

	<p>Herodotus his second Booke <i>entituled Euterpe.</i></p>	
An experience wrought for the tryall of antiquitie.	<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 Casandana 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 makeinge</i></p>	5
	<p><i>none other accounte of ye Iõnes, then of his lawfull feruaũts 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 ſupremicy, thought them ſelues to haue bene the firſt and moſte auncient people of ye world. This king in time of his raigne and gouernaunce in Ægypt, for the great defire 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: practiſed a deuife and feate of his owne braine. Two young infants borne of baſe parentes, hee gaue to his Sheepheard to bring vp & nourifh in this maner . He gaue cõmaundement 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 & myniſtred 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 ſpeech &</i></p>	10
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	<p><i>Two young infants borne of baſe parentes, hee gaue to his Sheepheard to bring vp & nourifh in this maner . He gaue cõmaundement 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 & myniſtred 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 ſpeech &</i></p>	30
	<p><i>lan-</i></p>	35
	<p><K.v.v></p>	

	entituled Euterpe.	Fol.70.	
40	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		It were a queſtion if a man ſhould be taught no language,in what tongue hee would ſpeake
45	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		
50	chil-		
	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		
55	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.		Heliopolis the city of the Sunne.
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	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		The wiſeſt people in Ægypt.
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75			
	<K.vi.r>	talke	

	Herodotus his second Booke	
The ii monethers of the yeare first found out by the Ægyptians.	talke of mortall and humane altayres, they did rightly accord & consent one with an other: faying this: that yt Ægyptians first of all others found out the circuite & compasse of yt yeare, deuinding the fame into 12 feuerall moneths according to yt course 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 some one moneth, whereby the yeares may fall euen & become of a iust cōpasse .	80
The names of the 12 gods, Aulters, Images, and Temples inuented by the Ægyptians.	Contrarywise, the Ægyptians to three hundred dayes which they parte & diftribute into twelue moneths, making addition of fyue odde dayes, cause the circle and course of their yeares to fall out equally & alwayes a like. In like maner the Ægyptians first inuented and vsed the furnames of the twelue gods: which y ^t Grecians borrowed & drew from them. The selfe fame were the first founders of Aulters, Images, & Temples to the gods: by whom also chiefly were carued the pictures of beafts and other creatures in stone, which thing for yt most parte they proue & confirme by lawfull testimonyes & good authority: to this they ad besides yt the first 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 sene: into which poole from the sea is 7. dayes sayling. And truly as concerning y ^e country they seemed to speake truth. For it is euident to all men (who hauing neuer heard thereof doe but onely beholde it) how that parte of Ægypt whereat the Grecians are wont to arryue is gayned ground, and as it were the gyft of the ryuer. Likewise all the land aboute the poole for the space of thr ^o . dayes fayleing: whereof notwithstanding they spake nothing at all. Besides, there is another thing from whence no smale profe may be borrowed: to wit, the very nature and quality of the Ægyptian soile: which is such that being in voyage towards Ægypt, after you come within one dayes sayling of the lande, at euery founde with the plummet, you shall bringe vppe great store of mud and noysome filth, euen in such place as the water is eleuen ells in depth: whereby it is manifest that so farre y ^e ground	85 90
Menes the first kinge that euer raygned. Ægypte for the most parte couered with water.		95
		100
		105
		110
	<K.vi.v> was	

115 was caft vppe and left bare by the waters. The length of Ægypt by the fea coafte is 423. miles and a halfe: according to
 120 our lymitation which is from the coafte of Plynthines, to the poole named felbonis, wherevnto reacheth an ende of y^e great mountayne Caffius: on this fide therefore Ægypte is fixety
 125 fcheanes, which conteyne the number of myles before mentioned. For with y^e Egyptians fuch as are flenderly landed, meafure their groun d by paces, they which haue more, by furlongs, vnto whom very much is allotted, by the Perfian myle named Parafanga: laftly fuch as in large and ample poffeffions ex-
 130 ceede the reft, meete their territory by Schoenes. The meafure Parafanga contayneth thirty furlongs, the Schoene threefcure, whereby it cōmeth to paffe that the lande of Ægypt along the fea is 3600. furlongs, from this parte towarde the citie Heliopolis and the middle region: Ægypt is very wyde and broade
 135 a playne and champion countrey, deftitute of waters, yet very flimie and full of mudde. The iourney from the fea to Heliopolis by the higher parte of the region, is welnigh of the fame length with that way, which at Athens leadeth from the aulter of the twelue gods to Pifa, and y^e palace of Iupiter Olym-
 140 pius, betwene which two wayes by iust cōputation can hardly bee founde more then fifteene furlonges difference: for the diftaunce betwene Athens and Pifa is fupposed to want of 1500 furlongs, fiftene, which number in the other of Ægypt is ful, complet, and perfit: trauayling from Heliopolis by the hills you fhall finde Ægypt to be ftraight and narrowe compaffed,
 145 banked on the one fide by a mighty hill of Arabia, reachinge from the North towards the fouth which by degrees waxeth higher and higher, and beareth vpwards toward the redd fea. In this mountayne are fundry quarries out of the which y^t people of Ægypte hewed their ftone to builde the Pyramides at Memphis: one this fide, the hill draweth and wyndeth it felfe towarde thofe places whereof we fpake before. The felfe fame mountayne hath another courfe from the Eafte to the Weft
 150 ftretching fo farre in length as a man may trauayle in two monethes: the Eafte ende hereof yeldeth frankincenfe in great aboundaunce: likewise one the other fide of Ægypt which ly-

<K.vii.r>

eth to-

The maner of the Ægyptians meafures.

Ægypt nexte the fea coafte: 3600. furlonges.

The defcription of the countrey of Ægypt.

	Herodotus his second Booke	
A mountaine.	<p>eth towards Africa, there runneth another stony hill, wherein are builde 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 courfe by sea.</p>	155
	<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 extendinge it selfe in great breadth: such is the maner and situation of the country.</p>	160
	<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 cōtrey . . .</p>	165
	<p>Ægypt whereof wee haue spoken the most parte is borrowed ground, wherein the waters heretofore haue had their courfe: for all the whole bottome which lyeth betwene the two mountaines aboue 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 amisse 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 countrey 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>	170
The straunge effects of certayne ryuers.		175
		180
		185
	<K.vii.v>	ginning

	entituled Euterpe.	Fol 72.	
190	ginning at the end of yt angle or creeke & continuing to y ^o wyde mayne, is foure dayes sayle: the breadth ealy to be cut ouer in halfe a day: in this narrow sea the waters ebbe & flow, raging and roaring exceedingly againft a forde or fhalow place, wher-		
195	at the streame beateth with great violence: fuch a like creeke I fuppose to haue bene in former ages in the lande of Ægypte, which brake out from the North sea, and continued his courfe towards Æthyopia: like as alfo the Arabian sea (whereof we haue fpoken) floweth from the fouth waters, towards y ^t coasts of Syria, both which ftraights welnigh in their furtheft corners concur & meete together being feparrrted by no great diftaunce of groūd: were it then that yt ryuer Nilus fhould make a vent, & fhed it felfe into the narrow sea 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 ryuerf haue chaūged their courfes & left the groūd dry where -		
200	as firft they ran: an arme of the sea alfo much greater then y ^t may bee dryuen besides his naturall bofome, efpecially by the force of fo great a streame as the riuer Nilus, by whom diuerfe things of greater admiration haue bene brought to paffe. The reporte therefore which they gaue of the foyle I was eafely brought to beleue, afwel for that yt country it felfe bringeth credite to the beholders, as alfo yt in the very hills & mountaynes of the region are found a multitude of fhel fifhes, the earth like-		
205	wife sweating out a certaine salt and brynifhe humour, which doth corrupt and eate the Pyramides. Agayne, it is in no point like to any of the cōntryes that lye next vnto it, neither to Arabia, Lybia, nor Syria, (for the Syrians inhabite the sea coafte of Arabia) being of a blacke and brittle moulde, which cometh to paffe by the greate store of mudde and flimy matter which the ryuer beinge a flote bringeth out of Æthyopia into 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, beynge vnder grounde very rockye and full of ftone.		
210			By what prooffe, the cōuntry of Ægypt: is argued to haue bene couered by waters.
215			
220			
	Lykewyfe, for prooffe that the Region in tyme pafft was		
	<K.viii.r>	watery	

	entituled Euterpe.	
	watery ground the priests alleadged how in the time of kinge Myris his raygne the flood aryfing to the height of 8. cubits watered the whole countrey of Ægypte lying beneath Memphis, fcarfe 900 yeares being pafte & expired fince the death and deceafe of Myris: whereas at thefe dayes vnleffe it fwel 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 ftill in loftynesse and become higher, the earth receyuinge no moyfture by the floude, I feare ye Ægyptians themfelues that dwell beneath ye lake Myris both other, & alfo the inhabitants of the lande of Delta, will euermore be annoyed with the fame plague and inconuenience, whych the Gretians (by their accounte) are fometime like to abyde. For the people of Ægypt hearing that the whole countrey of Greece was moystned and watered by the feafonable fall of rayne and fhowers, & 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 pearifhe through famine and hunger: meaning that if y ^e gods did not vouchfafe to fend the raine in due feafon, from whome alone they haue their moyfture, the whole nation fhoulde goe to wracke for want of fultenance. Thus farre is pleafed them to defcant of the fortune of Greece. Let vs nowe confider in what eftate and condition they ftand them felues if then(as we fayd before) the lowe countrey of Memphis (for in thefe is the gayne and increafe of grounde feene) waxe & augment accordingly as in former times, our friendes of Ægypt fhall fhew vs the way, what it is to be famifhed and dye by hunger: if neyther theyr land be moystened by the fweete and timely fhowres of rayne, nor by the fwelling and ryfing of the riuer. For as now, they haue an efpeciall aduauntage afwell of all men els, as of the reft 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 moyfte and fupple, & the ryuer returned agayne to his olde courfe, they fowe & fscatter their feede euery one vpon his owne ground & territory: wherinto hauing driue	225 230 235 240 245 250 255 260
In Aegypt it neuer rayneth, but their lande is watered by the ouerflowe of Nilus.		
The maner of husbandry amongft the Ægyptians.		
	<K.viii.v> great	

	entituled Euterpe.	Fol.73.	
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- 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 deepe nothing else saue the prouince of Delta (which taketh his name of the watchtowre or Castle of espiall made by Perseus) 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 hart of the region, to the city of the Cercasians (neere vnto which ye riuer Nilus parteth it selfe into two feuerall 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. 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- trei at all, what caused them so curiously to labour in the searching out and blazing of their auncienty, supposing them- 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 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- trei, and inhabited the low places, for which cause, the City Thebes, and the countrey belonging thereto, was heeretofore 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 truely, 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 Ægypt.
270			
275			
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285			
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	L.<r>	hofte,	

Herodotus his second Booke		
	<p>hofte, making but three partes of the whole earth, Europa, Afia, and Africa:whereas of necessity Delta in Ægypt should be accounted for the fourth, sithens by their owne bookes it is neyther ioyned with Afia, nor yet with Africa. For by this account, it is not the riuier Nilus that diuides Afia 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 Afia 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 posselled 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, Afia 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 Afia. For the riuier Nilus taking his beginning from the Catadupae so called, and flowing through the middel 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 Sebennyiticum. From this streame are deriued two other armes also, leading to the salt waters, the one being called Saiticum, the other Mendefium. 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>320</p> <p>325</p> <p>330</p> <p>335</p>
<p>The course of the riuier Nilus.</p> <p>The names of the chanel of Nilus: Pelusium Canobus.</p> <p>Sebennyiticum</p> <p>Saiticum. Menedefium. Bolbitinum Bucolicum</p>	<p><L.v></p> <p>the</p>	

	entituled Euterpe.	Fol.74	
340	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.		A story touching the description of Aegypt.
345	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 abstayne 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 Aegypt, 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 riseth aboue 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.		An oracle in Afrike.
350			
355			How much of the land Nilus ouerfloweth.
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365	As touching the nature of the riuer Nilus, I could not be satisfiied 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 increafe, 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.		The cause and time of the rising of the riuer.
370	Of the causes of these thynges the people of Aegypt were ignoraunte themselves, not able to tell mee anye thing		
	L.ii.<r>	whether	

[illegible]

	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 snowe. Many found proofes may be brought to the weakening of this cause, whereby we may see how grossely they erre		
415	whiche thinke so greates 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 five dayes after the fall of snowe there should come rayne, where by it cometh to passe that if it snowe in Ægypt, it must also of necessity rayne. The same is confirmed and established by the blacknesse and swartnesse of the people, coloured by the vehement heate and scorching of the sunne: likewise by the swallows	within five days after snowe, fall- leth rayne.	
425	and kites 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 their abode. Were it then that neuer so little snow could fall in those		
430	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 vpon a meere fable, want reason to proue it. For I	That there is no sea called Ocean.	
435	thinke there is no such sea as the Ocean, but rather that Homer or some one of the ancient Poets deuised the name, and made use 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-time the sunne declining from his former race vnder the colde winter starre, keepeth his course ouer the high countreys of Africa, and in these fewe wordes is conteyned the whole cause. For the sunne the neerer he maketh his approach to any region,	The true opi- nion of these things.	
445	the more he drinketh vp the moisture thereof, and causeth the riuers and brookes of the same countrey to runne		
	L.iii.<r>	very	

