whole Iland wherein it is situate: within the compasse whereof, they affirme that Cheops himselfe was buried.	
3350	By whome in his lifetime, an house was framed of one stone alone, Diuersly coloured, which he had out of the countrey of Aethiopia, forty foote lower then the pire it selfe, yet planted and built vpon the selfefame foundation. Chephrenes also (by the computation of the Ægyptians) ruled the countrey fiftie yeares, by which meanes they make account that their miserie	
3355	cōtinued an hundred and fixe yeares , al which time, the temples of their gods were vnfrequented, abiding still from time to time sealed vp and vnopened, wherefore these princes the Ægyptians will not name for the hatred they beare them, calling their pyres the towres of the shepeheard Philitio, who at that time kept sheepe in those places.	
3360	Chephrenes dying, yeilded the Kingdome to Mycerinus, the sonne of his brother Cheops, who eschuing the wicked acts and detestable practises of his father, caused the temples to be set open, giuing libertie to the people being so long distressed vnder the gouernement of his father and vnclē, to follow their owne affayres, and returne to their auncient custome of sacrifice, ministring iustice aboue all the Kings that were before him, for which cause, none of all the princes that haue borne rule in Ægypt is so greatly prayfed and renowmed, both for other causes which were wisely taken vp by him in iudgement, and chiefly for this, that a certayne Ægyptian much complaying that the King had wronged him in deciding his cause, he commaunded him to value the losse which he had suffered by him, which the partie doing, he gaue him so much of his owne goods to make him a recompence. Mycerinus in this wise gouerning the common weale with great clemency, and seekyng by vertue to aduance his fame; was sodeinly daunted by a	Mycerinus King of Ægypt.
3365	P.<r>	Mycerinus famous for his iust gouerning
3370	great	
3375		

Herodotus his second Booke

great misfortune, the death of his onely daughter, hauing no more children but her, which was the first and greatest hart-breake that befell him in his kingdome. For which cause, being stricken with sorrowe aboute measure, and desirous to solemnize her funeralles by the most royall and princely kinde of buryall that could be deuised: he caused an oxe to be made of wood, inwardly vaulted and hollow within, which being layde ouer and garnished most curiously with gilt, he inclosed therein the wanne and forlorne corpse of his best beloued daughter. This royall tombe was not interred and buried in the grounde, but remayned vnto our age in the city Sais in open view, standing in a certayne parlour of the Kings pallace, adorned and set forth for the same purpose, with most beautifull and costly furniture. The custome is euermore in the daye time to cast into the belly of the oxe sweete and precious odoures of all fortes that may be gotten: and in the nighte to kindle a lampe, which burneth by the tombe till the next daye. In a chamber next adioyning are certayne pictures of women that were the concubines of Mycerinus, if we may beleue the talke of those that in the same city of Sais are profesours in religion, forsomuch as there are seene standing in that place certayne mighty images made of wood, twentye or thereabouts in number, the most parte of them bare and naked, but what women they refemble, or whose pictures they be, I am not able to alleadge more then hearefay, notwithstanding, there were which as touching the gilded oxe, and the other images framed this tale, that Mycerinus being inamoured of his own daughter, dealt vnlawfully with her besides the course of nature, who for intollerable greefe hanging her selfe, was intombed in that oxe by her father: the Queene her mother causing the hands of all her gentlewomen to be cut off, by whose meanes she had beene betrayed to serue her fathers lust, for which cause (say they) are these images portrayed, to declare the misfortune which they abode in their lifetime. But this is as true as the man in the moone, for that a man with halfe an eye may clearly perceiue, that their hands fel off for very age, by reason that the wood through long cōtinuance of time was

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fpaked

	entituled Euterpe.	Fol.106	
3415	<p>spaked and perished, whiche euen to our memory were to be feene lying at the feete of those which were portrayed. The ox wherein the yong princeffe lay, was sumptuously clad, and a- rayed all the body wyth a gorgeous mantle of Phenicia, hys head and necke beeyng spanged and layde ouer with braces and plates of golde of a maruaylous thickenesse. Betweene hys hornes was fet a globe or circle of golde, gllistering as the funne. Neyther is the ox standing and borne vp vppon hys feete, but kneeleth as it were on hys knees, equall in bignesse to a great heighfer. The manner is once a yeare to bring this image out of the parlour wherein it is kepte, hauyng first of all well beaten and cudgelled a certayne image of one of theyr Sainctes, whome in thys case wee thynke it not lawfull for vs to name. The talke goeth, that the Lady befought the Kyng her father that beeing dead, she myght once a yeare be- holde the funne, whereof sprang the custome and maner afore- fayde.</p>		<p>It is a good to be a slaue in England as a Saint in Æ- gypt.</p>
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3430	<p>After this, there befell vnto him another mischiefe that fate as neere hys skirtes as the death of his dilling, infomuch that he was readie to runne beyonde hymselfe for sorrowe. A pro- phecie arose in the city of Butis, that the tearme of fixe yeares fully exspired, the Kyng shoulde ende hys lyfe, leauing hys Kyngdome to be ruled of another. Whereof the Kyng bee- ing aduertised, and greatly greeuing at the rigorous and vniust dealing of the gods, sped a messenger to the place where the feate of prophecie was helde, to expostulate with the god, for what cause (since hys father and vnckle who had bene so vnmindfull of the gods, shutting vp their temples, and ma- king hauocke of the people had liued so long) he hymselfe that had dealte better with them, and caused these thynges to bee restored agayne, shoulde so soone be deprived of the be- nefite of lyfe, to whome aunswere was made, that hys dayes were therefore shortened because hee tooke a wrong course and dyd not as he should do, beyng appoynted by the celestiall powers, that the countrey of Ægypt should suffer miserie, and be afflicted by their princes ye space of an hūdred & fifty yeares,</p>		
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	P.ii.<r>	which	

	Herodotus his second Booke	
Mycerinus made twelue yeares of fixe.	<p>which the two former princes well vnderstanding, was neuertheleffe by him neglected and left vnperformed. Mycerinus hearing this round reply, and perceiuing that his thread was almost spoon, set al at reuell, making great prouision of lights and tapers, which at euentide he caused to be lighted, passing the night in exceeding great mirth and princely banquetting, letting slip no time wherein he either wandered not alongst the riuier, and through the woods and groues of the countrey, or entertayned the time in some pleasaunt deuifes, following all things that might eyther breede delighte, or bring pleasure, which things he did, to the end he might prooue the prophecie false, and conuince the god of a lie, making twelue yeares of fixe, by spending the nightes also as he did the dayes. Mycerinus also built a pyre, not equall to that which his father had set vp before him, beeing in measure but twentie foote square, framed quadrangularly, and another lower then that, of three acres in compasse, being built to the middest of the stone of Aethiopia. There be of the Graecian writers that suppose thys towre to haue bene erected by a woman of notable fame, called Rhodope, who misse of their account, not seeming to knowe what that Rhodope was of whome they speake. Besides, it is very vnlikely that Rhodope woulde euer haue enterprised a worke of so great value, wherein infinite thousands of talentes were spent before it came to perfection. Lastly, it was not in the dayes of this prince that Rhodope flourished, but vnder the gouernement of Amasis, many yeares passing from the tyme of those princes that planted the pyres, to the dayes and age of Rhodope. This gallaunt dame was by countrey a Thracian borne, the bondmayd of one Iadmon, whose abiding was in the land of Samos in the city of the god Vulcane, who in the tyme of her bondage, was fellowseruant with Aefope the inuenter of fables, to whome this smooth minion had a monethes mind and more, for which cause, being giuen out by ye oracle at Delphos, that it mighte be free for any man to flay Aefope that would, and take pennaunce for his foule for his faulte committed, there was none found that would put him to death, but the nephew of Iadmon that came by his sonne, who was also na-</p>	3450
		3455
The story of Rhodope.		3460
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	<P.ii.v>	med

