THE STRATAGEMS of Jerusalem:

With the martiall lawes and militarie discipline, as well of the Iewes, as of the Gentiles.

By Lodowick Lloyd Esquier, one of her Majesties Sericants at Armes.

Sap. 7.
Candor lucis aeterna est sapientia.

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TO THE RIGHT
Honourable Syr Robert Cecill Knight, Principal Secretary to the Queenes most excellent Maiestie, Master of the Court of Wardes and Liueries, One of her Hignesse most Honourable privie Counccall, and Chauncellour of the Vniuersitie of Cambridge.

Alexander the great (right Honorable) thought long to write the straunge sights hee saue in India, to Aristotle the philosopher in Macedonia, Cæsar made haste to write the celeritie of his victorie in Pontus, to his friend Anitus at Rome. The like desire is in my selfe, with no lesse longing to make my labour knowne to such honourable friends, as will both accept and defend my travaile herein; Of whom I made choice of your honour, to dedicate the
Stratagems of Jerusalem, as unto one that is furnished with stratagems, wisedome, and knowledge, of who I may say, as Plato spake of such like, Consilium eius est, qui rei cuiusq; peritus. Such wise and grave counsellors the Lord ever provided, to attend on godly and vertuous Princes, as eyes and eares, to preuent both home and forraigne stratagemes of enemies, as Chusai with David, to preuent the wicked purpose of Absalon; and Nathan with Salomon, to finde out the trecherous intention of Adonias. The Lord left not the wicked Samaritans vnprovided of Prophets & counsellors, yea euen among Infidels and Pagans the Lord stirred vp Daniel to counsel Nabuchodonozzer in Babilo, & Ioseph to counsell Pharao in Egipt, that they might confesse & acknowledge God to be the Lord, threfore wel said Solon, Non que suarissima, sed que optima, sunt consulenda: It is not the cōsultatiō of the Romsains with their footsaiers, that made their Empire so to flourish, nor of the Persians with their Magi, that got the Monarchy of the Assyrians to Persia. All stratagems, victories, & good counsell commeth from the Lord, so wisdom saith, I dwel with Princes in counccell, and am among them that seek wisdom & knowledge. Plato the Philosopher could so say, Omnis consultatio quiddam sacram est: and Aristotle his scholler, called counzell of Princes, Divinissimum consilium.
DEDICATORIE.

consilium. The kings of Perſia, when they admitted any into councell, tooke their signet, & laid it on their mouths, as a seal of silence, saying, Anima cosily secreti; so Alexä: did to his councellor Ephestio; Neither could any be of councel in Perſia, but such as were in councell most secret, & in governmet most wise & prudent. The cause why Demosthenes was so esteemed among the Atheniæs, was his wifdô & policie often to prevent the force & stratagems of Phillip of Macedon. The cause why Vlixes was judged more worthy of Achilles armor then Aiax, was his experience and councell to Agamemnon in the Grecian warres. So it may be well spoken of Nestor, who was preferred before all other Greeke Captaines, for the like cause, Multitudo enim sapientiæ sanitas orbis terrarum est, saith wisdom. It was not the counsel of the Nymph Egeria to Numa, which was ridiculous, but the wisedome & policie of Numa, therby to establish his lawes, much commended. Neither the counsell of Jupiter in the Capitoll to Scypio, which was foolish, but the policie & practile of Scypio, therby to animate his soldiers, much extolled. But no counsell, no policie against the Lord, no wisdom nor Stratagem to overthrow a king, or a kingdom, but the sins of the king & the kingdom. So could Gratippus the Philosopher, to that effect anly were Pompey the great, Fata per causas.
THE EPISTLE