	Herodotus his second Booke	
	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	450
The cause why the South and Southweaft wind bring rayne.	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 bigheft 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	455 460 465 470 475
Ifter a great riuier in Europe.		480
	<L.iii.v>	hote

	entituled Euterpe.	Fol. 76	
485	hote and parching, being altogether vnfit to fende vp any vapours, which vfuallly breathe and arife out of cold places. But let these things be as they are and haue bene alwayes.		
490	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 Syēne a city of Thebais, and Elephantina, the one		The spring of the riuer Nilus vnsearchable.
495	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 towards Ægypt and the North, the other halfe towards Aethiopia and the south. Of the immeasurable		The two mountaynes Crophi and Mophi.
500	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 thyng were done as he fayde) made me thinke, that in those places whereof		
505	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 supposd to be bottomlesse. Besides this, I coulde learne nothing of any man. Neuerthelesse, traueilling 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 lēgth we shall come to a steepe & bending shelve, where ye ryuer		
510	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		
515	faile, whereaboutes ye riuer is ful of windings & turnings, like		
520			
	L.iiii.<r>	the	

	<p style="text-align: center;">Herodotus his fecond Booke</p>	
	<p>the floud Meander, and in lēgth fo cōtinuing twelue scheanes , all which way the fhip of neceffity must be drawne. After this, we fhall arriuē at a place very fsmooth and caulme, wherein is ftanding an Iland incompaſſed rounde by the ryuer, by name Tachampſo. 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 fhall 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 arriuē 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 whomſoeuer they are mooued by the fame. From this city Meroe by as many dayes trauell as yee take from Elephantina to ye fame, you fhall 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 diſperſed and diuided into fundry garrifons, ſome at the city of Elephantina, and Daplinæ Pelusiaē, againſt the Æ- thiopians, other againſt the Arabians and Syrians, and third- ly at Marea againſt the Africans (in which places agreeably</p>	<p>525</p> <p>530</p> <p>535</p> <p>540</p> <p>545</p> <p>550</p> <p>555</p>
<p>The City Meroe.</p> <p>The ſouldiers of Aegypt for- ſooke theyr owne coun- trei.</p>	<p style="text-align: center;"><L.iiii.v></p> <p style="text-align: right;">to</p>	

	entituled Euterpe.	Fol. 77	
560	to the order and intitution of Pfammetichus, the Perfian garrifons alfo did lie in munition) hauing continued the fpace of three yeares in perpetuall gard and defence of the lande, without fhift or releafe, they fell to agreement amongft themfelues to leaue their King and countrey, and flye into Æthiopia: which their intente Pfammetichus hearing, made after them incontinently, and hauing ouertaken the army, humbly befought them with many teares, not to forfake by fuche vnkind and vnnaturall wife their wiues, children, and countrey gods, vnto whole plaint and intreaty, a rude roystrell in the company fhewing his priuy members, made this aunfwere, wherfoeuer (quoth he) thefe be, there will I finde both wyfe and children. After they were come into Æthiopia, and had offered themfelues vnto the King of the foyle, they were by him rewarded on this manner. Certayne of the Æthiopians that were fcarfely found harted to the King, were depriued by him of all their lands and poffeffions, which he franckly gaue and beftowed on the Ægyptians. By meanes of thefe, the people of Æthiopia were brought from a rude and barbarous kind of demeanour, to farre more ciuill and manlike behauour, being instructed and taught in the maners and cuftomes of the Aegyptians. Thus the riuer Nilus is founde ftill to continue the fpace of foure monethes iourney by lande and water (lefse then in which time it is not poffible for a man to come from Elephantina to the Automolians) taking hys courfe and ftream from the Weft part of the world, and falling of the funne. Howbeit in this place I purpofe to recite a ftory 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 courfe of fpeache, they fell at length to difcourfe and common of Nilus, the head whereof was vnfearehable, and not to be knowne. In which place Etearchus made mention of a certaine people called Namaiones of the countrey of Afrike, inhabiting the quicklands, and all the coaft that lyeth to the eaft. Certayne of thefe men comming to the court of Etearchus, and reporting dyuers ftange and wonderfull things of the deferts and wild chafes	The tricke of a knaue.	
565			
570			
575			
580			A ftory touching the fpring of Nilus.
585			
590			
	L.v.<r>	of	

<div>A voyage vnder- taken by certayne yong gentlemen.</div>	<div>Herodotus his second Booke</div>	
	<div>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 reaſo- 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 ſearch and diſcry the wilderneſſe, 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 deſo- 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 freſh and plea- ſaunt medowe, wherevnto incontinently making repayre, and taſting the fruite that grewe thereon, they were ſuddenly fur- prized 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 riuer, 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-</div> <div><L.v.v> fides</div>	<div>595</div> <div>600</div> <div>605</div> <div>610</div> <div>615</div> <div>620</div> <div>625</div> <div>630</div>

	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 coniurers, 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 pillars 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 Iltrians (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>Aegypt 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	
	riuer, they diffent from all other: euen so in theyr laws and customes they are vnlike and disagreeing from all men.	670
The laws and customes of the people of Ægypt.	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 minlster 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 constrayne 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 griefe, 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 greatest sustenāble by wheate, rye, & barly, 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.	675
The daughter bound to nourish her parents in need.		680
		685
		690
The good fellowship in Aegypt wher the good man and his hogs diue together.		695
The vse of grayne is very slender in Aegypt.		700
		705
	<L.vi.v>	In

	entituled Euterpe.	Fol. 79	
710	In this countrey alfo the manner is to circumcife and cut round about the skinne from their priuy parts, which none o-		The manner of caſting of account.
715	ther vſe, except thoſe that haue taken letter, and learned the cuſtome from the Aegyptians. The men go in two garments, the women in one, ſtitching to the inſide of the veſture a tape or caddeſe to gird their appare. I cloſe 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 alfo they frumpe and gird at the Graecians, faying, that themſelues do all things to the right hand, which is well and honeſtly, but the Graekes to the left, which is peruerſely and vn-		
720	towardly. Furthermore, they vſe in writing two kind of characters 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 braſen pots, which day by day they neuer fayle to cleaſe 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, conſuming no ſmall 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: ſhaue their bodies euery third day, to the end that neyther lyee nor any kind of vncleanneſſe may take hold of thoſe which are dayly conuerſaunt in the honour and ſeruice of the gods. The		Their letters or characters.
725	fame are arrayed in one veſture of ſingle linnen, and paper ſhoes, without ſufferance to go otherwiſe attired at any time. They purge and waſh themſelues euery day twice in the daye time, and as often in the night, vſing other ceremonies and cuſtomes welny infinite that are not to be rehearſed. The ſelfe-		Cleanneſſe in attyre without pride.
730	fame prieſts haue no ſmall 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,		The cuſtome of the prieſts.
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, forsomuch as that kind of pulfe 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 seache 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, seach 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. Moreover, 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-	780
The manner of trying the bullocks that are sacrificed whether they be cleane or otherwise.		795
		800
		805
		810
The order of sacrificing.		815
	<L.vii.v> led,	

	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 detestable curffes, and diuelish bannings, making sale thereof to the Merchaunts of Greece. Such of the Aegyptians as haue no place of sale or vse of Merchaundise with the Graeci-ans, cast both head and hyde into the riuer Nilus. In curffing the head of the flaine beaft they vse this manner of imprecation, that if any euill or misfortune be to happen either to those which do the sacrifice, or to the whole realme and dominion of Aegypt, it would please the gods to turne all vpon that head. The like vse and custome about the heads of such cattel as are killed in sacrifice, and in time of offering for the priest to drinke wine, is in all places alike throughout all the churches of Aegypt, in so much, that it is growne into a fashion in all the whole land, that no Aegyptian will taste of the head of beastes sacrificed. Howbeit, there is choyse and Diuersity of sacrifice with thē, neyther is the same manner and forme of oblation kept and obserued in euery place. Now we will shew and declare which of all the Goddes they chiefly honour, and in whose name they solemnize and celebrate the greatest feast. Hauing therefore most deuoutely spent the eue or day before the feast in solemne fasting and prayer, they sacrifice an Oxe, whose hyde incontinently they pull off and take out his entrayles, suffering the leafe and fat to remayne within him. After that, they hewe off the shanke bones, with the lower part of the loyne and shoulders, likewise the head and the necke, which done, they farce and stuffe the body with halowed bread, hony, rayfons, figges, franckincense, myrrhe, and other precious o-ours. These things accōplished they offer him vp in sacrifice, pouring into him much wine & oyle, and abiding still fasting, vntill such time as the offering be finished. In the meane space while the sacrifice is burning, they beate and torment themselves with many stripes, whereby to satisfy and appease the wrath and displeasure of the gods. Hauing left off on	The head of the beaft that is sacrificed is accurfed.	
825			
830			
835			
840			
845			
850			
855			
	<L.viii.r>	this	

	Herodotus his second Booke	
A law greatly honoured in Ægypt.	this manner to afflict and crucifie their flesh, the residue of the sacrifice is set before them, where with they feast and refresh 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 Io. 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 much as vse his 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 chaunce to die, they bury them on this wise, the kine and females they cast into the riuer, durying 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 furnissheth and sends foorth the aforesaid ship, hauing to name Atarbeehis, wherein standeth a faire and goodly temple dedicated to Venus. From this city Atarbechis, 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 comaundeth 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	860 865 870 875 880 885 890
The maner of burying kyne whē they dy.	<L.viii.v> of	

	entituled Euterpe.	Fol 81.	
895	of priefthoode, vfe the fame abftinence from ſheepe, 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, ſauing Ifis and Oſyris, the one a goddeſſe, the other a god, which are of all men worſhipped alyke.		
900	This Oſyris is of the Ægyptians thought to be Bacchus, albeit for ſome reſpect they name him otherwiſe. Contrary to theſe, ſuch as are belonging to the pallace of Mendes, and are conteyned within the precinct and limits of that ſheere, withholdethemſelues from goates, and make ſacrifice of ſheepe.		The cauſe why ſome of the Aegyptians will kill no ſheepe.
905	The Thebaries therefore, and ſuch as following their example eſchew and auoyde the ſlaughter and killing of ſheepe, teſtifie themſelues to be moued heerevnto by a law, becauſe that Iupiter on a time refuſing to be ſeene of Hercules who greatly deſired to behold him, at his inſtant prayers cut off the head of aramme, and ſtripping off the fell, caſt it ouer him, and in ſuch manner ſhewed himſelfe to his ſonne, where of the Ægyptians framing the image of Iupiter, made him to haue a rammes head, of whome, the Ammonians tooke that cuſtome, whych are an offspring and braunch growne from two fundry nations the Ægyptians and Aethiopians, as well may be ſeene by their lāguage which is a medley of both tongues : who ſeeme for this cauſe to haue named themſelues Ammonians, for that they hold the oracle of Iupiter whome the Ægyptians call by the name of Ammon. In this reſpecte the Thebanes abſteyne from the bloud of rammes and ſheepe, eſteeming them as holy and diuine creatures. Howbeit, one day in the yeare which they keepe feſtiuall to Iupiter they kill a ramme, and taking off the ſkynne, they couer therewith the image, wherevnto incontinent they bring the picture of Hercules, after which, they beate the naked fleſh of the ramme for a good ſeaſon. The ſacrifice being in this fort accompliſhed, they bury the body in a religious and halowed veſſell. This Hercules they reckon in the number of the twelue gods, as for the other Hercules of whome the Graecians make mention, the Ægyptians are altogether vnacquainted with him, neyther do they ſeeme at any time to haue heard of him. This name I ſuppoſe to haue come		Whence the Ammonians drew theyr name.
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915			
920			
925			
930			
	M.<r>	firſt	

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, Amphytrio and Alomaeaa are by countrey and lynage Ægyptians. Likewife 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 aboue the rest, they would haue made chofe 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 continuance 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 flippery 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 season sent forth 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>	<p>935</p> <p>940</p> <p>945</p>
	<p>The Kings of Aegypt could make at their pleasure gods.</p>	<p>950</p> <p>955</p> <p>960</p> <p>965</p>
<p style="text-align: center;"><M.v> whereof,</p>		

	entituled Euterpe.	Fol.82.	
970	whereof, two thouland 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		
980	durance. For whiche caule 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 bloudshead and slaughter of goates (namely the Mendefians) lay for their ground, that Pan was in the number of the eyght gods which were of greater standing and antiquitie then the twelue.		
985			The reason why in some parties of Ægypt they wil kill no goates.
990			
995			
1000			
	M.ii.<r>	The	