3490 med Iadmon: whereby we may gather that Aefope was a flauē
 and vaffall to Iadmon. The death of Aefope wounded Rhodo-
 pe with fo great feare, that ſhe tooke her flight foorthwith in-
 to Ægypt, accompanied by one Xanthus a Samian, where ſhe
 ſet foorth her ſelfe to the ſale of ſuch, as rather then Venus
 ſhould be ſhut out for a Sainct, thought it no idolatrie to
 worſhip idols. Whiles ſhee abode in Ægypt, ſhee was redee-
 3495 med and acquit of her ſeruitude by one Charaxus, who purcha-
 ſed her libertie by a great ſumme of money. This Charaxus
 was of the countrey of Mitilene, ſonne of Scamandronymus,
 and brother to Sappho the notable poetreſſe. By theſe meanes
 came Rhodope to be free, and remayned ſtill in Ægypt, where
 ſhe wanne fo great credite and liking of all men, that in ſhorte
 3500 ſpace ſhe grewe to maruellous wealth, beeing ſuch as farre
 in deede furmounted the degree of Rhodope, but yet amoun-
 ted not to the buylding of a pyre. By the tenth parte of whych
 her ſubſtaunce, it is eaſie for any man to geſſe, that the maſſe
 and ſumme of money which ſhe had gathered, was no ſuche
 3505 myracle as it is made to be. For ſtudying to be famous and
 remembred in Greece, ſhe deuifed a worke which had neuer
 bene imagined or geuen by any other, which in remembrance
 of her ſelfe ſhe offered in the temple of Delphos. Wherefore of
 the tenth parte of her riches which ſhe ſente to the temple, ſhe
 3510 commaunded fo many yron ſpittes to be made (which were
 employed to the roſting of oxen) as the quantitie of the money
 woulde afoorde that was ſente thither by her. Theſe ſpittes at
 this preſent ſtande behynde the aultare, whiche the people of
 3515 Chios erected iuſt oueragainſt the temple. Howbeit, ſuch ar-
 rant honeſt women as are filhe for euery man, haue in no place
 the like credite, as in the city of Naucrates. Forſomuch as this
 ſtalant of whome we ſpeake, had her fame fo bruted in all pla-
 ces, as almoſt there was none in Greece that had not hearde
 of the fame of Rhodope. After whome, there ſprang vp alſo a-
 3520 nother as good as euer ambled, by name Archidice, whoſe ver-
 tues were blaſed very farre, but not with like fame and re-
 nowne as her predeceſſour, with whome, Charaxus was ſo
 farre gone, that retyring home to Mytelene, he was almoſt be-

Archidice.

Herodotus his second Booke		
Afychis	<p>fides himfelfe, as Sappho maketh mention, inueyghing in verfe agaynft hys folly. We haue thus far digreffed to fpeake of Rhodope, we will now returne to the text agayne.</p>	3525
A ftatute againft borrow-ers.	<p>Next after Mycerinus, enfued the raigne and dominion of Afychis, by whome (as the priests report) was confecrated to Vulcane a princely gallerie ftandng to the Eaft, very fayre and large, wrought with moft curious and exquisite worke-manfhip. For besides that it had on euery fide emboffed the ftraunge and liuely pictures of wilde beaftes, it had in a manner all the graces and fumptuous ornaments that coulde be imagined to the beautifying of a worke. Howbeit, amiddeft other his famous deedes, this purchafed him the greateft dignitie, that perceyuing the land to be oppreffed with debt, and many creditours like to be indamaged by great loffe, he inacted foorthwith, that who fo borrowed aught vpon credite, fhoulde lay to pledge the dead body of his father, to be vfed at the difcretion of the creditour, and to be buryed by him in what manner he woulde, for a pennaunce to all thofe that tooke any thing of loane: prouiding moreouer, that in cafe he refused to repay the debt, he fhould neyther be buryed in the tombe of his fathers, nor in any other fepulchre, neyther himfelfe, nor the ifue that fhould defcend and fpring of his body. This prince defiring to furlpaffe all that had bene before him, left in memorie of himfelfe an excellent pyre built all of clay, wherein was a ftone fet ingrauen in thefe wordes: Compare me not to the reft of the pyres, which I furmout as farre as Iupiter excelleth the meaner gods, for fearching the bottome of the riuier with a fcoupe, looke what clay they brought vp, the fame they employed to the building of me in fuch forme and bigneffe as you may beholde. And this did Afychis imagine to aduance the fame of himfelfe to the time to come.</p>	3530 3535 3540 3545 3550
Anyfis the next King. Sabbacus vanquifhed Aegypt, ruling fifty yeares.	<p>After whome, the fcepter was held by one Anyfis a blynde man, inhabiting in a city called after his owne name Anyfis. In time of whole raigne, Sabbacus King of Æthyopia inuaded Ægypt with a mightie power. Where at the poore blinde King greatly affrighted, crope priuily away, and gayned a priuie couert in the marrifhe places of the countrey, leauyng the gouernement to Sabbacus his enimie, whiche ruled the</p>	3555 3560
	<P.iii.v>	fame

fame 50. yeares, whose actes are mentioned to haue beene
 these. If any of the Ægyptians made a trespasse, he neuer vled
 3565 to do any man to death for his offence, but according to ye quan-
 tity of his fault, to enioyne him to arrere & make higher by for-
 reine supply of earth and stone, some parte of the city wherein
 he dwelt, for which cause, the cities became very high and emi-
 3570 nent, being much more loftely situated then before. For first of
 all in time of Sefostris such earth as was cast out of the tren-
 ches (which were made to geue the water a course to the cities
 that were farre off) was employed to the eleuation & aduan-
 3575 cing of the lowe townes, and now agayne vnder this Æthyo-
 pian they had increase of fresh earth, and grew to be very high
 and lofty. Amongst the rest, the noble city of Bubastis seemeth
 to be very haughty & highly planted, in which city is a temple
 of excellent memory dedicate to the goddesse Bubastis, called in
 our speach Diana, then the which, albeit there be other chur-
 3580 ches both bigger and more richly furnished, yet for the fightly
 grace and seemelynesse of building, there is none comparable
 vnto it. Besides, the very entrance and way that leadeth into
 the city, the rest is informe of an Ilande, inclosed round about
 with two fundry streames of the riuer Nilus, which runne to
 3585 either side of the path way, and leauing as it were a lane or
 cauey betweene them, without meeting, take their course ano-
 ther way. These armes of the floud are eache of them an hun-
 dred foote broade, beset on both sides the banckes with fayre
 braunched trees, ouershadowing ye waters with a coole & plea-
 3590 sant shade. The gate or entry of the city is in heighth 10. paces,
 hauing in the front a beautifull image. 6. cubites in measure.
 The temple it selfe situate in the middest of ye city, is euermore
 in sight to those yt passe to and fro. For although ye city by addi-
 3595 tion of earth was arrered & made higher, yet ye temple stāding
 as it did in ye beginning, & neuer mooued, is in maner of a lofty
 & stately tower, in open & cleare viewe to euery parte of ye city.
 Round about the which goeth a wall ingrauen with figures &
 3600 protraitures of fundry beafts. The inner temple is enuironed
 with an high groue of trees, set and planted by the hande and
 industrie of men: in the whiche temple is standing an image.
 The length of the temple is euery way a furlong.

The description of the temple of Diana.