agunt; So could Phætenisfa the Witch answer were Saul at Endor, Fatum pietatis appendix; So could the Idol of Apollo answer were Augustus Caesar at Delphos, the one willing to know what should become of the kingdom of Israel, the other of the Empire of Rome. But such busy ambitious brains, like Cornel. Lentulus, that dreamed, he should be the third Cornelius that should govern the Empire, were banished out of Athens by the law Ostracismus, & such might not come in Rome in gowns or in long cloakes into the Senate house, by the law of Cincinnus. Many have Iacob's voice, but they have Esau's hands, like Balaam, Quivocem non mentem mutant. These dissembling Gibeonites were found out by Josuah; these bragging Ephraimites were tried by pronouncing the letter Schiboleth. None can resist the set purpose of the Lord, who could hinder Moses of his triumph in the midst of the sea? or let Josuah to set his trophy in the midst of the heavens? even he that commanded the seas to be divided, and commanded the Sun to stand over Gibeon, and the Moone over Aidon, to whom justly belong all stratagems, victories, trophies, and triumphes.

Your Honors always ready at commandement,

Lodowick Lloyd.
To the courteous Reader.

Lphonfus king of Cicile (gentle Reader) was ever wont to say, Optimos consiliarios esse mortuos, meaning wise and profitable bookes, both at home and abroad. Lucullus one of the greatest captaines among the Romaines, and Philopomé of no leffe fame among the Greci ans; the one by reading Euangelus bookes, the other by reading Xenophon, became excellent soldiers. In so much that Cicero wondered that Epaminondas being such a singular Philosopher, should become so famous a Captaine. A great staine in M. Corilianus and in C. Marius, (though otherwise stout and valiant) not to be learned. Cæsars Commentaries are at this time as much esteemed among the Turkes, as Homers Ili ads were in antient time among the Grecians. If these Polymar shies and Campmaisters confesse, that by holding a penne in the one hand, do profit as much, as by holding a sword in the other, or rather more; If Fabius weakened Hanibal more by delayes, then Marcellus did by the sword; If Fabritius wearied Pirrhus more by counsell, then all Rome could do by their warres, then it is truly said, that Plura auspicijs & concilijs, quam telis & manibus geruntur. So that sometimes that saying of Cicero is true, Cedant arma togæ; an other time the saying of Lyfander is as true, Sileant leges inter arma. So all Empires ought to be, Non folûm armis decorata, verumetiam legibus ornata. Therefore Alexander Seuerus used both the sword and the penne, as well in decreeing of his lawes at home, as in mannaging of his warres abroad, Consiliis togæ, & militiae literatos adhibere. I speak not of such bookes which Plato compareth Adonijhs hortis, fresh and full of savour in the morning, and withered and decayed at night, like the Elephants of India at their first sight in Asia, were so wondred at, that Antiochus the great, having but two, named the one Aiax, the other Patroclus, the names of two Princes: but when these Elephants became so common in Rome and
To the curteous Reader.

and in Asia, that they were in every Cæsars triumph, they were called but Boues Lucania, a great change frō the names of Greeke Princes, to be named oxen of Lucania. Bookes are no otherwise, for in auntient time, when bookes were yet rare, they were fellows and companions with Kings & Princes in courts, it so seemed by Alexander the great, who could not sleepe before he laid Homer with his dagger under his pillow; and by Scypio Affrican, who would not frō Rome to Carthage, without either Panetius or Polybius in his company: and now bookes being common, are so little regarded, rather bought for their golden tytles which the Printer giveth them for his sale, then for the matter therein by the Author written for the Reader, much like to Mithridates sword, whose scabbard was farre more precious and richer without, then the blade within. Of such bookes Plato speaketh, Qui subitó & vno die nati, celerimè perceunt, therefore seldom seen in sight are most in request. The Ebaine tree which Pompey the great brought in his triumph into Rome, was more wondred & gazed upon, then all the braue sheews of the triumph besides. So fewe wise words out of a wise mans mouth, are more esteemed then heapes of wordes out of an unwise mouth, like the Abderites Embaßadors, more desirous to heare fewe wordes out of Zeno the Philosophers mouth, then of all the Athenians besides: and therefore Pau. Æmilius, after he had subdued the king and kingdome of Macedonia, wrote no more to the Senators, but Victus est Perseus. Cæsar, after he had conquered king Pharnaces, wrote no more words, but Veni, vidi, vici: Like the Lacedemonians, whose writings and speeches were so short and brieſe, that they would answer either Embaßadors, friends, or foes, by writing or by mouth, in two or three wordes. And so with the like fewe wordes, I referrre my selfe to the gentle disposition of the reader, rather to excuse my tras nell in curtесie, then to accuse my good will wrongfully.