	Herodotus his second Booke	
	The forme and image of the god Pan, both the paynters and canuers in Ægypt franie to the fame fimilitude and resemblance as the Graecians haue expreffed and fet him foorth 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.	1005
	Notwithstanding the caufe whereby they are mooued to portray and fhadow him in fuch fort, is no greate and handsome 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 saincts in this countrey, in fomuch that with the Mendefians goateheards are exalted aboue 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, all the quarter of Mendefia is in great forrow and heauines, whereof it commeth, that as well the god Pan himfelfe, as e	1010
	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 vncleane and defiled beaft, which if any paffing by fortune to touch, his next worke is to go wafhe	1015
A Goate elo- fing with a woman. Hogs of all beafts wurft accounted of. Hogheards of bafeft account.	and dowfe himfelfe clothes and all in ye riuer, for which caufe, of all their proper and natie countreyemen, only fuch as keepe fwine, are forbidden to do worship 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 hogsflefth. The reafon why the people of Ægypt kill	1020
	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,	1035
		1040
		1045
Swine facri- ficed to Liber and Luna.		1050
	<M.ii.v> fpreading	

	entituled Euterpe.	Fol.83.	
1055	<p>spreading ouer them the leafe or fat that lyeth about the belly of the fwine, which immediately they caufe to burne in a bright flame. The flesh remayning they eate at the full of the moone, which is the fame day whereon the facrifice is made, abhorring at all other times the flesh of fwine as the body of a serpent. fuch as be of poore eftate, and slender fubftaunce, make the picture & image of a hogge in paast or dowe, whiche beeing confequently boyled in a vefsell, they make dedication thereof to their gods. Another feaft alfo they keepe folemne to Bacchus, in the which towarde fupper they fticke a fwyne before ye threfhold or entry of their dwelling places, after which, they make reftitution thereof to the fwinehearde agayne of whom they bought it. In all other pointes pertayning to thys feaft, fo like the Graecians as may be, fauing that they fquare a little, and vary heerein. For the manner of Greece is in this banquet to weare about their neckes the fimilitude of a mans yard named Phallum, wrought and carued of figtree, in ftead whereof, the Ægyptians haue deuifed fmall images of two cubites long, whiche by meanes of certayne ftrings and coardes they caufe to mooue and ftirre as if they had fence and were liuing. The cariage of thefe pictures is committed to certayne women that beare them too and fro through the ftreetes, making the yard of the image (which is as bigge as all the bodye befides) to daunce and play in abhominable wife. Faft before thefe marcheth a piper, at whole heeles the women followe incontinent with fundry pfalmes & fonets to ye god Bacchus. For what caufe that one member of the picture is made too big for the proportion & frame of ye body, and alfo why, that, only of all the body is made to mooue, as they refused to tell for religion, fo we defired not to heare for modefty. Howbeit, Melampus fonne of Amytheon was falsly fuppofed to haue bin ignorant in the ceremonies of Ægypt, in the whiche he was very fkilfull & cunning. By whom the Greekes were firft instructed in the due order and celebration of Bacchus feaft (whome they worfhipped by the name of Dionyfius) & in many other ceremonies and religious obferuations pertayning to the fame. Notwithftanding fomethng wanted in this defcription, which</p>		<p>Superftition oft times runneth into moft filthy deuifes.</p> <p>Melampus the firft founder of this ceremonie in Greece. In the time of Herodotus the name of Philofophers was ftraunge.</p>
1060			
1065			
1070			
1075			
1080			
1085			
	M.iii.<r>	fpreading	

	<p style="text-align: center;">Herodotus his second Booke</p> <p>was after added, and in more perfect and absolute manner set downe by certayne graue and wise men called Philosophers, 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 deuised 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- 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- 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 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 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 brought out of Ægypt. For setting aside Neptune and the gods called Dioscouri (as before is declared) Iuno, Venus, Thetis, the Graces, the Nymphes Nereides, all the names of the gods and goddes haue bene euermore knowne and vsurped in Ae- gypt. I speake no more then the Ægyptians testify, which a- uouch sincerely that neyther Neptune nor the gods Dioscouri were euer heard of in their land. These names I iudge to haue bene deuised 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-</p> <p style="text-align: center;"><M.iii.v></p> <p style="text-align: right;">fricanes</p>	<p>1090</p> <p>1095</p> <p>1100</p> <p>1105</p> <p>1110</p> <p>1115</p> <p>1120</p> <p>1125</p>
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	entituled Euterpe.	Fol. 84	
1130	fricanses vsed that name, amongst whome, Neptune hath al- ways bene reuerenced with celestially and diuine honours, whome the Ægyptians also denie not to be, albeit they shewe and exhibite no kinde of diuine honour towards him. These and suche like customes (which we purpose to declare) haue the Greekes borrowed of the Ægyptians: neuerthelesse, the i- mage of Mercury, who is framed with the secret member por- rect and apparent, I rather deeme to haue proceeded from the maners of the Pelagians, then from the vsuall and accustomed wont of Ægypt, and principally to haue growne in vse wyth the Athenians, whose fact consequently became a paterne and example to the rest of the Graecians. For the selfe fame soyle was ioyntly held and inhabited both of the Athenians (which were of the right lignage of Hellen) and likewise of the Pelaf- gians, who for the fame cause began to be reckoned for Graeci- ans. Which things are nothing maruaylous to those that are filfull and acquaynted with the worship and religion whych the Graecians yeeld to the three sonnes of Vulcane named Ca- biri, which diuine ceremonies are now fresh in Samothracia, and were taken and receyued from the Pelagians. The cause is, that those Pelagians whome we said before to haue had all one territorie with the Athenians, dwelt sometime also in Sa- mothracia, by whome the people of that soyle were taught and indoctrined in the ceremonies appertinent to Bacchus. First therefore the people of Athens following the steps of the Pe- lagians, caused the picture of Mercury to be carued in suche forte as we haue heard. For authority & prooffe why the image should be thus framed, the men of Pelagos recited a mysterie out of holy bookes, which is yet kept and conserued in the re- ligious monuments of Samothracia. The selfesame 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 θεοὶ gods, in that θέντες ἔιχον κόσχω that is, they disposed and placed in order all the countreyes and regions on earth. In tract of tyme, the	The beaftly deuifes of the pagans.	Cabiri the three sonnes of Vulcane.
1135			
1140			
1145			
1150			
1155			
1160			
	M.iiii.<r>	names	

	Herodotus his second Booke	
	names and appellations of the powers diuine vfed in Ægypt, grew alfo in knowledge with the Greekes:enfuing which, the name alfo 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 ſame ende and purpoſe. This chayre of prophecy was in thoſe dayes the only and moſt auncient ſeate in the land of Greece, whether the Pelafgians repaying, demaunded the oracle if the ſurnames of the gods receiued and taken from the Barbarians, might be lawfully frequented in Greece: whereto aunſwere was geuen, that they ſhoulde be retained: for whyche cauſe, yeelding ſacrifice to the gods, ſuch names were helde by the men of Pelafgos, 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 likenefſe 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, aſſigning 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 ſcrete and vnderſeried. 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 wyſe then is ſaid, I pawne mine owne credit. Furthermore, of ye oracles in Africke and Greece the Ægyptians blaſe this rumor, and principally ſuch as are employed in the ſeruice and miniſterie 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 miniſter 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 abalhed,	1165
Dodona ſometime the chiefe oracle in Greece.		1170
The beginning of the pagan gods.		1175
		1180
		1185
		1900
The beginning of the oracles in Africke and Greece.		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 aunswere, 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 fwift 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 fpeake in a voice humane, like vnto a man, warning the people to erect an oracle or seate 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•enfed by the other done to the planting and erection of a seate 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 established 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 coā stes. 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	
	<p>blifh fome monument in the facred honour of Iupiter, in whole feruice and religion ſhe had bene long time conuerſaunt 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, diſcouered vnto them in what fort the Phenician had likewiſe made ſale of hir ſilter 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 heareby 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 ſpeech and pronounciation. For how is it credible that a pigeon in deede could haue uſurped the voice and vtteraunce of a many and alleadging 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. Thſpeake nothing of the manner and order of ſouthfaying in the comples of Greece, which any man with halfe an eye may eaſily diſcerne 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 Bubalt, in ye honour of Diana. Next after that at Buſiris, in the celebration of Iſis feaſt, where</p>	<p>1950</p> <p>1955</p> <p>1960</p> <p>1965</p> <p>1970</p> <p>1975</p> <p>1980</p>
Inuentions of the Ægyptians.		
The feaſtes of Diana, Iſis, and Minerua.		
	<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 asseembly 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 remembraunce of Larona. In the sixt and last place nor the city Papllis, to the dignity & renowne of Mars. Moreouer, suc• of this people as with encyre. and affectionate zeale most religiously obserue these astat. Bubastis, behaue and beare themfelues on this maner. Certayne shippes being addrested, 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 implemēts, clap their hands & straine their voice in finging to ye higheft degree. At what city foeuer 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 traueilleaunce 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 fitie. Being asseembled & gathered together at Bubastis, they honour the feast day with principall solemnity, making large offerings to Diana, wherein is greater expence & effusion of graue wine they all the yeare besides. To this place by the voice of the countrey 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 thēselues in lamentable wise, and yt not one or this, many thoufandes of eache degree both men & women: neuer the lesse, by what meanes, or where with al they beate & vexe 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 celebra-tion of Lato-nas 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.	people of the land. Inlike manner meeting (as before) at the city Sais, there to accomplishe the rites and ceremonies due to the day, at the approche and neere poynt of the euening, they furnishe and beset their houses with torches and lampes, which being replenished with pure oyle mingled with salte, they giue fire to the weike, and suffer them to continue burning till the next morning, naming the day by the feaft of lampes. such as refort not to this feaft, do neuerthelesse at their owne homes giue due honour to the night, placing in euery corner of theyr house an infinite number of tapers and candles, the custome being not only kept at Sais, but spread and scattered throughout the whole region. But for what ende this night is helde solemne by lighting of lampes, a certayne mysticall and religious reason is yeilded which we must keepe secret. At Helio- polis and Butis onely, sacrifice, without execution of any other ceremonies, is done to the gods Likewise at Papremis they remyne the fame custome of diuine seruice and worshipping as in other places. At the sunne going downe, certayne chosen men of the priests, being few in number, and seriously held and busied about the image, the most parte standing before the dore of the temple armed with clubs as much as they can weilde: ouer against whome on the contrary side, other, more then a thousand mē (of the number of those that come to worship) all strongly furnished & prepared with bats in their handes. The day before the feaft, the picture or image framed of wood, is by meanes of a few (assigned to the ministry and cure of ye woodden god) conueyed out of a small temple made of light timber gorgeously gilded: into another sacred and religious house, being thither drawne by the minister & themselues vpon a wayne of foure wheelles, wheron the temple itselfe is placed, & the image also contained therein. Drawing neere to ye temple with their cariage, the clubbes standing before the dore wyth threatens & cruell manaces forbid thē to ent er: incōtinēt ye band: of men oueragainst them tōming with might & maine to affist the image, and encountering with those that kept the temple, laye on suche rude bloastes, that hardly escapeth without hys crowne crackt in manye places. Wherein also	2025 2030 2035 2040 2045 2050 2055
A combate of priests.		
	<M.vi.v> I	

	entituled Euterpe.	Fol. 87	
2060	<p>I suppose that many men miscarry and came 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 reiecte 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 dores 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 themselves, 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 themselves each with other euen in such places as the gods were worshipped, which if it were a thing so odious and displeasunt in the eyes of the higher powers, no doubt the beastes themselves 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 abutted and poynted vpon the countrey of Libya, 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 soyle:</p>	The cause of this combat.	
2065			
2070		The feast of broken pates.	
2075			
2080			
2085		A reason drawne from the vse of beastes to defend the manners of men.	
2090			
2095			
	<M.vii.r>	otherfome	

Herodotus his second Booke		
	otherfome are more wilde, fierce, and intractable, refufing fo gently to come to haud. The caufe of thefe things, why creatures vnreasonable are fo highly honoured of this people, I may not without breach of piety reueale: which things of fet purpose I haue endeououred to conceale and keepe fecrete, vnleffe by the neceffary courfe of the hiftory I haue bene brought to the contrary.	2100
The manner of the Ægyptians touching the beaftes of the land.	Furthermore, about the beaftes that breede and multiplye in the region, fuche is their order. Generally they are helde with a moft 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 fonne euermore fucceedeth the father. To thefe brute creatures, all fuch as are refident in the cities of Ægypt, performe and pay certayne vowes, making humble fupplication to fome one of the gods, in whole patronage and protection that beaft is, which thing they accomplifh after this manner. Shauing the heads of their fonnes, eyther wholly, in halfe, or for the moft parte, they waigh the hayre in balaunce, fetting agaynft it the iuft weight in filuer, whiche done, they deliuered it to him that hath the charge and ouerfight of any fuche cattell, by whom are bought heere with fmall peeces of filhe which they giue the beaftes to eate, and fuch is the meanes whereby they nourifhe and bring them vp. The flaying of any of thefe done of malice and fet purpose, is prefent death to the killer, but committed by chaunce a mule or peñe at the difcretion and arbitrimēt of ye priefts. To kill an hauke or the bird which is called Ibis, is loffe of life, in what fort foeuer it be done. fuch 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 ftrāge nature of cats in yt countrey. The feamale hauing once kitled, alwayes after efchueth the male, keeping her felfe fecrete and couert from him, which the Ægyptians feeing, kill ye kitlings, & vfe thē for foode. The feamale bereaued of her yong ones, and finding her neft empty, is by that meanes brought to fubmitte hir felfe to the bucke, beeing of all creatures moft defirous of	2105
		2110
		2115
The great regard of haukes		2120
		2125
The nature of cats in Aegypt		2130
	<M.vii.v>	increafe

	entituled Euterpe.	Fol.88.	
2135	increafe. In time of fire, or fuche like miſfortune, the cats are mooued with a certaine diuine kind of fury & inſpiration. For the Ægyptians behauing thefelues ſecurely in the appealing & extinguifhing the flame, the cats lie couertly in waight, & fo-		
2140	deinly courſing towards the place, mount and ſkip quite ouer the heads of the people into the fire, at which chaunce whenſo-		Mourning for the death of cats and dogs.
2145	euer it commeth to paſſe, the Ægyptians are extreameſly forrowfull. In what houſe ſoever 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 ſolemnely caryed to the temple, where be-		Houndes greatly re-
2150	ing 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, bury-		garded.
2155	ing their dogges after the fame fort, and chiefly houndef of the malekinde, whiche they moſt of all others eſteeme and ſet by. Likewiſe ſmall ſerpents called in their tongue Mygalae, and haukes of all kinde, if they fortune to dye, they take and bury		The nature of the Croco-
2160	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 Crocodyle is thys. Foure monethes in the yeare, and chiefly in the winter ſeaſon		dyle.
2165	it liues without meate. And albeit it haue feete like a land beaſt, 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, biding the moſt part of the day abroad on the dry land, but all the night tyme		A cubite is a foote and an halfe.
2170	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 greatneſſe, the egge at the firſt not much bigger then a goole egge, which meaſure the broode it ſelfe exceedeth not when it fyrſt comes out of the ſhell, howbeit, in durance of time, it growes to bee monſtrous, ſurmounting the length of ſeauenteene cubites. The Crocodyle hath eyes like a ſwine, teeth of paſſing bigneſſe, accordyng to the meaſure and proportion of her bodye, extendyng and bearyng outwarde, beeyng alſo very rough and grating lyke a ſawe: and of all other		
	<M.viii.r>	creatures	