Herodotus his second Booke	
The departure of Sabbacus.	<p>From the entrance of the temple Eastward, there is a fayre large caufey leading to the houfe of Mercury, in length, three furlongs, and foure acres broade, all of faire stone, & hemmed in on each fide with a courfe of goodly call trees planted by the hands of men, and thus as touching the defcription of y^e temple. Likewise they make mention in what maner they fhifted their hands of y^e Aethiopian prince, who admonifhed in his sleepe by a vifion, haftned his flight to depart y^e countrey. There feemed vnto him one ftanding by his bedfide, willing him in any wife to affemble together y^e priefts of Ægypt, & to cut thē all a funder by y^e wafte: which the King pondering in his mind, faid thus, I wel perceiue that y^e gods would picke a quarrel agaynft me, that by the doing of fome villany or other, I might either incur their hatred, or the difpleafure of men, but fince the time of my rule in Ægypt, which by y^e oracle was prefined, is nowe expired, I will kinde no moe coales then I may well quenche, wherewith departing y^e countrey, he left the gouernement to y^e feed of the Ægyptians, & retired himfelfe into his owne lande. For abiding beforetime in Aethiopia the oracles which the Aethiopians vfe, gaue out to the King, that he fhoulde beare rule 50. yeares in Ægypt, which time being finifhed, Sabbacus fore troubled with y^e ftrange fight of his dreame, of his own proper wil departed the listes of the countrey. Inſuing whofe flight, y^e blinde King forſaking his neft in the fennes, came out, & fhewed his head againe, exercifing gouernemēt as he had done before, hauing wonderfully enlarged the Iland where he lay, with addition of afhes & frefh earth. For whofoeuer of the Ægyptiās came vnto him either with grayne or other prouifion, his manner was to giue him in charge, that vnwitting to the Aethiopian prince (who then withheld frō him the right of his kingdome) he fhould prefent him with a loade or two of afhes. This Ile before y^e time of Amyrtaeus was vnknowne to any mā, named in y^e Ægyptiā lāguage Elbo, being in bignes . 10. furlōgs. Next after whome, the title ro all was refigned ouer to a certaine prieft called fethon, feruing in y^e temple of the god Vulcane by whom, the fouldyers of Ægypt were abufed & had in contempt as men vnfit, & not feruing for his purpoſe. Wherefore</p>
Sethon.	<p style="text-align: center;"><P.iiii.v></p>

3640 fore beside other flanderous tauntes & reuiling words, wher-
 by he fought at all times to greue thē , he bereaued thē al so of
 such lāds and reuenues as had bene graunted vn to them by the
 former Kings: for which caufe, after that Senacherib King of
 the Arabians & Allyrians had inuaded Ægypt with a mighty
 3645 power, they refused to yeeld him ayd & allistāce in his warres .
 The priest driuen to this sudden blanke, not knowing howe to
 shift, withdrewe himfelfe into a clofe parlour, where complay-
 ning himfelfe before his god, he shewed what great & imminent
 perils were like to befall him. As he was in this fort powring
 out his teares & pitiful complaints before his image, he fell a-
 3650 sleepe, where there seemed to appeare vnto him the straunge
 forme of his god, willing him to be of good comfort, and meete
 his enemies in the field, not fearing the euent of battayle, for-
 somuch as he would send him sufficiēt aide to assist and succ our
 him. Malfter parfon taking hart of grace by this blessed visi-
 3655 on, tooke with him such of the Ægyptians as were willing to
 follow him, & incamped in Pelusia, on which side only Aegypt
 lieth open, and may be inuaded by forreine power, in whose
 caufe, not one of the fouldiers would moue a foote to followe
 him out of dores, but pedlers, tinkers, & common gadders that
 3660 strayed here & there about the countrey. Being arriued at the
 place before named, in y• night seafon, there came into the tents
 of their aduerfaries an huge multitude of field mice, which gna-
 wed their quiuerf, but in funder their bowstrings, & the braces
 off their shields, y• in y• morning being diffurnished of their ar-
 3665 mour, they betooke thēfelues to flight , not without the losse of
 many fouldiers. Herehence is it y• the picture of y• fame prince
 grauen of stone, is seene standing in y• temple of Vulcane with
 this title & infeription, Learne by me to feare God. Thus far
 went the Ægyptians & their priests in describing the cōtinu al
 3670 succellion of their kings & gouernours, alleadging that frō the
 first King vnto this priest of Vulcane before mentioned, were
 341. generations. Three hundred generatiōs containe ten thou -
 sand yeares, forsomuch as to three progenies of men are affig-
 3675 ned an hundred yeares, so y• the residue of the progenies which
 were 41. are valued at 1340. yeares. Likewise they affirmed, y•

P.v.<r>

in

The reward
of godnesse.

	Herodotus his second Booke	
<p>Myraclēs chanced in the Sunne.</p>	<p>in the courſe of ten thouſand three hundred and forty yeares, there appeared no god in Ægypt vnder the proportion & ſhape of a man, neyther coulde any ſuch thing be mentioned to haue falne out vnder the gouernance of any of their princes, howbeit, within the tearme of yeares aforenamed, theſe ſtrange alterations were marked in y^e ſunne at foure fundry times. Two fundry times it was ſeene to riſe frō that place where it is now wont to fall, and in like maner to ſet in thoſe regions frō whēce it now ariſeth, which alſo came to paſſe two feueral times. Iuſuing which things, there was no change in y^e countrey, no alteration in any poynt, neither as touching the effects & courſe of the riuer, nor for any maladies, death, or inconueniences in the lande. In like forte, before Hecataeus the writer of monuments(by whome in the city of Thebes a rehearsall was made of the whole diſcent of his ſtocke & kindred, fetching his progeny frō the xvi . god) the prieſt of Iupiter did this, (as alſo to my ſelfe that made no relation of mine alliance) leading vs into a large chappel or houſe of praier, they ſhewed vs both the number of our auncetry according to our own account. Wherin alſo ſtood the images of certaine chiefe prieſts & Biſhops in ſuch forme & maner as euery one had led his life, where, by orderly diſcent & iſſue they ſhewed vs in what maner y^e ſonne had euermore ſucceeded his father in y^e office of prieſthode, reciting euery one of their images vntill they came to the laſt. Heerein alſo they diſliked y^e ſpeech of Hecataeus y^e ſought to fetch his progeny frō y^e xvi . god, making him another account of his kinsfolke & allies, ſhewing him how abſurd a thing it was, & diſagreeing from reaſon for a man to deriue his iſſue frō a god . For which cauſe, in reciting the genealogies, they diſprooued his account in this wiſe, relating howe each of theſe images were in theyr ſpeech named Pyromis, which name they tooke by diſcent, the ſonne frō the father by line all courſe to y^e nūber of 345. whoſe pictures were ſtanding in y^e ſame oratory. Theſe Pyromes (as they termed thē) were ſuch mē as had no affinity with y^e gods , neither coulde challenge their progeny of any one of the chiefe nobles & potentates, being ſuch as y^e Grecians call καλὸς κάγαθός, that is, an honeſt, ſimple, & wel meaning mā . Of which fort were al thoſe whoſe monumētſ were extant in y^e place very</p>	<p>3680</p>
		<p>3685</p>
		<p>3690</p>
		<p>3695</p>
		<p>3700</p>
		<p>3705</p>
		<p>3710</p>
<p><P.v.v></p>	<p>3715</p> <p>in</p>	

3720 far frō being al lied wt any of the gods. Before these mē, y• gods
 thēfelues were rulers in Ægypt, hauing their dwelling and a-
 bode together with mē . Notwithstāding, being many in num-
 ber, they gouerned not the countrey all at once, but some one of
 thē for a time , or ech in course , til at lēgh y• scepter came to the
 hāds of Orus sonne of Osiris whom the Graecians call Apollo.
 The laft & yongest of al the gods by the Grecians account,are
 Hercules, Dionifius, & Pan. Albeit Pan with the Ægyptians is
 3725 a grandfire god, one of the moft auncientst among them , in the
 nūber of thofe eight y• are y• chief & principal. Hercules is reck-
 ned in y• nūber of y• xii . meaner saints. Dionifius among thofe y•
 are called y• iii. saints, iffued of the xii. former. From Dionifi-
 us (who is laid to be the sonne of Cadmus by Semele)vnto this
 3730 our age, are 6000. yeares. From Hercules sprong of Alcmena
 to this time welny 9000. From Pan sonne of Mercury, begot-
 ten of the Lady Penelope, vnto these daies wherin we liue, the
 time is not fo long as frō the Troiane war, to wit, 8000. yeres
 or there aboutes. In all these thinges we leaue it free to euery
 3735 ones fancy to follow what he will , our felues best liking of the
 cōmon opinion which is generally receiued of all men . For if
 these gods beeing renoumed with great fame in Graece, had
 there also wafsted the whole course of their age (as Hercules
 defcended of Amphytrio, Dionifius of Semele, Pan of Penelope)
 3740 happily some man would haue fayde that the Ægyptians
 had worshipped some other gods, whiche beeing of the fame
 name with these before mentioned, were notwithstanding in
 time long before them. Nowe the Graecians themfelues confe-
 fesse, that Dionifius being begotten by Iupiter, was no sooner
 borne, but he cleaued fast to his fathers thigh, and was caryed
 3745 away by hym into Nyssa, which is a towne in Æthyopia neere
 vnto Ægypt. Of Pan they make shorte worke, as ignorant in
 what parte of the worlde after his birth hee was broughte vp
 and nourished. Whereby it is easly coniectured, that the
 3750 names of these gods came of later dayes to the eares of y• Grae-
 cians, and that accordyng to that notice, they began to frame
 for eache of them a cradle in Greece, as though they had bene
 borne there , planting more vpō hearesay , then certaine truth.