Lodowick Lloid.
The first Booke of the Stratagem of Jerusalem.

CHAP. I.

Of divers Battels and Combats. Of severall marks of divers nations upon the good and bad. Of the calling of Abraham, and of his prais and trauell.

He whole BIBLE is a Booke of the Battels of the Lord, and the whole life of a man a militarie marching to these Battells betwenee the seede of the woma, & the Serpent, which Battel was first fought in heauen betwenee Michael and his Angels, and the Dragon and his angels, at what time Satan was overthrown with all his angels with him.

The second Battell was in Paradise, fought betwenee the seede of the woman, and the seede of the Serpent, where likewise Satan was overthrown, for then it was promised that the seede of the woman should head downe the Serpents head,
The first Booke of the

head, thereby perpetuall warre was publiquely proclaimed in Paradise, to continue betweene the seed of the woman and Sathan, and therefore are the battels of the Lord innumerable, in respect of number, for that every living man must fight in this battell in his owne person for his owne life, and insincible in respect of power and force: for all battels and victories are of the Lord, yea euen amongst Infidels and Pagans. Which if the Hebrewes had so acknowledged it, and had marched truly and faithfully in the Lords battels, they should haue acknowledged this to haue bin their true Oracle, that all victories come from the Lord, and not from the arme of man. Thé Hebrewes might haue known, that Egypt where they had bene bondmen and slaves 43 yeares, was giuen to them for a pray fró the Lord, by the hands of Moises and Aron, and after Egypt, the Canaanites, Edomites, Moabites, Ammonites, Philistines, and divers other nations were also giuen into their hands, they might haue acknowledged that the overthrow of 39. Kings was no small bootie to such simple men, as were no sooldiers by education, but brought vp as shepeheards from Abrahams time to Moises.

But they forgot the great armiés and legions of Frogges, Flies, Grashoppers, and such armiés which the Lord provided to fight for them, while yet they were bondmen in Egypt, where they had ten victories, and ten triumphs, some in the midst of the land of Egypt, some in the midst of the Court of Pharaoh; and some in the midst of the red sea, to the wonder, and terrour of the whole world. The Hebrewes might likewise haue knowne, that the Chaldeans were giue
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to the hands of the Assyrians: the Assyrians to the Persians, the Persians to the Macedonians, the Macedonians to the Romans.

Yet all these miraculous victories, which the Lord gave the Hebrews over so many Kings and Countries, could not make them to acknowledge the author thereof, but what victories soever the good kings of Judah got by serving of the Lord, that the evil & wicked Kings both of Judah & Israel lost by their Idolatry and contempt of the Lord, until they themselves were rooted out of their Country, slain and overthrown, and their Kings taken & carried captive, the one by Salmanasar to the Assyrians, the other by Nabuchodonosor into Babylon, of whom you shall read more, of them and of their wars hereafter.

And now I thinke it most convenient to speake somewhat of divers severall combats, which is the strongest and onely battle, for in this battle every man must first overcome himselfe, and after be ready armed to fight with Sathan and his soldiers, the onely enemie of man, against whom all men are bounde by the vow of Cherium, to fight the battles of the Lord. We are commanded to be as subtil as Serpents to prevent the subtil stratagems of Sathan with spirituall weapons, who from the beginning against the Lord in heaven, and against man in Paradise practised his policies, this is the old Dragon which Michael threw downe out of heaven, this is the serpent which the seed of the woman subdued in Paradise, this is that ghostly enemy which practised his stratagem by his servant Pharao in Egypt, not onely by making a lawe and decree first to kill the Hebrewes
The first Book of the Hebrewes children, and after by a second decree to drowne them in Nilus, lest he should be deceived in the first, but also with a like stratagem by his servant Herod to kill to the number of 14,000 yong Infants in Bethleham and in Iuda, among the which he fought Christ: therefore we are commanded to be strong and valiant, as the Lord commanded not only Iofhua, David, and others of his owne servants, but also Nabuchodonozzer and Cyrus.