Herodotus his second Booke		
The Crocodile hath no tongue.	creatures is only without a tongne: the selfefame, contrary to the nature and property of all other beastes, hath the neather most chap stedfast and without moouing, and champeth her fooode with the vpper iawe. Her clawes 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 excellent 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, saue only the bird Trochilus, with whome she is at a continuall truce for the singular 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 pestilent 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 suche venomous 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
		2200
Crocodyles in Aegypt called Champfi.		2205
	<M.viii.v>	mongft

	entituled Euterpe.	Fol.89.	
2210	<p>mongft other deuyles 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: immediately 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. Being faft intangled and drawne to lande, they firft blinde and ftop vp hir eyes with clay and rubbishe, which caufeth hir to lye ftill and fuffer all thinges quietly, which otherwife they coulede neuer obtaine and come by without much a doe. Likewife, the Ryuerhorfe (a beaft fo called) in all the borders of Papremis is reputed holy: being of this fhape and figure. He hath foure feete clouen in funder, and houed like and Oxe: a flat nofe: and taile and Mane like an Horfe: teeth apparaunt & ftanding out: in founde and cry neighing fo like a horfe as may be: in higneffe refembling a mighty Bull, of fo groffe and thicke an hyde that being well dried, they make thereof Darts of exceeding ftrength and stiffneffe. There be alfo founde to breede in the ryuer certaine beaftes much like a Beuer and liue like an Otter, which in Ægypt are of great accounte and thought holy. In the fame degre of facred honour are all kinde of fcale filhe and Eeles. fuch is alfo their opinion and reuerence towards birds and fowles of the ayre, as wilde Geefe & fuch like. There is alfo an other bird of whom aboue all other they think moft diuinely, called a Phoenix: which I neuer faw, but portrayed and fhadowed in coloures . For the cōmeth very feldome into that countrey (as farre as I could heare fay by the Helio-politans) to wit, once in 500. yeares, and that alfo when hir parent or breeder dyeth. If fhe be truely drawne by the Ægyptians this is hir forme and bigneffe: 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, Ægyptians haue bruted a ftraunge 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 fhe accufto-</p>	The maner of taking Crocodyles.	
2215			
2220		A beafte called the Ryuer horfe.	
2225			
2230		The byrde Phoenix.	
2235		The shape of a Phoenix.	
2240		The nature of the Phoenix.	
	N.<r>	meth	

	Herodotus his second Booke	
Serpents haū- ting in AE gypt.	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
	This they mention as concerning the Phoenix. Knowe wee besides, that in the region of Thebs in Ægypt, 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 wel-nigh 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 serpentess take their flight into Ægypt: which ye fowles called Ibides meeting with, straight wayes kill and deuour them: by which meanes ye soile is rid & deliuered of a great plague. For this cause ye bird Ibis (whereto the Arabians likewyse accomde) is had in great price and estimation of the Ægyptians. The fashon & protraiture 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
		2265
The shape of Ibis.		2270
		2275
		2280
	<N.v>	ther

	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 pestilent & 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. Thrife 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 eate. 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 vines at all. They liue by fish partly raw and dried agaynst the sunne: 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, roasting some and boyleing other. The rich 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 AE- gypt, and their maners.
2300			
2305			Sicknesse proceedeth of the vnseasonable times of the yeare.
2310			
2315			
	N.ii.<r>	aboute	

Herodotus his second Booke		
<i>An excellent custome practiysed by Nobles of Ægypt.</i>	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,	2320
<i>New fashions abhorred.</i>	and amidst 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 gibberishe is called Maneros, who (as they say) being the onely sonne of their firste Kinge, was surprised 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 obeisaunce 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 toward 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 deuised 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	2325
<i>Ciuitly.</i>		2330
		2335
		2340
Pythagoreans were such as followed the doctrine of Pythagoras the Philosopher.		2345
		2350
	<N.ii.v>	day

	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 vfed, of ma-		read a mans
2360	nny that haue laboured in the Arte, and Science of Poetry.		destiny.
	Alfo, 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		
	impute not the inuention thereof to the will of men, but to		The feastes of
	certaine of the gods. In their lande there bee these Oracles.		prophecy in
2370	The prophecy of Hercules, Apollo, Minerua, Diana, Mars,		Ægypt.
	and Iupiter, most of all reterrencing the diuine seate of Lato-		
	na, helde at the city Batis. These prophesies are not all in-		
	stituted after the same fashon, but haue a difference and diuer-		
	sity betweene them. Phisieke is so studyed and practysed		
2375	with them that euery disease hath his feuerall phisition, who stryeth		In Ægypt e-
	to excell in healing that one disease, and not to be ex-		uery disease
	pert in curinge many: whereof it commeth that euery cor-		hath his phy-
	ner is full of Phisitions. some for the eyes, other for the		ficion.
	head, many for the teeth, not a fewe for the stomacke and belly.		
2380	Finally, such as are of knowledge to deale with secret and pri-		
	uy infirmities.		
	In like sorte, the maner of mourninge, and funerall sorrow		Of mourning
	at the death of friendes: also the maner of sepulture and vu-		and burying
	ryall which they vse, is most worthy memory. When as any of		the dead.
2385	their familiars or domestickall friendes fortune to decease, (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 gyr-		
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	

<p>The maner of embalming the dead.</p>	<p style="text-align: center;">Herodotus his second Booke</p> <p>gyrte about the loynes, thump & beate themfelues, as the moſt miſerable, infortunate, & wretched perſons in the world. After this they cary out the body to embalme and preferue. Certaine there be definitely appointed for the fame purpoſe, that make an occupation and trade hereof. Theſe when the corſe is brought vnto them, propounde & ſhew to the bringers, fundry formes & pictures of the dead, paynted or carued in wood, one of which is wrought with moſt curiouſe arte and workmanſhip (which we thinke impiety to name): the ſecond of leſſe pryce: the third meanest of all: demaunding of the bringers, to which of theſe paterns & examples their friend ſhalbe dreſſed. Being agreed of the price they depart, leauing the body with y^e ſalyners: who incontinent ſeaſon & preferue the corps with al induſtry, drawing the braynes out by the noſthrills with a croked inſtrument of Iron, in place whereof they fill the Brayne pan with moſt ſweete and pleaſaunt oyntments. This done and finiſhed, they cut and rip vp the Bowells with a ſharp ſtone of Æthyopia, taking thereout the paunche & entrals, and clenſinge the belly with wyne of Palme tree: ſecondly, with freſh water mingled with moſt fragrant & delightfull ſpyces: in place hereof they force and ſtuffe the belly it ſelfe with myrrhe, of the fineſt force brayed and pounded in a mortar. Likewiſe, with Caſſia & all kinde of pleaſaunt odours, except frankincenſe. Hauing thus done, they ſowe it vp agayne, & embalming the body, preferue it for the terme of 40. dayes: longer then which they may not keepe it. The dayes exſpired & drawne to an ende, they take the corſe and waſh it ouer a freſh, annoynting the body with gum (which is to the Ægyptians in ſteede of Glue) and attyring it in a fine linnen drawne together with a lace, they ſend him back againe to his friends. His friends in y^e tyme, while the ſaliners haue him in hand, procure an Image to be made to the likenes and reſemblance of him that is dead, wherein being holow & vaulted within, they cauſe him to be incloſed, layinge both the Image and the body therein containyd in a tounge together. Howbeit they which in meaner eſtate and fortune cannot reach ſo high, order the bodyes of their frindes in forme as followeth. Firſt of all they fill a clyſter with the oyntment of neder</p> <p style="text-align: center;"><N.iii.v> which</p>	<p>2395</p> <p>2400</p> <p>2405</p> <p>2410</p> <p>2415</p> <p>2420</p> <p>2425</p>
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	entituled Euterpe.	Fol.92.	
2430	which without any maner cuttinge or opening the belly, they strayne 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 festered. Herewith alfo they inftil &		
2435	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 bodyes of the dead: that if any one be deceafed whole 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.		
2440	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 in the maner, and his villany difcryed by one of his owne company.		Fayre gentle-womē dying are kept three dayes before they be preferred.
2445	If it fortune any one either of the Ægyptians, or of forraine countries to be drowned and caft on fhore, the City in whole borders he is founde must fustaine the charge of the funeralles, which in honorable maner must be executed, and the body buried in the facred and holy Monumentes. Being not lawfull for his friends and allies any whit to intermeddle or touch the dead, but the Preifts 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 orders borrowed and deryued from other Nations.		
2450	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, builde fourefquare and incompaffed rounde aboute wyth a fpringe or Groue		
2455			
2460			The City Chemmis.
	N.iiii.<r>	of Date	

	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 fprings a bud vnlike to the former, bearing fruite in maner & likenefle of an honny Combe: herein are containd certayne fmale kernells relembling the ftone of an Olyue, not vnfit for fultenance , and cōmonly eaten of the Ægyptians, afwell frefh as wythered. The felfe fame people when the feafon of the yeare ferueth, are bufily conuerfant in gathering a kinde of Rush called Byblis, the top whereof they crop & turne it into vfe of foode: the refidue being much about one cubyte in length, they partly eate & partly fell. fuch as be defirous to make fine and delicate meate of this Rush, vfe to caft it into an Ouen & broyle it: fome there be that lyue only by filh, which hauing taken, they incontinently draw them & parch them in the funne like ftockfifh, and being well dryed they eate them. The cōmon forte of filh vfed 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 fea, the male filhes in maner of captaines leading the ranke. Thefe male filhe as they paffe ftill onwarde fhed theyr feede by the way, which their femals following after immediatly deuour, and thereof fhortly after breede theyr fpawnes. Now at the pointe of breede, the femals forfaking y ^e falt waters, ftower backe agayne to the maryfes to their accuftomed haunte, leadinge the males that follow after them: and in fwiming backe agayne, they voide spawne, being very fmale cornes, like the graynes of mustard feede which lightinge vpon the male filhe in the tayle of the rancke, are fwallowed vp and deuoured by them. Not one of thefe litle graynes but will grow to a filhe, as well may bee feene by thofe that efcape the males, and are vndeoured: which being nourifhed by the waters growe to fmale Frye. fuch of thefe filhes as are taken fwimminge to the fea, are founde to haue the left fide of theyr heads very much worne and gauled: and in comming from the fea, the right fide: the caufe being this, that both in going and comming they continually grate agaynft the fhore and bancks of the ryuer, as a direction to them in paffinge to and fro, leaft that floting in the middeft of the ftream, they chaunce to ftray	The nature of their fish.	
2510			
2515			
2520			
2525			
2530			
2535			
	N.v.<r>	kinde	

	entituled Euterpe.	Fol.94.	
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 certayne boardes two cubits longe, and fashioned like a tilesheard, which they frame and compact together after this maner. Firft they vnite and ioyne the plancks together 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 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 wyfe. They frame an hurdle of the bushe Tamarisk, fast bounde and tyed together with the peelings of greene Cane or Reedes: prouydinge moreouer a mighty 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 Gable, geuinge it so much scope that it may linke to the bottome. By which meanes it commeth to passe that the streame caryinge on the hurdle, causeth the shippe to follow, with exceedinge swiftnesse: and the stone on the other side drayling behinde, directeth the same in euen and stedfast course. At such time as the ryuer ouerrunneth the soyle, 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 extante, be in place of Portes for the ships to lye at rode in. During which time they sayle not in ye mayne ryuer, but through y ^e midst of the fieldes. They that take shipping from the Citie Naucrates to Memphis, haue their course by the Pyrami-		
2585			
2590			
2595			
2600			
2605			
2610			
	N.vi.<r>	des:al	