<P.vi.r>

Thus

The Greekes
 tooke theyr
 faints from the
 Aegyptians.

Herodotus his second Booke		
The twelue Kings of Ægypt.	<p>Thus farre we haue followed the fayings of the Ægyptians, from hencefoorth minding to set downe the consente of others, wherein they accord with the people of Ægypt as concerning such things as were done in that countrey, adding thereto such matters as our selues haue bene beholders of, & eyewitnesses.</p> <p>The last King (beeing as before was mentioned the priest of Vulcane) leauing the seate imperiall void by his death, ye Ægyptians being now at liberty, & yet vnable to liue without the aid of gouernemēt, chose vnto theselues 12. princes, deuiding ye whole lād into so many partes. These 12. ioyning betweene theselues mutual kindred & affinity, exercised the authority & office of Kings, establisshing mutuall league & couenants, that none should incroch or gather vpō another, but holding himselfe satisfified with an equall portion, should liue in friendship and amity with the rest, which their league & agreemēt they fought by so much the more diligence & warines to confirme & strengthen, for that in ye first entrance to their kingdomes a prophecie was geuen out, that who so dranke of a brazen mazer in the temple of Vulcane, should be King alone ouer the whole lād.</p>	3755
The Labyrinth.	<p>When the sacred rites and ceremonies obserued in striking of league & making couenāt were duly accomplished, it liked the all to leaue some cōmon monumēt or worke behinde the to the continuance of their memories, which they did, making a labyrinth or maze somewhat about the poole called Maeris toward the city, much more greater & famous thā ye brute goeth. This I beheld with mine eies, being named The Maze of the Crocodyles: for if a mā would frame his cōiecture according to the report which ye Graecians make therof, measuring the walles & beauty of ye work after their account, certes he shal giue but a beggerly iudgemēt of so sumptuous & magnificent a building. For albeit ye temple of Ephesus be an excellent & worthy monumēt, & the church or religious house of Samos, yet are they nothing in respect of ye pires in Ægypt, one of yt which may well stād in cōpari son wt all ye renowned works of Greece, and yet euē these are far excelled & surmounted by ye labyrinth. In this princely monumēt are 12. most fair & sumptuous haules, whose gates opē opposit ech a gainst other, 6. stāding north neere adioing together, ye other 6. south, garded about wt ye same walle.</p>	3760 3765 3770 3775 3780 3785 3790
	<P.vi.v>	The

	entituled Euterpe.	Fol.III
3795	<p>The roomes and lodgings therein conteyned, are of two forts, some lower, wrought cellar wise vnder the ground, other aboute these, being together in number three thousand and sixe hundred. Of such roomes as were situate in the seconde story, our felues had the full sight and viewe, speaking no more thereof then we beheld with our eyes, following in the rest the report of others, forso much as the vnder buildings were kepte couert from the sight of all that were traouellers, because in them lay the tombes of those Kings that were the founders of that place, with the bodies and dead carkasses of the sacred Crocodyles. Thus of the neathermost house we speake by hearefay, of the lodgings aboute viewing with our owne eyes, more straunge & wonderfull miracles then could be wrought by the helpe of men, for the fundry turnings and windings leading from one chamber to another, did wonderfully amaze and astonish my wits. Out of the great haules we go into certaine parlours, wherehence the way leadeth in other bedchambers, next vnto which are situate Diuers secreete lodgings that open into the sixe great haules, standing on the contrarie parte of the court, all which are coped ouer aboute with wrought and carued stone, incompassed also with a wall of most fayre and beautifull stone, ingrauen with fundrie forts of pictures. Eue-ry one of the haules are layde with smooth white stone, beautified on each side with a goodly course of pillers. To one corner of the Laberinth is adioyning a pyre or towre of stone, being fortie paces, wherein are the pictures of many straunge beastes hewne out and carued of stone. To this towre is a way vndermined in the ground. Notwithstanding, for all the wonders that are to be seene and marked in the Laberinth, the poole called Maeris, neere bounding vnto the same, hath (in our iudgemēt) fundry things thereto belonging of farre greater admiration. The compasse of this ponde is three thousande sixe hundred furlongs, and sixty Schoenes as they tearme them, conteyning alltogether as much space as the sea coast of the cuntry of Ægypt. The length of the poole lyeth North and south, being in deapth where it is highest fiftie paces. Now that it hath not sprung naturally in that place, but rather hath</p>	
3800		
3805		The descrip- tion of the cause that are in the Labe- rinth.
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		<P.vii.r>

Herodotus his second Booke

bene wrought and digged by the trauell of men, this is an euident prooffe, for that welnye in the middeft of the ponde are planted two mightie towres of ftone appearing fiftie foote aboue the water, and beeing as much vnder. On the toppe of ech towre is a great image wrought of ftone, fitting in a chaire of maieftie, fo that the towres conteyne in heigth an hundreth paces. An hundreth full paces do make a furlong of fixe acres. A pace conteyneth fixe feete, or foure cubites. A foote is foure times the breadth of the hande. The water of Moeris is not naturally flowing from any fpring belonging thereto (the grounde beeyng exceedyngly patched and drie) but is deriued from the riuer, the water hauing recourfe into the poole euerie fixe monethes by ebbing and flowing. The fixe monethes wherein the water is retyring out of the ponde, the multitude of filhe which is there taken, increafeth the Kings fifke euery day by a talent of filuer, and at fuche time as it refloweth agayne, it bringeth aduantage of twentie pounce a daye. Thys poole, the inhabitants affyrme, feareth through the vames of the earth, and fheddeth his waters into the Syrians or quicke-lands of Africa, vndermining a fecrete courfe into the mayne land towarde the countreys of the Weft, faft by the fide of an huge mountayne which appeareth ouer the city Memphis. Now forfomuch as I could not difcerne how all the molde fhould be beftowed that was caft out of the poole at the firfte making thereof, being defirous to knowe what was become of it, I queftioned with the inhabitaunts of thofe places as touching the fame, whofe anfwere was, that it was employde to the rampeiring of the bankes of Nilus, and much of it throwne downe the riuer, whofe fpeech obteyned the more credite wyth me, for that I remembred the like thing to haue bene done at the city Ninus, one of the chiefe cities of Affyria. In this city it fell out in auncient time, that certayne good fellowes wanting filuer, determined to vifit the Kings treafurie, who at that time was Sardanapalus abounding with infinite fummef of treafure, which for that it lay fafely garded vnder the earth in houfes vndermined for the purpofe, thefe yonkers aforefayde beginning at their owne houfes, made a way vnder grounde,

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<P.vii.v>

directly

	entitled Euterpe.	Fol 112.	
3870	<p>directly leading to the pällace of the King, voyding all the mold which they digged, into the riuer Tigris by night, which floweth fast by the city, vntill they had brought their enterprife to passe. After the fame manner it fell out in Ægypt, in casting the lake of Maeris, sauing that the one was digged by night, the other by day, but in this also, the greatest parte of the boyde earth was cast into Nilus, and disperfed by the streame. And in this manner say the Ægyptians, was the poole of Maeris firfte made. Now when as the 12. Kings of Ægypt had practifed e-</p>		
3875	<p>quity euery one within his owne territory, they drew together at a certaine time to do facrifice in Vulcans temple, where (as ye maner was) ye laft day of ye festiuall, the priest ministred wine vnto thē in certaine chalices of gold referued for the fame vse,</p>		
3880	<p>where happily miffing of his number, hauing but xi. cups for xii. princes, Pfammitichus standing laft, tooke from his head a brafen coflet, and for want of a cup, dranke therein. In lyke maner fel it out with the rest of the princes, that euery one was there prefente in his headpeece of brasse. In thus doying, it was deemed that Pfammitichus meante no crafte or legerde-</p>		
3885	<p>•ayne, but had a playne & fimple meaning. Howbeit, it could not linke with the rest but that he did it of purpose, and coming in mind of the oracle that was geuen them, that whosoeuer dranke of a brafen chalice, should vsurpe the whole empyre alone: weying his facte, and finding that it was committed by error, they thought it not meete to put him to death, but depriuing him of the greatest parte of his dominion, banished him into the marrish countrey, with especiall threates, that he should not meddle with any parte of the countrey besides. Not-</p>		
3890	<p>withstanding, Pfammitichus hauing put to flight Sabbacus the Kyng of the Æthyopians, and chased hym into Syria, after this conquest was acquit of hys exile, and restored agayne by those Ægyptians which are of the tribe of Sais, wherefore, once agayne vsing gouernement wyth the rest of hys confederates, for the olde grudge of the brafen helmet, they forced him to take the fennes agayne. Recounting therefore with himselfe ye great despight they had wrought him, determined eftsoones to reuenge his cause vpon those yt had pursued him, & speeding</p>		Pfammitichus became prince alone.
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	<P.viii.r>	a mef-	

Herodotus his second Booke

a messenger to the oracle of Latona in the cite of Butis, which of all the feates of fouthfaying is of greateft truth, aunfwere was giuen him to be of good courage, he shoulde haue helpe i-nough by brafen men that shoulde arife from the sea. Which prophecie for the strangeness thereof could hardly sincke into his braines, to make him hope for the helpe of brafen souldy-ders. Not long after, certayne pyrates of Ionia and Caria pro-ling alongst the seacoastes for their pray, were by constraynte of weather driuen vpon the shores of Ægypt, where going on lande all in armour of brasse, a certayne Ægyptian ranne to Pfammitichus in the fennes, and for that he had neuer before seene any in the like array, he tolde him that certayne brafen men were sproong out of the sea to waste and despoyle the countrey. Pfammitichus reknowledging the truth of the pro-phetie, forthwith ioyned himselfe in amitie with the rouers, inducing them by great and large promises to abide with him, which being by him in like forte obteyned, with this fresh supply of forreyne ayde, and the helpe of such Ægyptians as fa-ououred his cause, he prouided against the rest of the princes. Hauing the whole gouernemente alone, he made in the city of Memphis certayne porches facred to the god Vulcane, lying vpon the south winde, and oueragainst the porches a fayre large haule dedicated to Apis, wherein the god Apis at suche time as he appeared, was releued and nourished. This place was beset round with stately pillers, and ingrauen with fun-drie similitudes and imbossments of beastes, foules, and fi-shes. Wherein also in place of some pillers are planted di-uers fayre images of no lesse then twelue cubites in bignesse. To these forreiners of Caria and Ionia, by whome he was hol-pen in his warres, Pfammetichus gaue certayne manner pla-ces to dwell in, lying on each side of the riuer Nilus called the Tentres, whereof beeing possessed, he performed all such promi-ses besides that were couenaunted betweene them. Moreouer, he put vnto them certayne yong impes of the Ægyptians to be instructed in the Greeke language, from whome, by discent of issue came those which are now interpreters in Ægypt, and vse the Greeke tongue. A long time did the people of Ionia and

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<P.viii.v>

Caria

3945 Caria inhabite those places lying against the sea, somewhat a-
 boue the city of Bubastis, situate at the mouth of Nilus, which
 is called Pelufiacum, from whence, they were afterwarde
 translated by King Amasis into the city Memphis to gard him
 against the Ægyptians. After the Greekes were thus settled in
 Ægypt, the people of Greece had traffique thither, by which
 meanes, such affayres as were atchieued in that countrey from
 3950 Pfanmitichus following, are certaynely knowne of vs with-
 out any errour. These were the first that inhabited Ægypt,
 being of a diuers language from the homelings. In like man-
 ner, from whence they fleded thither, the reliques of their
 ships wherein they came, the olde postes and groundreels of
 their houses were shewed me. And these were the meanes
 3955 whereby Pfanmitichus obtayned the dominiou of Ægypt. As
 touching the oracle or feate of prophecie, we haue made many
 wordes, and will make more, as of a thing most worthy to be
 mentioned. This oracle is planted in the temple of the goddesse
 3960 Latona in a great city named Butis standing against the mouth
 of Nilus which is called Sebenniticum, into the which they
 haue entry that from the vpper parte of the sea cut against the
 streame. In this city also are the temples of Apollo and Dia-
 na, and the great pallace of Latona, wherein is the place of di-
 uination, hauing a gallery belonging to it tenne paces high.
 3965 Heerein suche things as might lawfully be seene, and deserued
 greatest admiration, of those I meane to make report. In this
 temple of Latona is a small chappell framed of one stone,
 whose walles beeing of equall heighth, were in length forty cu-
 bites: which seemably was coped ouer the top with another
 3970 stone, beeing foure cubites in thickenesse. Wherefore of all
 those things that were pertayning to the temple, there was
 nothing that deserued greater woonder then this little chap-
 pell. Next to this is an Ilande called Echemmis standing in
 the middest of a deepe and wide lake a little besides the chiefe
 3975 temple, whiche the Ægyptians suppose to swimme and to be
 borne vp of the waters. Howbeit, I neither sawe it swimme
 nor mooue, maruayling very much (if it were true) that an I-
 land should be caryed in the waters. In this Ile is planted the

Q.<r>

temple

An Iland that
swimmeth.

Herodotus his second Booke		
	<p>temple of Apollo, a greate and sumptuous building, lykewyfe three rewes of aultares, and many fayre palme-trees, some very kynde and bearing fruite, other fruitelesse and barren.</p>	3980
Ifis, the mother of Apollo	<p>The Ægyptians also render a cause of the swimming of this Ilande, faying thus: that at what time Latona (which is one of the eyght saints that are of greatest antiquity amongst them) dwelt in the city of Butis whereas nowe the oracle is helde: she tooke the sauegard of Apollo commended vnto her by his mother Ifis, and preferued hys lyfe in the fame Ilande, beeyng at that tyme stedfast and immouable, when as Typhon made so diligente searche in all places to finde out the sonne of Ofyris. For heere we must vnderstande, that thys people imagine Apollo and Diana to be the children of Dionifius and Ifis, and that Latona was but theyr nourfe and bringer vp, that delyuered them from perill. Apollo in the Ægyptian tongue is called Horus. Ceres hath the name of Ifis: Diana, of Bubastis, from whence Aeschilus the sonne of Euphorion drew his opinion, which alone of all the rest of the poets maketh Diana daughter to Ceres, after which euent, the Ile (fay they) became loofe, and was marked to floate and mooue in the water.</p>	3985
Pfammitichus raigned 54. yeares.	<p>Pfammitichus gouerned in Ægypt 54. yeares, 29. of the which he spent in the affeige of the great city of Syria, which at length he subdued. This city is called Azotus, which of all the cities that euer wee hearde of, susteyned the longest assaulte.</p>	3990
Necus King of Ægypt.	<p>Infuing the raigne of Pfammitichus, the gouernemente of the countrey fell to Necus hys sonne: by whome, first of all was the channell digged that leadeth to the red sea, whyche afterwarde was cast afreshe, and made deeper by Darius the Perfian.</p>	3995
	<p>The length of thys course was foure dayes sayling, the breadth such, as two reasonable vessels of three oares apeece might well sayle in it together.</p>	4000
	<p>The water which is deriued from Nilus into this channell, floweth into it alittle aboute the city Bubastis, against a towne</p>	4005
	<Q.v>	4010
		4015
		of