Herodotus his second Booke		
<p>The reuenues of a city affig- ned to the Queene of Ægypt to find hir shoes.</p> <p>Menes the king of ÆE- gypt.</p> <p>The actes of Menes.</p>	<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 custome 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 constantly aduertysed thereof by the people of the region, determining henceforth to prolecute fuch matters, as I haue onely by heresay, interlacing the fame otherwhiles, with fuch things as of myne owne knowledge I am able to iustifie.</p>	<p>2620</p> <p>2625</p> <p>2630</p> <p>2635</p>
	<p>Menes the firfte Kinge of Ægypt (as the pryests make reporte) by altering the courfe of the ryuer, gayned all that grounde whereon the City Memphis is fituited: the floud being wonte before time to haue his courfe falt by the fandy mountayne which lyeth towarde Lybia.</p>	<p>2640</p>
	<p>This Menes therefore damminge vppe the bofome of the ryuer towardes the fouth Region hauinge caft vppe a pyle, or bulwarke of Earth much after an hundred Furlonges aboue the City, by that meanes dryed the old Channell, caufinge the ryuer to forfake and abandone his naturall courfe and runne at randame amiddest the hills. To which damme also 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>	<p>2645</p> <p>2650</p>
	<p><N.vi.v></p>	<p>olde</p>

	entituled Euterpe.	Fol.95.	
2655	olde courfe, fhould happily make a breach, the city Memphis were in daunger to bee ouerwhelmed with water. By the felfe fame Menes firfte bearinge rule and authority in Ægypt		
2700	(after y ^e by turning y ^e ftream of Nilus he had made dry ground of that where erst the ryuer had his paffage) in the fame plot of land was the city it felfe founded & erected, which (as well may bee feene) ftands in the ftraight and narrow places of the countrey. More then this, to the North & Weft (for Eaftward Memphis is bounded by the courfe of the riuer) hee caufed to be drawne out of the ryuer a large and wyde poole: beinge alfo the founder of Vulcans temple in Memphis, one of the fayreft buildinges and of chiefeft fame in all the countrey of Ægypte.		Three hūdrd and go princes after Menes.
2705	Three hundred & thirty Prynces that by mutuall fucceffion followed Menes, the priefte alfo readily mentioned out of y ^e books of their Monuments: of which number 18 were by Countrey Æthyopians, and one a forraine & outlandifh women, whose nation they knew not, al the reft being fprong of their owne land.		Nitocris a Queene of Ægypt.
2710	This woman y ^e afpired 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 flaine by y ^e Ægyptians, Nitocris wearing y ^e crowne after him fought meanes fecretly how to reuēge his death, whith ſhe brought to paffe by a ftraunge deuce and pollicy. Hauing therefore builte for hir owne vfe a fayre & gorgeous courte, ſhe caufed an hollow Vaut or caue to be caft vnder the earth, pretending for the time a reafon of hir deuce,albeit farre different from hir fecret minde & purpofe. The work ended, ſhe inuited thither the moft part of hir nobles to a banquet, fuch as ſhee knew to haue bene y ^e authors and workers of hir brothers death, who being all affembled and fet together in an inner Parlour, expectinge their cheere, the water was let in at a priuy grate and ouerwhelmed them all.		
2715			
2720			
2725	Thefe thinges they fpake of Nitocris, adding beſids, that hauing wrought this feate, ſhee caſt hir ſelfe into an houſe full of Aſhes to eſcape vnpuniſhed. By the reſt of the kinges of Ægypt the priefteſtes coulde re-cyte no glorious acte that ſhoulde bee accompliſhed, ſauing by the noble king Moeris the laſt and lateſt of all this crewe.		Moeris the laſt of the 330 prynces.
	<N.vii.r>	To	

	Herodotus his second Booke	
	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 caft 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.	2730 2735
Sefoftris king in AEgypt, and his exployts.	These things were done by Moeris the laft king. The reft 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 Croffes 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. 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 builde vp litle croffes, 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 trauayled 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	2740 2745 2750 2755 2760 2765
A monument an the reproach of Cowardife.	<N.vii.v> agayne	

	entituled Euterpe.	Fol 96	
2770	agayne incamping his powre at the ryuer Phafis: where, I am not able to difcuffe, whether king Sefoftris him felfe planted any parte of his army in that place euer after to poffeffe y ^e countrey: or whether fome of his fouldiers wearyed with continuall perigrination and trauayle , toke vp their māfion place & refted there. For the people named Colchi, feeme to be Ægyptians: which I fpeake rather of myne owne gathering, then of any other mans information . Howbeit, for tryall fake cōmoninge w ^t		The people Colchi ſprōg of the Ægyptians.
2775	the inhabitants of either nation, the Colchans feemed rather to acknowledge & remember y ^e Ægyptians, then y ^e Ægyptians thē: affyrming, that the Colchans were a remnante of Sefoftris army. My felfe haue drawne a cōiecture hereof : y ^e both people are in cōutenance a like black , in hayre a like fryzled, albeit it may feeme a very feeble geffe, the fame being alfo in other nations.		
2780	A better furmife may be gathered of this, that y ^e people of Æthiopia, Ægypt, and Colchis only of all men, circumcyfe & cut of the forekin from their hidden partes; reteyning the cuftome time out of minde. For the Phoenicians and Syrians y ^e dwell in Palaestina, confefle themfelues to haue borrowed the maner of circumficion from the Ægyptians. And as for thofe Syrians y ^e dwell neere vnto the ryuers Thermodon and Parthemus, and the people called Macrones their next neighbours; they tooke the felfe fame vfe and cuftome of y ^e Colchans. Howbeit, the Ægyptians and Æthyopians, which of them learned it of others,		
2785	it is hard to dilcerne, forasmuch as the cuftome in both Countreyes is of great antiquity. Neuertheleffe, very good occaſion of coniecture is offred vnto vs, that it came fyrft from y ^e Ægyptians, at fuch time as the Æthyopians had exchange of marchaundife with them. For the Phoenicians, that in like maner haue mutuall trafique which the Grecians, leaue of to circumcyffe them felues, and refufe in that poynte to be conformable to the lawes and statutes of their countrey. One thinge more may be alleaged wherein the people of Colchis doe very narrowly reſemble y ^e cuftomes of Ægypt, in ſo much as, theſe two nations alone, work their lynnē & dreffe theyr flax after y ^e fame forte, in all poyntes reſpecting each other both in order of lyfe &		
2790			
2795			
2800			
	<N.viii.r>	maner	

	Herodotus his fecond 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 Sefostris lefte behind him in all regions through yt which he paffed, 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 Sefostris himſelfe carued in pillars: one as we paſſe from Ephelus 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 harnelle 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 owne force did I vanquiſhe this 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 Sefostris 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 ſet on fire, which he perceiuing toke counſayle 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 counſayle in ſpeedy practiſe, & made a bridge through the fire of two of his children, to preferue the</p>	<p>2805</p> <p>2810</p> <p>2815</p> <p>2820</p> <p>2825</p> <p>2830</p> <p>2835</p>
Memnon the ſonne of Aurora flayne in the warre at Troy.		
The death of Sefostris intended by his owne brother.		
	<N.viii.v>	reft

	entituled Euterpe.	Fol. 97	
2840	reft aliue. Sefoftris in this forte deliuered frō the cruell trea -		
2845	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 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- ued from the riuer into moft places of the countrey, whereby the land being aforetime paffable by cart & horfe, was thence- foorth bereaued of that commodity: for in all the time enfuing, the countrey of Ægypt being for the moft parte playne and e- quall, is through the creekes and windings of the ditches brought to that paffe, that neyther horffe nor wayne can haue any courfe or paffage from one place to another. Howbeit, Se- foftris inuented this for the greater benefite and commodity of the lande, to the ende that fuch townes and cities as were farre remooued from the riuer, 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.		The countrey of Ægypt cut out into tren- ches for the better conuey- ance of water.
2850	The fame King made an equall diftribution of the whole 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- 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 to the refidue of the land that remayned. Heereof fprang the noble science of Geometry, and from thence was 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.		A diuifion of land.
2855			
2860			
2865			
2870			The begin- ning of Geo- metry.
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.	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 Persia 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 chivalry, whiche bolde aunswere of the priest, King Darius tooke in good parte and brooked welynough.	2880
The death of Sefoftris, whome Pheco succeeded.	Sefoftris dying, the seate imperiall came to hys sonne Pheco, who beeyng bereaued of hys sight, 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 increasynge, by reason of a mightie raging winde, had drowned the lowe countreys eyghtene cubites deepe. The Kyng inraged at the vnaccustomed swelling of the ryuer, tooke hys darte and discharged it into the middest of the waters, for whyche hys, vncuerent facte, the fame is, that hys sighte 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 eftsoones 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 this 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 sighte agayne, and causing all those whome	2885
		2890
		2895
		2900
An exquisite medicine for the eyes.		2905
		2910
	<O.v>	earft

	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 feene 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 houle 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 fared 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 conftreynte 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		
2930			
2935			Helena.
2940			Of the ariual of Paris in Ægypt.
2945			A Sanctuary for feruantes.
2950			
	O.ii.<r>	to	

	<p>Herodotus his second Booke</p> <p>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- trei, 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, strayed 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 excuse, was betrayed by his seruants, who in humble inanner on their knees, disciphered to the King the</p> <p><O.ii.v> whole</p>	<p>2955</p> <p>2960</p> <p>2965</p> <p>2970</p> <p>2975</p> <p>2980</p> <p>2895</p>
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	entituled Euterpe.	Fol.99	
2900	<p>whole difcoursfe of his treason. The vaffals hauing ended their speeche, 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 custome is not to deale by rigour, I woulde furely pipe yee fuch a daunce for the wicked villanie wherewith thou haft a- bused thyne hoast in Greece, that all vnthankefull wretches fhoulde take example by thee how to vfe thofe that fhewe them courtesie in a forraigne lande. Ah vnkynde wretche as 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 hys houfe. Thou mayeft bleffe the tyme tenne thoufande tymes, that the Ægyptians yeelede fuche honoure to ftraun- gers: and packe thee hence from my prefence wyth the reft of thy mates, swearyng by my crowne, that if hencefoorth thou bee feene within the borders of Ægypt, I wyll account 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- 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- nifeltly in hys Illiads, where making mention of the voyage of Alexander, he affyrmeth, that by meanes of a contrarye wynde, hee was toffed 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>		
2915			
2920			
2925			
2930			
	<i>O.ijj.<r></i>	<i>There</i>	

	<p>Herodotus his fecond Booke</p> <p><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>Touching the fame in his <i>Odyffea</i> in these verses.</p> <p><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>In like maner to <i>Telemachus</i>, <i>Menelaus</i> fpeaketh in this vvife.</p> <p><i>And when I fought to leaue the land of Ægypt, and retyre, God hyndred, whome I left vnferued by vowes and sacred fyre.</i></p> <p>In these verses Homer confelleth that he knewe of the wandering of Alexander into Ægypt, forfomuch as the countrey 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 selfe, are no fmall prooffe, nay rather a moft valerous argumente, that the verses wherein it is fayde, that Alexander conueying He-len from Greece in three dayes fpace, wyth a prosperous gale,</p> <p><O.iii.v> and</p>	<p>2935</p> <p>2940</p> <p>2945</p> <p>2950</p> <p>2955</p> <p>2960</p> <p>2965</p>
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	entituled Euterpe.	Fol.100	
2970	and quyet fea, arryued at Troy, were rather intruded by some other poet then inuented by Homer, who contrarywyfe in hys Illiads maketh mention of his errour by fea.		Of the Tro- iane warre.
2975	To leaue Homer, and come to the affayres of the Troianes, being delirous to vnderstand of what truth these things were which are bruted to haue beene done by the Greekes at Troy, I follicated the matter with the priestes of Ægypt, who tolde me in fuch manner as themfelues beforetime had beene aduer-		
2980	tified by Menelaus. After the flight of the Lady Helen, there assembled, in the caufe of ye kings brother Menelaus, a puiffant armie of the Graecians, who embarking themfelues into Teu-		
2985	cria, and incamping in theyr coaftes, fent in ambaffage to the city Troy certayne of theyr chiefe peeres and nobles, amongft whome, was Menelaus brother to the Kyng. Beeyng entered the city, they made clayme of the Lady Helena, with the goodes and treasures fhee tooke wyth her, requyring alfo a fufficient fatisfaction to be made for the iniurie. Wherevnto the Troianes aunfwered, that they fpente their fpeech in vaine, to rechallenge eyther women or goodes of them which they neuer fawe, alledging, that the thyngs they challenged were furprised by the Ægyptians: neyther was it reason why they fhoulde beare the faulte of others, and make reftitution of that which they neuer had. Howbeit, the Greekes imagining they had fpoken it in derifion, to fhift off the fiege for the tyme, bent theyr whole force agaynft the towne, continuing the fiege and batterie fo long, tyll they had brought it to vtter ruyne and fubuerfion.		
2995	The citie taken, when Helena could not be founde, and the fame aunfwere was rendered the Graecians as before, they gaue credite at length to theyr wordes, and fente Menelaus into Ægypt to the courte of Protheus, whether beeyng come, and declaryng the caufe of hys arriuall to the Kyng, he gaue him greate entertaynemente, reftoring vnto him hys Lady with all his treafure, without any manner of loffe or imbefelment. Neuertheleffe, 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		
3000			
	O.iiii.<r>	countrey	Courtesie re- warded with crueltie.