	entitled Euterpe.	Fol.114.	
	of Arabia named Patumon, and so continueth hys course vnto the red sea.		
4020	They beganne first to digge from the playne of Ægypt towards Arabia, for all the countrey about the playne is filled and occupied wyth a course of greate mountaynes neere vnto the citie Memphis, wherein are many pittes and quarries of stone, wherefore from the roote of thys mountayne is the channell deriued, continuing a long course towards		
4025	the East, vntyll it come to the place where the hyl parteth in twayne, whyche distaunce and separation betweene the mountaynes openeth to the south regions, and leadeth to the narrow seas of Arabia.		
4030	In the digging of thys course there perished an hundred and twentie thousande of the people of Ægypt.		
	When thys enterprife was halfe done, Necus brake off and lefte it vnfinished, being discouraged by a prophecie that tolde hym that hee toyled for the profite and behoofe of a Barbarian.		
4035	The Ægyptians tearme them all Barbarians which are of a fundry language. Necus therefore leauing hys worke vnfinished, applyed hys studie to the prouision of warre, gathering souldyers, and preparing a fleete of warring Shippes, some of the which were builte at the North seas, others in		
4040	the strayghtes of Arabia at the red sea, some tokens whereof are yet to be seene in the same places. Thys Fleete he employed in hys affayres continuallie so long as it fitted hym to the vse of warre.		The actes of King Necus.
4045	Forfaking afterwards the sea, and giuing himselfe to battailes by the land, where, in a conflict with the Syrians at a place named Magdolos, he wanne the renowne of the fielde, and after the battayle was ended, tooke the greate city Caditis.		
4050	And beeyng very neate and fine in hys apparrell, he sent a sute of hys brauest array to Apollo in Branchidae, a certayne field of the Milesians. In the ende, after he had held the Kingdome seauenteene yeares, hee then died, leauing the title		Necus raigned 17. yeares.
	Q.ii.<r>	of	

Herodotus his second Booke		
Pfammis King of the Ægyptians.	of his foueraignety to Pfammis his sonne. During whose raigne, a certayne people called Helus sent messengers abrode into all regions, to giue them to vnderstand how by them was deuifed a game in Olympus of greater admiration and equitie, then by any that euer had vsed that place, supposing that the Ægyptians (who had the prayse of wisedome aboute all nations) could not better or more iustly dispose of these matters then themselues. When they were come into Ægypt, and had told the cause of their arriuall thither, the King assembled such of the Ægyptians as were most excellent for graue and sage advice aboute the rest. To whome, when the Helians had made discourse of all those things which they had ordeyned in the setting foorth of this noble combate; and had asked the Ægyptians if they could deuise anything better, after deliberation had of the matter, they asked the Helians whether they had inacted that citizens should mayntayne the controuersie against strangers, or otherwise, who aunswered, that it was indifferently lawfull for all to striue of what countrey soeuer he were: whereto the Ægyptians replied, that it coulde no wise stande wyth iustice, forsomuch as one citizen would shew fauour to another, & by that meanes by partial dealing do iniurie to those yt came frō farre, so that in case they would order ye matter with more equity, and for that cause had arriued in Ægypt, it were better to make the game for strangers alone, not suffering any of the Helians to striue. These things the Ægyptians put into their heads and sent them packing. Pfammis hauing raigned full out fixe yeares, and making a voyage of warre into Aethyopla, incontinently dyed.	4055 4060 4065 4070 4075 4080
Pfammis raigned fixe yeares. Apryes King after the de- ceasse of Pfammis.	After whome, succeeded his sonne Apryes the most fortunatest of all the princes that had ruled before him, excepting Pfammiticus his great graundfire, gouerning the countrey 25. yeares. During which time, he warred vpon Sydon and fought with the people of Tyrus by sea. Howbeit, fortune owing him a despight, she payde him home at length, the cause where of, we withriefely touch at this present, deferring a more ample discourse of the fame, till we come to speake of the afayres of the Punickes. When as therefore vndertaking a	4085
	<Q.ii.v>	iourney

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journey againſt the Cyrenians he had ſuffered great loſſe of his men: the Ægyptians cōtinuing hatred a gainſt him, denied their allegeaunce & rebelled, ſuppoſing yt he had betrayed their liues on purpoſe, to the end that with more ſecurity he might gouerne thoſe yt remained. For which cauſe in great diſdayne, aſwell ſuch

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as forſooke him & returned home, as alſo the friends of theſe y^t had died in the battell, ſtoode at defiance with the king, renoucing all duties of ſubiectiō. Apryes witting hereof, ſent Amafis to treate peace with them: who, when he came & in many words had rebuked their diſloyalty, one of the Ægyptians ſtanding behinde him clapt a Coſtlet on his head, ſaying hee had done it to

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make him King. Amafis nothing diſcontent herewith, was no ſoner proclaymed King by the rebels, but forthwith he put himſelfe in a readineſſe to encounter with Apryes. Apryes vnderſtanding this, ſent one of the Ægyptians named, Patarbemes a man of approued vertue, with eſpecial charge to bring to him Amafis alyue. Who arryuing ſpeedely at the place where hee was: tolde him the Kinges pleaſure. Amafis fittinge on horſe

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backe and encouraging thoſe that were about him, commaūded Patarbemes to bring Apryes vnto him: Patarbemes once agayne willing him to make ſpeeche to the King, who had ſente for him: hee answered that hee woulde come with all ſpeeche poſſible, ſayinge, that the Kinge ſhoulde haue no cauſe to complayne of his ſlackneſſe, for hee purpoſed, god willing, to bee with him ſhortely, and bringe him more company. Patarbemes perceiuinge by his maner of ſpeache and dealinges what hee was mynded to doe, thought with as much ſpeeche as hee coulde to geue notice to the King: and being returned, Apryes in a great rage, for that hee had lefte Amafis behinde him, without any woordes, by and by commaūded his Noſe and his Eares to bee cut of. The reſt of the Ægyptians that followed the Kinges partes ſeeing this, that ſo worthy and renommed a man ſhould without cauſe ſuffer ſo great ſhame and reproche amongſt them, without any delay fled ouer to the rebelles and came to Amafis. Apryes increaſing his fury, put in armoure all ſuch as of forrayne countries were

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Amafis rofe
againſt Apry-
es.

Herodotus his second Booke	
The trades of lyuing in Æ- gypt.	<p>hyrelinges in his hofte (which hee had of Ionia and Caria, aboute thirty thowfande men) and marched agaynst the Aegyptians. Hee had in the City Saïs a very great & gorgeous Pallace. The armyes therefore of bothe parties, incamped agaynst other at the City Memphis, there to abide the lot and euent of the battayle.</p> <p>Nowe the people of Ægypt are Diuersly addicted, amongst whom are to bee marked feuen fundry Tradef and kindef of lyuing: which are these: Priests, souldiers, Grafiers, Neateheardes, Salesmen, Interpreters, Maryners: so many kindef bee there of this people, taken of the Trade or crafte which euery one followeth. Likewife, the souldiers are called Calafiries and Hermotybies dwelling in certayne regions. For the whole countreye of Ægypte is diftinguished into certayne territories. The coastes of the Hermotybies are these. Bufiris, Saïs, Chemmis, Papremis, and the halfe parte of the Iland Profopis, otherwise called Natho. In these quarters are inhabyting of the souldiers Hermotybies 160. thowfande, none of the which geue themfelues to manuary artes or any trade of gayne, but wholly practife the science of armes. Moreouer, to ye Calafyrians are affigned these regions: Thebana, Bubaftiana, Aphthitana, Tanitana, Mendefia, Iebenitana, Athribitana, Pharbaethitana, Thmuitana, Thnuphitana, Anysia, Myecphoritana, which tribe possesseth an Iland lyuing agaynst the City Bubaftis. The tribes of the CalaSyrians, when they are mustered to the most, yeelde to the warre two hundred and fiftye thowfand men, which are neuer trained vp in any thing but in feates of Chialry, the sonne learning of his father.</p> <p>Which custome, whether the Greekes tooke from the Aegyptians, or borrowed it from els where, I can not certainly say, seeing that in Scythia, Persia, and Lydia, and welnigh all the countreyes of the Barbarians, the basest forte of Cityzens are such as exercife handicraftes, and their children of leaste accounte: and they best regarded which are leaste conuerfante in the fame, especially such as are employed in the fielde.</p> <p>The fame maner also doe the Grecians obserue, and chief-</p>
Craftsmen of all others leaft set by, and souldiers most.	<p style="text-align: center;"><Q.iii.v></p> <p style="text-align: right;">hyre-</p>