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

	entituled Euterpe.	Fol.101	
3045	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 wicked- neffe, that they fhoulde neyther delyuer Helena whome they had not, nor be credyted of the Graecians, to whome they fay- ned not, to the ende all men myght learne, that they whyche ftryke wyth the swoorde, fhall be beaten with the fcarberde, 3050 being euermore feene, that vpon greeuous iniuries the gods alwayes powre downe greeuous reuengements. Thus much I thought conuenient to fpeake of mine owne fancye.		Kampfinitus.
3055	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 weft- ward agaynft the temple of Vulcane, right ouer agaynft the whych, ftoode two images of fyue and twentye cubites in length. One of the which ftandying northerly, they call fom- mer, and the other lying to the weft, they tearme winter, con- 3060 trary 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 coude go beyonde him, no not ap- proch neere vnto hym in that kynde: wherefore defirous to poffeffe hys goodes in fafetie, hee builde hym a treafurie or 3065 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 3070 place, that nothing coude be difcerned. When the building was finifhed, the King caufed his treafure to be brought into it, minding henceforth to be fecure 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 3075 vnto them in what manner he had prouided for theyr good e- ftate, 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		A tale of a cunning theefe.
	O.v.<r>	of	

	entituled Euterpe.	Fol.102	
3120	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 sight thereof, they shoulde forthwyth attache them, and bryng them to the Kyng.		
3125	The Mother of these two Breethron not able wyth patiente eyes to beholde the wretched carkasse of her pitefull sonne, called the other brother vnto her, aduising him by some meanes or other, to take awaye hys brothers bodye and burie it, threatening moreouer, that in case he neglected to accomplishe it wyth speede, shee woulde open all hys thefts and treacherie to the Kyng. Whome her sonne endeouoring wyth many wordes to persuade, and nought auayling (so tender was her affection towards her childe)		The affection of a mother.
3130	hee set hys wittes abroache to the framing of some subtil conceyte, to beguyle and inueigle the Kyngs watchmen. Pannelling certayne Affes whyche hee loaded wyth bottels of sweete wyne, hee proceeded forward wyth hys carriage, tyll suche tyme as hee came agaynste the place where the watch laye, where priuily vnstopping one or two of hys bottles, the wyne flowed out in greate abundance, whereat, fayning as though hee had beene befydes hymselfe, hee piteously cryed out, tearing hys hayre and stampyng as one vtterlye; ignoraunte whyche to reuiedye fyrste.		
3135	The keepers feeyng the wyne gulpe but so fast, ranne hastily 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 inraged then before, taunting and raylyng at them wyth most bitter and reuiling wordes. Contraryly, the watchmen geuing hym very fayre and gentle language, hee seemed better contented, leadinge afyde hys Affes out of the way to newe girde them, and place his carriage in better order. Manye wordes grewe		
3140	betweene them whyles he was addresssing hys Affes to proceede on theyr waye, till that one of them bolting forth a merry iest, caused hym to laugh hartily, so that lyke		
3145			
3150			
	<O.vi.r>	open	

	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 aunſwere, that the finfulleſt acte that euer he committed, was to cut off his brothers head, beeing inueigled in a ſnare in the Kings treaſurie, but the ſubtileſt in that he had deceyued a		
3195	fort of drouken afles, 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, (which beeing darke, ſhe faſt griped in ſtead of his owne) hee conueyed himſelfe from her and was no more ſeene. The King heereof aduertified, 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 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-		
3200	due and honour him with ſo princely rewards as were fit for a perſon of ſuch excellent wiſedome. My yonker yeelding credite to the Kings promiſe, came foorth in preſence, and deſcried himſelfe, with whome Kampſinitus ioyning his daughter in mariage, did him the greateſt honour he could deuife, eſteeming him for the wiſeſt man that liued vpon the earth, holding it for certayne, that the Ægyptians excelled all others in wiſedome, amongſt whome he iudged none comparable to hym. The fame King (ſay they) whiles he was yet liuing, trauelled 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 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 againe, which ſolemne obſeruance, ſince our memory hath bene duely celebrated. But whether this be the cauſe of that ſacred feſtiuall, I dare not auowe, howbeit, the prieſts ſhewed me a		
3205			
3210			
3215			Kampſinitus iourney to hel.
3220			
3225			
	<O.vii.r>	certayne	

	<p>Herodotus his second Booke</p>	
	<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 distaunte 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 such things as I heard amongft them, going no farther in many thyngs then he arefay.</p>	3230
	<p>Amiddest the infernall powers, the Ægyptians affyrme that Ceres and Liber haue the chiefe authoritie.</p>	3235
The opinion of the Ægyptians touching the immortality of the foule.	<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 Ægyptians likewise mention that to the tyme of Kampfinitus, religion, iustice, and true order of gouernement greatly flourished among them.</p>	3245
		3250
		3255
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>	3260
	<p><O.vii.v> the</p>	

	entituled Euterpe.	Fol 104	
3265	<p>the seruice and reuerence of the gods, he might fecurely employ them in hys owne affayres. Some were appoynted to digge ftones 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 greate hill named Africus. The whole number of thofe that were conuerfaunt in the Kings affayres, was tenne thoufande men, feruing by turnes, euery three monethes a thoufand. In which manner, he helde the people the fpace of tenne yeares, in all whiche tyme, they did nothyng but hewe and cary ftones, a labour of no leffe importaunce (in my iudgemente) then to haue built the pyre it felfe, or towre of ftone, which is in length fiue furlongs, in breadth tenne paces, and in height where it is greateft, to the number of eyght paces, beeyng framed of ftone, euriously carued and ingrauen with the pictures of beaftes. Heerein alfo were confumed other tenne yeares, caufing certayne chambers to be cut out vnder the grounde, vndermining the ftoneworke vpon the which the towres were founded, whyche hee prouided for hys fepulcher. The fituation heere of was in a fmall llande, through the whyche by a trench or fmall draught, he caufed the riuer to haue paffage. The pyre was made stearewife, afcending by fteppes or degrees orderly placed one aboue another.</p> <p>Hauyng in fuche forte finifhed the lower worke, they deuifed certayne engines or wreftes to heaue vp ftones from the grounde to the fyrft ftayre, and from thence to the feconde, and fo confequently tyll they came to the place where the ftone fhoulde lye, hauyng vppon each ftayre a wrealt: or (that whyche is more likely) vfinng one for all, beeyng framed of lyght wood, to the intente it might the more eafily be remooued.</p> <p>The groffe worke finifhed, they began to polifhe and beautifie the towre from the toppe downewardes, comming laft of all to the neathermoft ftayre, wherein they made a finall ende and conclufion of the beautie and grace of all theyr woorkemanfhippe. In thys pyre, were intayled</p>	The building of the Aegyptian Pyramides.	
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3285			
3290			
3295			
	<O.viii.r>	certayne	

[illegible]

	entituled Euterpe.	Fol. 105	
3340	had finifhed before him, for we tooke the meafure of them all. Moreouer, fuch vnderworke wrought out in caues and chambers vnder the ground as is to be feene in the pyre of Cheops, are wanting in this, befides the laborious & toilefome worke which they had to deriue and drawe the riuer to that place, which hath his courfe through the middeft of the former pyre, bemming in the whole Iland wherein it is fituatē: within the compaffe whereof, they affirme that Cheops himfelfe was buried. By whome in his lifetime, an houfe was framed of one ftone alone, Diuerfly coloured, which he had out of the countrey of Aethiopia, forty foote lower then the pire it felfe, yet planted and built vpon the felfefame foundation. Chephrenes alfo (by the computation of the Ægyptians) ruled the countrey fiftie yeares, by which meanes they make account that their miferie cōtinued an hundred and fixe yeares , al which time, the temples of their gods were vnfrequented, abiding ftill from time to time fealed vp and vnopened, wherefore thefe princes the Ægyptians will not name for the hatred they beare them, calling their pyres the towres of the fhepheard Philitio, who at that time kept fheepe in thofe places.		
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3360	Chephrenes dying, yeelded the Kingdome to Mycerinus, the fonne of his brother Cheops, who efchuing the wicked acts and deteftable practifes of his father, caufed the temples to be fet open, giuing libertie to the people being fo long diftreffed vnder the gouernement of his father and vnclē, to follow their owne affayres, and returne to their auncient custome of facrifice, miniftring iuftice aboue all the Kings that were before him, for which caufe, none of all the princes that haue borne rule in Ægypt is fo greatly prayfed and renowmed, both for other caufes which were wifely 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 caufe, he commaunded him to value the loffe which he had fuffered by him, which the partie doing, he gaue him fo much of his owne goods to make him a recompence. Mycerinus in this wife gouerning the common weale with great clemency, and feeking by vertue to aduance his fame; was fodeinely daunted by a		Mycerinus King of Ægypt.
3365			
3370			
3375			
	P.<r>	great	Mycerinus famous for his iuft gouerning

	<p style="text-align: center;">Herodotus his fecond Booke</p> <p>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 aboue meaſure, and deſirous to ſolemnize her funeralles by the moſt royall and princely kinde of buryall that could be deuifed: 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 corpe 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 fame 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 fame city of Sais are profefſours 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 reſemble, or whoſe pictures they be, I am not able to alleadge more then heareſay , 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 clearely perceiue, that their hands fel off for very age, by reaſon that the wood through long cōtinuance of time was</p> <p style="text-align: center;"><P.v></p> <p style="text-align: right;">fpaked</p>	<p>3380</p> <p>3385</p> <p>3390</p> <p>3395</p> <p>3400</p> <p>3405</p> <p>3410</p>
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	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 princeſſe 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 thickenefſe. Betweene hys hornes was ſet a globe or circle of golde, gllſtering as the funne. Neyther is the ox ſtanding and borne vp vppon hys feete, but kneeleth as it were on hys knees, equall in bignefſe to a great heighfer. The manner is once a yeaere 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 yeaere 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>
3420			
3425			
3430	<p>After this, there befell vnto him another miſchiefe that ſate as neere hys ſkirtes as the death of his dilling, inſomuch that he was readie to runne beyonde hymſelfe for ſorrowe. A pro- phecie aroſe in the city of Butis, that the tearme of fixe yeaeres fully exſpired, the Kyng ſhoulde ende hys lyfe, leauyng hys Kyngdome to be ruled of another. Whereof the Kyng bee- ing aduertified, and greatly greeuyng at the rigorous and vniuſt dealing of the gods, ſped a meſſenger to the place where the ſeate 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 depriued of the be- nefitte 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 yeaeres,</p>		
3435			
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3445			
	P.ii.<r>	which	

	entituled Euterpe.	Fol.107	
3490	med Iadmon: whereby we may gather that Ælope was a flauē and vassall to Iadmon. The death of Aelope wounded Rhodope with so great feare, that she tooke her flight foorthwith into Ægypt, accompanied by one Xanthus a Samian, where she let 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 redeemed and acquit of her seruitude by one Charaxus, who purchased 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 so great credite and liking of all men, that in shorte space she grewe to maruellous wealth, beeing such as farre in deede surmounted the degree of Rhodope, but yet amounted not to the buylding of a pyre. By the tenth parte of which her substance, it is easie for any man to gesse, that the masse and summe of money which she had gathered, was no suche myracle as it is made to be. For studying to be famous and remembred in Greece, she deuised 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 commaunded so many yron spittes to be made (which were employed to the roasting 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 Chios erected iust oueragainst the temple. Howbeit, such arant honest women as are filhe for euery man, haue in no place the like credite, as in the city of Naucrates. Forso much as this stalant of whome we speake, had her fame so bruted in all places, as almost there was none in Greece that had not hearde of the fame of Rhodope. After whome, there sprang vp also another as good as euer ambled, by name Archidice, whose vertues were blased very farre, but not with like fame and renowne as her predecesfour, with whome, Charaxus was so farre gone, that retyring home to Mytelene, he was almost be-		
3495			
3500			
3505			
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3515			Archidice.
3520			
	P.iii.<r>	fides	

Herodotus his fecond 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> <p>Next after Mycerinus, enfued the raigne and dominion of Afychis, by whome (as the priests report) was confecrated to Vulcane a princely gallerie ftandynge 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 buried 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 buried 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 furpaffe 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>	3525
	<p>A ftatute againft borrowers.</p> <p>Anyfis the next King. Sabbacus vanquifhed Aegypt, ruling fifty yeares.</p> <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 Æthiopia 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 enemye, whiche ruled the</p>	3530
		3535
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		3555
		3560
	<p><P.iii.v></p> <p>fame</p>	

	entituled Euterpe.	Fol.108	
3565	fame 50. yeares, whole actes are mentioned to haue beene these. If any of the Ægyptians made a trespasse, he neuer vsed to do any man to death for his offence, but according to ye quantity of his fault, to enioyne him to arrere & make higher by forreine supply of earth and stone, some parte of the city wherein he dwelt, for which cause, the cities became very high and eminent, being much more loftely situated then before. For first of all in time of Sefostris such earth as was cast out of the trenches (which were made to geue the water a course to the cities that were farre off) was employed to the eleuation & aduan- 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 speech Diana, then the which, albeit there be other churches both bigger and more richly furnished, yet for the lightly 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 either side of the path way, and leauing as it were a lane or caufey betweene them, without meeting, take their course another way. These armes of the floud are eache of them an hundred foote broade, beset on both sides the banckes with fayre braunched trees, ouershadowing ye waters with a coole & pleasant 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 addition of earth was arrered & made higher, yet ye temple standing 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 & 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.	
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	P.iiii.<r>	From	

	Herodotus his fecond Booke	
The departure of Sabbacus.	From the entrance of the temple Eaſtward, there is a fayre large caufey leading to the houſe of Mercury, in length, three furlongs, and foure acres broad, all of faire ſtone, & hemmed in on each ſide with a courſe of goodly call trees planted by the hands of men, and thus as touching the deſcription of y ^e temple. Likewiſe they make mention in what maner they ſhifted their hands of y ^e Aethiopian prince, who admoniſhed in his ſleepe by a viſion, haſtned his flight to depart y ^e countrey. There ſeemed vnto him one ſtanding by his bedſide, willing him in any wiſe to aſſemble together y ^e prieſts of Ægypt, & to cut thē all a ſunder by y ^e waſte: which the King pondering in his mind, ſaid thus, I wel perceiue that y ^e gods would picke a quarrel agaynſt me, that by the doing of ſome villany or other, I might either incur their hatred, or the diſpleaſure of men, but ſince the time of my rule in Ægypt, which by y ^e oracle was preſined, is nowe expired, I will kindle 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 himſelfe into his owne lande.	3605
	For abiding beforetime in Aethiopia the oracles which the Aethiopians vſe, gaue out to the King, that he ſhoulde beare rule 50. yeares in Ægypt, which time being finiſhed, Sabbacus fore troubled with y ^e ſtrange ſight of his dreame, of his own proper wil departed the liſtes of the countrey. Inſuing whoſe flight, y ^e blinde King forſaking his neſt in the fennes, came out, & ſhewed his head againe, exerciſing gouernemēt as he had done before, hauing wonderfully enlarged the Iland where he lay, with addition of aſhes & freſh earth. For whoſoeuer of the Ægyptiās came vnto him either with grayne or other prouiſion, his manner was to giue him in charge, that vnwiſting to the Aethiopian prince (who then withheld frō him the right of his kingdome) he ſhould preſent him with a loade or two of aſhes. 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.	3610
	Next after whome, the title ro all was reſigned ouer to a certaine prieſt called ſethon, ſeruing in y ^e temple of the god Vulcane by whom, the ſouldyers of Ægypt were abuſed & had in contempt as men vnfit, & not ſeruing for his purpoſe. Where-	3615
		3620
		3625
Sethon.		3630
		3635
	<P.iiii.v> fore	

	entituled Euterpe.	Fol.109	
3640	fore beside other flaunderous tauntes & reuiling words, wherby he fought at all times to greeue thē , he bereaued thē al so of such lāds and reuenues as had bene graunted vn to them by the former Kings: for which cause, after that Senacherib King of the Arabians & Allyrians had inuaded Ægypt with a mighty power, they refused to yeeld him ayd & assistāce in his warres .		
3645	The priest driuen to this sudden blanke, not knowing howe to shift, withdrewe himselfe into a clofe parlour, where complaying himselfe 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-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, forsomuch as he would send him sufficiēt aide to assist and succ our him. Malster parlon taking hart of grace by this blessed visi-		
3650	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 cause, not one of the souldiers would mooue a foote to followe him out of dores, but pedlers, tinkers, & common gadders that 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 gnawed their quiuerf, but in funder their bowstrings, & the braces off their shields, y• in y• morning being diffurnished of their armour, they betooke thēselues to flight , not without the losse of many souldiers. 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 succeffion of their kings & gouernours, alleadging that frō the first King vnto this priest of Vulcane before mentioned, were		
3655	341. generations. Three hundred generatiōs containe ten thousand yeares, forsomuch as to three progenies of men are assigned an hundred yeares, so y• the residue of the progenies which were 41. are valued at 1340. yeares. Likewise they affirmed, y•		
3660			
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3675			
	P.v.<r>	in	The reward of godnesse.

	Herodotus his second Booke	
Myracles chanced in the Sunne.	<p>in the courfe of ten thoufand 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 ſtock & kindred, fetching his progeny frō the xvi . god) the priet 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 prietſ & 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 prietthode, reciting euery one of their images vtill 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. whole pictures were ſtanding in y^e fame 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 καγαθὸς, that is, an honeſt, fimple, & wel meaning mā . Of which fort were al thoſe whole 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>3715</p>
	<p><P.v.v></p> <p>in</p>	

	entituled Euterpe.	Fol.110	
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 number, 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.		
3725	The laft & yongest of al the gods by the Grecians account,are Hercules, Dionifius, & Pan. Albeit Pan with the Ægyptians is a grandfire god, one of the moft auncientst among them , in the nūber of thofe eight y• are y• chief & principal. Hercules is reckned in y• nūber of y• xii . meaner saints. Dionifius among thofe y• are called y• iii. saints, ifſued of the xii. former. From Dionifius (who is ſaid 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, begotten of the Lady Penelope, vnto theſe daies wherin we liue, the time is not ſo long as frō the Troiane war, to wit, 8000. yeres or there aboutes. In all theſe thinges we leaue it free to euery ones fancy to follow what he will , our ſelues beſt liking of the		
3735	cōmon opinion which is generally receiued of all men . For if theſe gods beeing renowned with great fame in Graece, had there alſo waſted the whole courſe of their age (as Hercules deſcended of Amphytrio, Dionifius of Semele, Pan of Penelope) 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 themſelues confeſſe, that Dionifius being begotten by Iupiter, was no ſooner borne, but he cleaued faſt to his fathers thigh, and was caryed 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 nourifhed. Whereby it is eaſily coniectured, that the		The Greekes tooke theyr ſaints from the Aegyptians.
3740	names of theſe gods came of later dayes to the eares of y• Graecians, and that accordyng to that notice, they began to frame for eache of them a cradle in Greece, as though they had beene borne there , planting more vpō heareſay , then certaine truth.		
3745			
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	<P.vi.r>	Thus	

	Herodotus his second Booke	
	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, & eyewitnesse.	3755
The twelue Kings of Ægypt.	The laft 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, chole vnto thēfelues 12. princes, deuiding ye whole lād into so many partes. These 12. ioyning betweene thēfelues mutual kindred & affinity, exercised the authority & office of Kings, establiſhing mutuall league & couenaunts, 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 braſen mazer in the temple of Vulcane, should be King alone ouer the whole lād.	3760
	When the sacred rites and ceremonies obserued in striking of league & making couenāt were duly accomplished, it liked thē all to leaue some cōmon monumēt or worke behinde thē to the continuance of their memories, which they did, making a labyrinth or maze somewhat aboue 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, meafuring the walles & beauty of ye work after their account, certes he shal giue but a beggerly iudgemēt of so sumptuous & magnificent a building.	3765
The Labyrinth.	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 fame walls.	3770
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		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 aboue 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 light and viewe, speaking no more thereof then we beheld with our eyes, following in the rest the report of others, forsomuch as the vnder buildings were kepte couert from the sight of all that were trauellers, 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 fpeake by hearefay, of the lodgings aboue 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 secrete lodgings that open into the sixe great haules, standing on the contrarie parte of the court, all which are coped ouer aboue 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 fame, 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 altogether as much space as the sea coast of the countrey 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 sprong naturally in that place, but rather hath</p>		The description of the cause that are in the Laberinth.
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	<P.vii.r>	The	

	entituled Euterpe.	Fol 112.	
3870	<p>directly leading to the pallace 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 paffe. 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 diſperſed by the ſtreame. And in this manner ſay the Ægyptians, was the poole of Maeris firſte made. Now when as the 12. Kings of Ægypt had practiſed e- quity euery one within his owne territory, they drew together at a certaine time to do ſacrifice in Vulcans temple, where (as ye maner was) ye laſt day of ye feſtiuall, the prieſt miniſtred wine vnto thē in certaine chalices of gold referued for the fame uſe, where happily miſſing of his number, hauing but xi. cups for xii. princes, Pfammitichus ſtanding laſt, tooke from his head a braſen coſtlet, 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 preſente in his headpeece of braſſe. In thus doying, it was deemed that Pfammitichus meante no craſte or legerde- ayne, but had a playne & ſimple meaning. Howbeit, it could not linke with the reſt but that he did it of purpoſe, and com- ming in mind of the oracle that was geuen them, that whoſoe- uer dranke of a braſen chalice, ſhould vſurpe the whole empyre alone: weying his facte, and finding that it was committed by errour, they thought it not meete to put him to death, but de- priuing 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- withſtanding, Pfammitichus hauing put to flight Sabbacus the Kyng of the Æthyopians, and chaſed hym into Syria, af- ter 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 confede- rates, for the olde grudge of the braſen 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>		
3875			
3880			
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3900			
	<P.viii.r>	a meſ-	Pfammitichus became prince alone.

	entituled Euterpe.	Fol. 113.	
3945	<p>Caria inhabite those places lying againſt the ſea, ſomewhat a- boue the city of Bubatiſ, ſituate at the mouth of Nilus, which is called Pelufiacum, from whence, they were afterwardeſ translated by King Amaliſ into the city Memphis to gard him againſt the Ægyptians. After the Greekes were thus ſetled in Ægypt, the people of Greece had traffique thither, by which meanes, ſuch affayres as were atchieued in that countrey from Pfammitichus 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 fledted 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 whereby Pfammitichus obteyned the dominiou of Ægypt. As touching the oracle or ſeate 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 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. 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 ſemblably was coped ouer the top with another ſtone, beeing foure cubites in thickenefſe. Wherefore of all theſe 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 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</p>		
3950			
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	Q.<r>	temple	An Iland that ſwimmeth.

	Herodotus his second Booke	
	temple of Apollo, a greate and sumptuous building, lyke- wyfe three rewes of aultares, and many fayre palme-trees, some very kynde and bearing fruite, other fruitelesse and barren.	3980
Ifis, the mo- ther of Apollo	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 immoueable, when as Ty- phon 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 Dio- nifius 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 (say they) became loofe, and was marked to floate and mooue in the water.	3985 3990 3995
Pfammitichus raigned 54. yeares.	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 as- saulte.	4000
Necus King of Ægypt.	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 afterwardes was cast afreshe, and made deeper by Darius the Persian.	4005 4010
	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.	
	The water which is deriued from Nilus into this channell, floweth into it alittle aboute the city Bubastis, against a towne	4015
	<Q.v> of	

	entituled 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 greates mountaynes neere vnto the citie Memphis, wherein are many pittes and quarries of stone, wherefore from the roote of this mountayne is the channell deriued, continuing a long course towards the East, vntill it come to the place where the hyl parteth in twayne, whyche distaunce and separation betwene the mountaynes openeth to the south regions, and leadeth to the narrow seas of Arabia.		
4025			
4030	In the digging of this course there perished an hundred and twentie thousande of the people of Ægypt.		
	When this enterpryse was halfe done, Necus brake off and left it vnfinisshed, being discouraged by a prophesie that tolde hym that hee toyled for the profite and behoofe of a Barbarian.		
4035	The Ægyptians terme them all Barbarians which are of a fundry language. Necus therefore leauing his worke vnfinisshed, applyed his studie to the prouision of warre, gathering souldyers, and preparing a flete of warring Shippes, some of the which were builde at the North seas, others in the strayghtes of Arabia at the red sea, some tokens whereof are yet to be seene in the same places. This Flete he employed in his affayres continuallie so long as it fitted hym to the vse of warre.		The actes of King Necus.
4040			
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 fiede, and after the battayle was ended, tooke the greates city Caditis.		
4050	And beeyng very neate and fine in his apparrell, he sent a sute of his 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		
<p>Pfammis King of the Ægyptians.</p>	<p>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 equi- tie, then by any that euer had vsed that place, supposing that the Ægyptians (who had the prayse of wisedome aboue all na- tions) could not better or more iustly dispose of these matters then themselves. 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 aboue the rest. To whome, when the Helians had made discourse of all those things which they had ordeyned in the set- ting forth of this noble combate; and had asked the Ægypti- ans 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 controuerfie against stran- gers, or otherwise, who answered, that it was indifferently lawfull for all to strue of what countrey soeuer he were: wher- to 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 strue. These things the Ægyptians put into their heads and sent them packing. Pfammis hauing rained full out fixe yeares, and making a voyage of warre into Aethyo- pla, incontinently dyed.</p>	<p>4055</p> <p>4060</p> <p>4065</p> <p>4070</p>
	<p>Pfammis rained fixe yeares.</p>	<p>4075</p>
	<p>Apries King after the de- ceasse of Pfammis.</p>	<p>4080</p>
	<p>After whome, succeeded his sonne Apries the most fortu- natest 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 fpeake of the af- fayres of the Punickes. When as therefore vndertaking a</p>	<p>4085</p>
	<p><Q.ii.v></p>	<p>iourney</p>

	entituled Euterpe.	Fol.115.	
4090	<p> 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 as forfooke him & returned home, as alſo the friends of theſe y^t had died in the battell, ſtoode at defiance with the king, renoūce- ing all duties of ſubiectiō. Apries witting hereof, ſent Amafis to treat peace with them: who, when he came & in many words had rebuked their diſloyalty, one of the Ægyptians ſtanding be- hind him clapt a Coſtlet on his head, ſaying hee had done it to make him King. Amafis nothing diſcontent herewith, was no ſoner proclaymed King by the rebels, but forthwith he put him- ſelfe in a readineſſe to encounter with Apries. Apries vnder- ſtanding 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 backe and incouraginge thoſe that were about him , commaū- ded Patarbemes to bring Apries vnto him: Patarbemes once agayne willing him to make ſpeede to the King, who had ſente for him: hee answered that hee woulde come with all ſpeede 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. Pa- tarbemes perceiuinge by his maner of ſpeache and dealinges what hee was mynded to doe, thought with as much ſpeede as hee coulde to geue notice to the King: and beinge retur- ned, Apries in a great rage, for that hee had lefte Amafis be- hind him, without any woordes, by and by commaunded his Noſe and his Eares to bee cut of. The reſt of the Ægypti- ans that followed the Kinges partes ſeeing this, that ſo wor- thy and renowned a man ſhould without cauſe ſuffer ſo great ſhame and reproche amongſt them, without any delay fled o- uer to the rebelles and came to Amafis. Apries increaſing his fury, put in armoure all ſuch as of forrayne countries were </p>		
4095			
4100			Amafis rofe againſt Aprie- es.
4105			
4110			
4115			
4120			
4125			
	Q.iii.<r>	hyre-	