	entitled Euterpe.	Fol.116.	
4165	<p>ly the Lacedaemonyans, and euen amonge the Corinthyans, craftsmen and such others are debased to the lowest degree.</p> <p>To these gentlemen souldiers, this chiefe honour is assigned aboue all fortes of men, sauing those onely that are bufied in the seruice of the Sainctes, that to euery one of them is allotted twelue portions of singuler good grounde, exempt & free from all kinde of Tribute and Pension, and feuerall to their owne vse and behoofe. Each plot of grounde contayning euery way an hundred cubyt by the Ægyptian measure.</p> <p>A cubyt amongst the Ægyptians is equall to that which they vse in Samos.</p>		The honoure of souldiers in Ægypt.
4170			
4175	<p>A thowfand of each company, aswell of the Calyfirians as Hermatybians, did yearely geue attendaunce, to garde and defend the Kinges body. To whom, besides the profite & reuenues of their land, were certayne Farme-places geuen, to each man one. Moreouer, for their lyuery fiue pound of tosted bread, two pounce of Beefe, and a gallon of wyne, which were duely serued to them euery day. When as therefore Apryes on the one side with his stipendaries, and on the other side Amasis with an huge army of the Ægyptians were come into the City Memphis, they closed bartaille: where the hyred souldiers of Apryes acquitted them selues very valiauntly, till at the length (being fewer in number) they were put to flight. Apryes was perswaded that neither god nor the diuell coulde haue ioynted his nose of the Empyre, hee seemed so surely to haue strengthened it to him selfe. Neuerthelesse, in this fight hee was foyled, taken a liue, and caried to his owne courte in Saïs: where Amasis kept him more like a Prynce then a pryfoner, for the time that hee lyued. At length the Ægyptians murmuring againste him, that hee did not well to referue a liue a mortall enemy both to himselfe and the whole country, he delyuered vp Apryes into their hande. Whom they immediatly toke & strangled, & buried him in the sepulcher of his father in the temple of Minerua, neere vnto a certayne Oratory, at the lefte hand as you enter in. Being the vse with the people of Saïs to burie all such, as out of their tribe haue attained to the kingdome, within the temple.</p>		The Kynges Garde.
4180			
4185			
4190			
4195			
	Q.iii.<r>	For	The death of Apryes.

	Herodotus his second Booke	
Amasis Kinge of the Ægyptians.	<p>For the toumbe of Amafis is placed vppon the other fide of the Oratory, contrary to the sepulcher of Apries and his Progenitours. Likewise, in one place of this Temple is a fayre Chamber builte of stone, beautified with fundry Pyllers ingrauen like vnto Palme-trees, being otherwyse very sumptuously and royally garnished. In the middest of the Chamber are two mayne Posts, betwene the which standeth a Cophine. There is also a toumbe in the fame, the name whereof I may not descry without breache of Religion.</p>	4200 4205
	<p>At Saïs in the Temple of Minerua, beneath the Church and neere vnto the walle of Minerua, in a bafe Chappell, are standinge certayne greate brooches of stone, whereto is adioyninge a lowe place in manner of a Dungeon, couered ouer wyth a stone curiously wroughte, the Vaute it selfe being on euery fide carued with most exquisite arte, in bignesse matchinge with that in Delos, which is called Trochoïdes. Herein euery one counterfayteth the fhadowes of hys owne affections and phantasies in the nyghte seafon, which the Ægyptians call Mysteryes: touchinge which, god forbid, I should aduenture to discouer so much as they vouchsafed to tell mee. In lyke manner of the Decrees of Ceres,</p>	4210 4215 4220
	<p>which the Grecians terme θεσμοφóρια, that is to say, the publisshinge of Lawes and Ordynances: of these matters I dare not bee very francke in speakinge, no further then religion wyll permit. This is certayne, that the Daughters of Danaeus were the firste that brought this custome oute of Ægypte, and made it knowne to the women of Pelasgos.</p>	4225
	<p>But afterwarde mislyked of the Dores, it was vtterly abolyshed and lefte off in all the Countrey of Peloponnesus, sauinge of certayne Arcadians, whom the people of Peloponnesus lycensed to contynewe in the Countrey, by whome the fame order was retayned.</p>	4300
	<p>Apries being dead Amafis raygned in his steede being of ye Tribe of Saïs, and trayned vp in a City named Iuph. In the first entraunce of his raygne the Ægyptians set lyght by him, and had him in greate contempte, being spronge of no No-</p>	
	<p><Q.iiii.v></p>	<p>ble house,</p>

	entituled Euterpe.	Fol.117.	
4305	ble houle, but aryfinge of the common troupe of the popular forte. Whofe goodwill Amafis foughte to reconcile rather by pollicy then feuerity. Being therefore infinitely riche, he had amongft other his treafure, a Bafen of cleane Golde wherein both him felfe and his Gueftes were wont to walhe their Feete. This Bafon hee caused to bee beaten into the forme & Image of a god, and fet it vp in a fit place of the City. The Ægyptians repayringe to the place, bowed themfelues in great reuerence vnto the Image: which Amafis hauing learned by his friendes, affemblinge the people, tolde them that of the fame Bafen wherein him felfe, and many other of the Ægyptians had bene wonte to vomite, pyffe, walhe their feete, and all fuch bafe exercifes, was framed the god that they fo greatly honoured: faying, that his owne prefent eftate was not much vnlyke vnto that Bafon: for albeit, before time he had bene one of the bafeft degree of the people, yet now being their Kinge hee ought of ryghte to bee had in honour. Whereby the Ægyptians weare fo allured that they thought it meete afterwards to obeye their Prynce. Who afterwards obserued this Cufrome in dealinge with the affayres of the realme: from the morninge, vntill the places of affembly and common meeting were filled, hee sat vppon all matters, that were brought before him: fpending the reft of the day amongft his companyons in swilling, drinking, & fuch broade and vnfeemely iefting, as if hee had bene fome common rybauld or Vyce of a playe. Whereat his friendes aggrieuinge, rebuked him in thefe or fuch like termes. Moft worthy Prince, it is a great blemifh to your name to liue fo wickedly, more meete it were for you to fit in a Throne of maiefty and decide the caufes of your fubiects, whereby the Ægyptians might knowe them felues to bee gouerned by a worthy Prince, and your fame bee increased throughout all the lande. To whom hee answered. They that owe the Bowe knowe beft when to bend it: which being alway bent becommeth fo weake, that it is altogether vnfit for thofe that fhoulde vfe it: euen fo it fareth with thofe that •yreing themfelues with continuall paynes,		A deuife wrought by Amafis to purchafe the goodwill of its fubiects.
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4315			
4320			His cufrome in adminiftring the kingdome.
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4330			
4335			
4340			
	Q.v.<r>	geuing	

Herodotus his second Booke	
His nature.	<p>geuing no intermission to their cares, they are sodenly bereaued either of their right minde, or their perfit members.</p> <p>This king, whiles hee lyued without honour, was geuen to bibbing and scoffing without measure, neuer greatly minding his affayres: and as ofte as hee wanted to serue his turne, and to yeelde supply to his pleasures, he fought mayntenance by filching and stealing, whereof if happily hee were at any time attached, his maner was to stand stoutly in deniall of the thing and defiance of ye person: for which cause, being many times brought to the Oracles and places of southfaying: hee was sometime conuicted by them, and at other times acquitted. Wherefore, hauing attayned to the kingdome, which of the gods soeuer had acquitted him of theft, he had no regard to their temples, did no honour to them, gaue no gyftes, offered no sacrifice, esteeming them vnworthy of any reuerence, hauing geuen out a false verdict. And such as had pronounced him guilty, to these as to the most true gods, whose Oracles were agreeable to iustice, hee performed the greatest honour hee coulde deuise. Besides, in the City of Saïs hee made a porche to the temple of Minerua, a worke of great admiration, and farre passing the rest, both in heights and bignesse, so great is the quantity of the stoncs that were employed in the building. Hee erected besides in the same place, diuerse Images of a wōder full size, & the pictures of many noysome and pestilent serpents. Hee layde there also many huge stoncs, to the repaying of the temple, parte of the which were digged out of the stone quarryes by Memphis: other of great quantity brought from the city of Elephantina, which is distant from Saïs 20. dayes sayling. Moreouer, that which is not the least wonder, but in my minde to bee reckoned amongst the chiefest: hee brought from Elephantina an house framed of one stone: in the cariage whereof 2000. choyse men of the Mariners of Ægypt consumed three yeares. The roufe hereof on the outside is 21. cubyts longe, 14. cubits broad, & eight cubites highe: being on the inside 22. cubytes in length, and in height 5. This house is set at the entring into the temple: geuing this reason why it was not brought into the church, for that the chiefe Ma-</p>
A house of one stone.	<p style="text-align: right;">4345</p> <p style="text-align: right;">4350</p> <p style="text-align: right;">4355</p> <p style="text-align: right;">4360</p> <p style="text-align: right;">4365</p> <p style="text-align: right;">4370</p> <p style="text-align: right;">4375</p>
<Q.v.v>	
riner	

	entituled Euterpe.	Fol.118.	
4380	<p>riner when he had gotten it to that place, as wearie wyth hys dayes worke, tooke respite and breached him selfe, whereat the King being very much moued, bad him leaue of work, not permitting him to labour any longer. some say that one of those, which were buied in heauing of the stone with leauerf, to haue bene bruied to death by it, and that this was the cause why it stooode without the Pallace. By the fame King were erected fundry temples, built by arte very exquisitely and cunningly, whereof one hee made sacred to Vulcane: before which lyeth a great Image with the face vpwarde, in length feenty fiue feete, being spread along vppon a pauement of stone: in the selfe fame place on eache side this Image, stand two carued monuments of stone, twenty foote in quantity. Like vnto this is another stone in Saïs, lying in the selfe fame maner. In like forte the great temple in Memphis, so gorgeous and beautiful to the sight of all that behold it, was the handiwork also of y^e fame King Amafis. In the time of this Kinges gouernmente Ægypt floryshed in all wealth, being greatly increafed, aswell by the ryches which the ryuer yeeldeth, as in other reuenewes which the people receyue by the countrey, which at the fame time was so populous that there were then inhabited 20000 cities. Likewife, by this Kinge it was enacted, that euerye one should yearely render accounte to the cheife president of the countrey, howe, and by what maner of trade hee gayned his lyuinge: being alwayes prouyding that such as refused to doe it at all, or beeinge called to a reckoninge, coulde shewe no lawefull meanes, howe they spent their tymes; should for the the fame cause bee adiudged to dye.</p>		A statute for arreragers.
4385	<p>Which lawe Solon borowing of the Ægyptians, did publish it in Athens, and is by them, for the profite thereof, most religioufly obserued. Amafis vppon good affection hee bare to the Grecians, besides other benefittes franckly bestowed on them, made it lawefull, for all such as traуayled into Ægypte, to inhabyte the City Naucrates. And such as would not abyde in that place, hauinge more mynde to seafaring for the vse of Marchaundize, to those hee gaue lybertye to</p>		
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	<Q.vi.r>	plant	

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Plant aulters and builde churches. so that the greatest and most famous Temple in all the land is called the Grecian temple. The Cityes of the Greekes by whose charge and expence this temple was builde in Ægypte, were these: of the countrey of Ionia, Chius, Teus, Phocoea, Clazomene: amongst the Dorians foure Cities: Rhodus, Cnydus, Halicarnassus, Phafelus: one City of the people of Aeolia, namely, Mitylene. To these Cityes of Greece is the Temple belonging, by whom also are founde and mayntayned certayne Priests to serue in the same. There are other townes besides in Greece that haue some righte to the Temple, as hauing contributed some thinge to the vse of the same.

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Howbeit the Temple of Iupiter, the people of Ægina built of their owne proper cost. No City toke parte with Samos in setting vp the Pallace of Iuno: the Milesians alone tooke vpon them to erect the Temple of Apollo. Besides these there are no other monuments built by the Grecians which remayne extant in Ægypt. And if by fortune any of the Greekes passe into Nylus by any other way then that which serueth to lande from Greece, hee is fayne to sweare that hee was constrained agaynst his will, byndinge him selfe by oath that in the same Shippe hee wyll speede him selfe into Canobicus, another Channell of the Ryuer so called: and if by contrarye wyndes hee bee hindered from arryuinge there: hee muste hyre caryage by water, and so ferry the nexte way to Naucrates. In such forte were the Grecians tyed to that City, beinge by reason of their trafique thyther, had in principall honoure. Nowe whereas the Pallace of Amphiction whiche is nowe at Delphos, beeinge straungely pearyshed by fyre, was gone in hande with a freshe, vpon price of three hundred tallentes: the people of Delphos which were leaued at the fourth parte of the charges, strayinge aboute all countreyes, gathered very much, beinge chieflye affysted by the Ægyptians.

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Amasis the Kinge, bestowinge on them a thowfande tallents of Afume, and the Grecians that were abyding in Ægypt twenty pound. Moreouer, with the Cyrenaeans Prynce

<Q.vi.v>

Amasis

4450	entituled Euterpe. Fol.119	
4455	Amafis entred friendship, and strooke a league of fellowship with the fame, infomuch, that he thought meete to enter ally- aunce with them, taking a wife of that countrey, eyther for af- fection he bare to the women of Greece, or in respecte of hys loue to the Cyrenaeans. His wife, as some fay, was the daugh- ter of Battus sonne of Arcefilaus, as others reporte, of Crito- bulus a man of chiefe credite and regarde amongst those with whome he dwelt. His Ladies name was Ladyce, a woman of surpassing beautie, with whome, the King beeing in bed, was so strangely benumbed, and daunted in courage, as if he had bene an Eunuch, not able to execute any dutie of a man, wher- at the King himselfe beeing greatly agaft, feeling himselfe frollicke in the company of other women, and so faint to hys Lady Ladyce, on a time began to taunt her in these tearmes. Can it be thou filthy and detestable hagge, that by any meanes I should refrayne from doing thee to the most miserable death that can be deuifed, which hast thus inchaunted and bewitched my body? In faith minion, I will coniure this diuell of yours, and assure thy selfe, if thy lucke be not the better, thou shalt not liue two dayes to an ende. The poore Lady standing stiffely in her owne defence, and nothing preuayling to appease his fury, vowed within her selfe to the goddesse Venus, that in case it might please her to inable Amafis to performe the du- ties of an husband, and accompany with her the same night, she would dedicate an image vnto her at Cyrenae. Hir prayers being heard, Amafis became so frollicke, that before the mor- ning they arose the best contented folkes on the earth, euer af- ter that finding hymselfe so apt to enioy the delightes of his Lady, that he tooke greateft pleasure in her company, and lo- ued her most entirely of all other. Ladyce remembring her vowe she had made to Venus, thought good to performe it, and framing a most beautifull and curious image, she sente it to the city Cyrenae, which stode vnperished vnto our dayes, being placed by the citizens without the towne. The fame La- dyce, Cambyfes King of Persia vanquishing Ægypt vnder- standing what she was, sent her without any manner shame or violence into her owne countrey. By this King Amafis were	Ladyce, wife to Amafis.
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4485		
	<Q.vii.r>	many

Herodotus his second Booke

many giftes distributed of fingulare price and value. To Cyrenae he sent the image of Minerua, garnished all ouer wyth gilt, and his owne personage most curiously fhadowed by a Paynter. Likewise to the city Lindus he gaue two images of the goddesse Minerua wrought in stone, with a linnen stomacher most excellently imbrodered by arte. Moreouer, to the goddesse Iuno in Samus, two pictures expreffing her diuine beautie, of most exquisite workemanship. Which bountie he exercised towards the Samians for the great friendship he bare to their King Polycrates the sonne of Aeaces. But to the city Lyndus, why he should shewe hymselfe so franke and liberall, no other reason serued, fauing that the fame wente that the great temple of Minerua in Lindus was builded by ye daughters of Danaus after they were knowne, and had escaped the daungers intended against them by the sonnes of Ægyptus.

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**These and many other excellent giftes were disperfed
and giuen abroad by King Amafis. By whome also
the city Cyprus which was deemed of all men
inuincible, and had neuer before beene
vanquished by any, was conque-
red, taken, and brought
vnder tribute.**

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FINIS

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