	Herodotus his fecond Booke	
The trades of lyuing in Æ- gypt.	hyrelinges in his hofte (which hee had of Iönia and Caria, aboute thirty thowfande men) and marched agaynft the Aegyptians. Hee had in the City Saïs a very great & gorgeous Pallace. The armyes therefore of bothe parties, incamped agaynft other at the City Memphis, there to abide the lot and euent of the battayle.	4130
	Nowe the people of Ægypt are Diuersly addicted, amongft whom are to bee marked feuen fundry Tradef and kindes of lyuing: which are thefe: Priests, fouldiers, Grafiers, Neate-heardes, Salefmen, Interpreters, Maryners: fo many kindes bee there of this people, taken of the Trade or crafte which euery one followeth. Likewife, the fouldiers are called Calafiries and Hermotybies dwelling in certayne regions. For the whole countreye of Ægypte is diftinguifhed into certaine territories. The coaftes of the Hermotybies are thefe. Bufiris, Saïs, Chemmis, Papremis, and the halfe parte of the Iland Profopis, otherwife called Natho. In thefe quarters are inha- byting of the fouldiers 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 thefe regions: Thebana, Bubaftiana, Aphthitana, Tanitana, Mendefia, febenitana, Athribitana, Pharbaethitana, Thmuitana, Thnuphitana, Anyfia, Myecphor- ritana, which tribe poffeffeth an Iland lying againft the City Bubaftis. The tribes of the CalaSyrians, when they are mu- ftered to the moft, yeelde to the warre two hundred and fiftye thowfand men, which are neuer trained vp in any thing but in feates of Chiualry, the fonne learning of his father.	4135
Craftfmen of all others leaft fet by, and fouldiers moft.		4140
		4145
		4150
	Which cuf tome, whether the Greekes tooke from the Ae- gyptians, or borrowed it from els where, I can not certainly fay, feeing that in Scythia, Perfia, and Lydia, and welnigh all the countreyes of the Barbarians, the bafeft forte of Cityzens are fuch as exercife handicraftes, and their children of leaſte accounte: and they beſt regarded which are leaſte conuerfante in the fame, eſpecially fuch as are employed in the field.	4155
	The fame maner alfo doe the Grecians obferue, and chief-	4160
	<Q.iii.v>	hyre-

	entituled 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 buied 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 Penfion, and feuerall to their owne vse and behoofe. Each plot of grounde contayning euery way an hundred cubys 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 thousand of each company, aswell of the Calysirians 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</p>	The Kynges Garde.	
4180	<p>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 ioyned 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 prysoner, 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 left 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>		
4185			
4190			
4195			
	Q.iiii.<r>	For	

	Herodotus his second Booke	
	For the toumbe of Amafis is placed vppon the other fide of the Oratory, contrary to the fepulcher of Apries and his Progenitours. Likewife, in one place of this Temple is a fayre Chamber builte of ftone, beautified with fundry Pyllers ingrauen like vnto Palme-trees, being otherwyfe very fumptuously and royally garnifhed. In the middeft of the Chamber are two mayne Pofts, betwene the which ftandeth a Cophine. There is alfo a toumbe in the fame, the name whereof I may not defcry without breache of Religion.	4200 4205
	At Saïs in the Temple of Minerua, beneath the Church and neere vnto the walle of Minerua, in a bafe Chappell, are ftandinge certayne greate brooches of ftone, whereto is adioyninge a lowe place in manner of a Dungeon, couered ouer wyth a ftone curiously wroughte, the Vaute it felfe being on euery fide carued with moft exquisite arte, in bigneffe matchinge with that in Delos, which is called Trochoïdes. Herein euery one counterfayteth the fhadowes of hys owne affections and phantasies in the nyghte feafon, which the Ægyptians call Mysteryes: touchinge which, god forbid, I fhould aduenture to difcouer fo much as they vouchsafed to tell mee. In lyke manner of the Decrees of Ceres, which the Grecians terme θερμοφóρια, that is to fay, the publifhing of Lawes and Ordynances: of thefe 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 firfte that brought this cuftome oute of Ægypte, and made it knowne to the women of Pelafgos.	4210 4215 4220 4225
Amafis Kinge of the Ægyptians.	But afterwarde mislyked of the Dore, it was vtterly abolyfhed and lefte off in all the Countrey of Peloponnefus, fauinge of certayne Arcadians, whom the people of Peloponnefus lycenfed to contynewe in the Countrey, by whome the fame order was retayned.	4300
	Apries being dead Amafis raygned in his fteede being of ye Tribe of Saïs, and trayned vp in a City named fuph. In the firft entraunce of his raygne the Ægyptians fet lyght by him, and had him in greate contempte, being fpronge of no Noble houfe,	
	<Q.iiii.v>	

	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 amongeft other his treafure, a Bafen of cleane Golde where-		A deuife wrought by Amafis to purchafe the goodwill of its fubiects.
4310	in both him felfe and his Gueftes were wont to walhe their Feete. This Bafon hee caufed 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 obferued 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: fpende 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 themfelues to bee gouerned by a worthy Prince, and your fame bee increafed 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 vse it: euen fo it fareth with thofe that •yreing themfelues with continuall paynes,		
4315			
4320			His cufrome in adminiftring the kingdome.
4325			
4330			
4335			
4340			
	Q.v.<r>	geuing	

	Herodotus his fecond Booke	
His nature.	<p>geuing no intermiffion to their cares, they are fodenly bereaued either of their right minde, or their perfit members.</p> <p>This king, whiles hee lyued without honour, was geuen to bibbing and fcoffing without meafure, neuer greatly minding his affayres: and as ofte as hee wanted to ferue his turne, and to yeelde fupply to his pleasures, he fought mayntenance by filching and ftealing, whereof if happily hee were at any time attached, his maner was to ftand stoutly in deniall of the thing and defiance of ye perfon: for which caufe, being many times brought to the Oracles and places of fouthfaying: hee was sometime conuicted by them, and at other times acquitted. Wherefore, hauing attayned to the kingdome, which of the gods foeuer had acquitted him of theft, he had no regard to their temples, did no honour to them, gaue no gyftes, offered no facrifice, efteeming them vnworthy of any reuerence, hauing geuen out a falle verdict. And fuch as had pronounced him guilty, to thefe as to the moft true gods, whose Oracles were agreeable to iuftice, hee perfourmed the greateft honour hee coulde deuife. Befides, in the City of Saïs hee made a porche to the temple of Minerua, a worke of great admiration, and farre paffing the reft, both in heights and bigneffe, fo great is the quantity of the ftones that were employed in the building. Hee erected besides in the fame place, diuerfe Images of a wōder full size, & the pictures of many noyfome and peftilent ferpents. Hee layde there alfo many huge ftones, to the repaying of the temple, parte of the which were digged out of the ftone quarryes by Memphis: other of great quantity brought from the city of Elephantina, which is diftant from Saïs 20. dayes fayling. Moreouer, that which is not the leaft wonder, but in my minde to bee reckoned amongft the chiefeft: hee brought from Elephantina an houle framed of one ftone: in the cariage whereof 2000. choyfe men of the Mariners of Ægypt confumed three yeares. The roufe hereof on the outside is 21. cubyts longe, 14. cubits broad, & eight cubites highe: being on the infide 22. cubytes in length, and in height 5. This houle is fet at the entring into the temple: geuing this reafon why it was not brought into the church, for that the chiefe Ma-</p>	<p>4345</p> <p>4350</p> <p>4355</p> <p>4360</p> <p>4365</p> <p>4370</p> <p>4375</p>
A houle of one ftone.	<p><Q.v.v></p> <p>riner</p>	

	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 mooued, bad him leaue of work, not per- mitting him to labour any longer. some say that one of thofe, which were bufied in heauing of the ftone with leauerf, to haue bene bruifed to death by it, and that this was the caufe why it ftoode without the Pallace. By the fame King were erected fundry temples, built by arte very exquisitely and cunningly, whereof one hee made facred to Vulcane: before which lyeth a great Image with the face vpwarde, in length feuenty fiue feete, being fspread along vppon a pauement of ftone: in the felfe fame place on eache fide this Image, ftand two carued monu- ments of ftone, twenty foote in quantity. Like vnto this is a- nother ftone in Saïs, lying in the felfe fame maner. In like forte the great temple in Memphis, fo gorgeous and beauti- full to the fight of all that behold it, was the handiwork alfo of y^e fame King Amafis. In the time of this Kinges gouernmente Ægypt floryfhed in all wealth, being greatly increafed, afwell by the ryches which the ryuer yeeldeth, as in other reuenewes which the people receyue by the countrey, which at the fame time was fo populous that there were then inhabited 20000 cities. Likewife, by this Kinge it was enacted, that euerye one fhould yearely render accounte to the cheife prefident of the countrey, howe, and by what maner of trade hee gayned his lyuinge: being alwayes prouyding that fuch as refufed to doe it at all, or beeinge called to a reckoninge, coulde fhewe no lawefull meanes, howe they fpend their tymes; fhould for the the fame caufe bee adiudged to dye. Which lawe Solon borowing of the Ægyptians, did publiſh it in Athens, and is by them, for the profite thereof, moſt reli- giouſly obſerued. Amafis vppon good affection hee bare to the Grecians, beſides other benefittes franckly beſtowed on them, made it lawefull, for all ſuch as trauayled into Æ- gypte, 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 thofe hee gaue lybertye to </p>		A ſtatute for arreragers.
4385			
4390			
4395			
4400			
4405			
4410			
	<Q.vi.r>	plant	

	Herodotus his second Booke	
	Plant aulters and builde churches. so that the greateft and moft 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 thefe: of the countrey of Iönia, Chius, Teus, Phocoea, Clazomene: amongft the Dorians foure Cities: Rhodus, Cnydus, Halicarnaffus, Phafelus: one City of the people of Aeolia, namely, Mitylene. To thefe Cityes of Greece is the Temple belonging, by whom alfo are founde and mayntayned certayne Priefts to ferue in the fame. There are other townes besides in Greece that haue fome righte to the Temple, as hauing contributed fome thinge to the vfe of the fame.	4415 4420 4425
	Howbeit the Temple of Iupiter, the people of Ægina built of their owne proper coft. No City toke parte with Samos in fetting vp the Pallace of Iuno: the Milefians alone tooke vppon them to erect the Temple of Apollo. Befides thefe there are no other monuments built by the Grecians which remayne extant in Ægypt. And if by fortune any of the Greekes paffe into Nylus by any other way then that which ferueth to lande from Greece, hee is fayne to fweare that hee was conftained agaynft his will, byndinge him felfe by oath that in the fame Shippe hee wyll speede him felfe into Canobicus, another Channell of the Ryuer fo called: and if by contrarye wyndes hee bee hindered from arryuinge there: hee muste hyre caryage by water, and fo ferry the nexte way to Naucrates. In fuch forte were the Grecians tyed to that City, beinge by reafon of their trafique thyther, had in principall honoure. Nowe whereas the Pallace of Amphiction whiche is nowe at Delphos, beeing ftraungely pearyfhed by fyre, was gone in hande with a freshe, vppon price of three hundred tallentes: the people of Delphos which were leauyed at the fourth parte of the charges, ftraying aboute all cuntryes, gathered very much, being chiefly affysted by the Ægyptians.	4430 4435 4440 4445
	Amafis the Kinge, beftowinge on them a thowfande talents of Afume, and the Grecians that were abyding in Ægypt twenty pound. Moreouer, with the Cyrenaeans Prynce	
	<Q.vi.v>	Amafis

	entituled Euterpe.	Fol.119	
4450	<p>Amasis 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 say, 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 agast, 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 deuised, 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 Amasis 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, Amasis 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 greatest 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 stoode 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 Amasis were</p>	<p>Ladyce, wife to Amasis.</p>	
4455			
4460			
4465			
4470			
4475			
4480			
4485			
	<Q.vii.r>	many	

	<p>Herodotus his second Booke</p> <p>many giftes distributed of lingulare 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 expressing 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, sauing 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.</p> <p>These and many other excellent giftes were disperfed and giuen abroad by King Amasis. By whome also the city Cyprus which was deemed of all men inuincible, and had neuer before beene vanquished by any, was conquered, taken, and brought vnder tribute.</p> <p><i>FINIS</i></p>	<p>4490</p> <p>4495</p> <p>4500</p> <p>4505</p> <p>4510</p>
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