In these kinde of battels or combats, euery man must be armed with such spirituall weapons, as is by Paul the Apostle appointed, to resift the violence of so great an enemy, who doth not only aſault vs abroad, but in our chambers, yea in our beds, we must therefore wrestle with this enemy as Iacob wrestled with the Angell, for the which he was named Israel: as Job wrestled with Satan, for the which the Lord called him his servant Job: Or as David did with the Gyant Goliah, for the which he was annointed King of Israel.

In these kinde of combats the Prophets & Martyrs of the Lord win many victories of Satan and his souldiers, as Esay that was sawed in peeces by Manasses in Jerusalem, Jeremy that was stoned to death at Taphnis in Egypt by the people: Ezechiel whose brains were beaten out in Babilon, and infinite numbers of the Martyrs of the Lord, which fought in these battels of the Lord with legions of diuels, and armies of spirits, and got glorious victories, and were crowned not with the Oliue of Olimpia, nor with the Lawrell of the Romanes, but with Crownes and Garlandes made of the tree of knowledge, and of
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the tree of life, crowns of immortality, and garlands of eternitie.

Thefe might lay with Raul: We have runne a good race, and fought good combattes, farre greater combattes then Romulus had with Acre, and yet it was for two kingdoms: greater then the combatt that Antwerp had with his brother Cyprus for the great kingdome and Empire of Persia, or the combattes betwixe Helcor and Aix, where many Kings and kingdoms were overthrownne: but the only combat which makes every soouldier stout and valiant, was by the seede of the woman who resuced Adam from the bondes of Sathan, and restored him to libertie, and waune a greater victory to Adam, then Adam had lost to Sathan: this is the strong armed man that is spoken of in the Gospell of Saint Luke, that did binde Sathan and tooke his rich spoyle out of his clawes, restored to Adam his life and libertie, with a condition to stand out and refist Sathan, and to fight stoutly against Sathan in these combattes and battailes of the Lorde, for Adam was first a murtherer of his children, before he had children, and Adam was the cause that Christ was slaine for him: thereby to save him and his children.

Vnder this strong armed Captaine, all men must march armed to fight the Lorde's battaile, as Baw did, who marched himselfe against 450. false Prophets of Raul, in combat of life & death, whom hee overcame, and slae for the Lorde: hee rein.

Luke 1:1

Adam resposed by the seed of the woman.
In like sort marched Elizaeus and led the whole Army of Benbadad from Dothan to Samaria blinde among their enemies, for Benbadad king of Syria had sent to bring Elizaeus from Dothan to Damascus, as Achab sent Captaines with so. souldiers to take E. lies in mount Carmal, but Elias commanded fire from heaven to destroy them, as he destroyed Baals Prophets: thus the Prophets of God are for their victories ouer Kings crowned, for the Lord raised among all Nations some faithfull Servants of his to fight in these combats, as Joseph in Egypt, Daniel in Babylon, Job in the land of Huz, and many such, were crowned victors, and triumphed ouer Sathan, for none shall bee crowned faith Bernard, but hee that obtaineth victorie, none obtaineth victory but he that fighteth, no man fighteth but with him that is his enemie: so the Lord referued as he said to Elias, 7000. in Israel, that never bowed, nor bending knee to Baal, for the Lord hath marked his people in all Countreys with the letter Tau in their foreheads.

So hee marked the Hebrewes in the land of Gosen, to be saued from the plagues in Egypt, the Angel also was commanded of the Lord to mark the doore postes of the houses in Egypt with the sprinkling of the bloud of a lambe, as a mark to spare his people.

So the Lord commanded his Angels to go through the whole Citie of Jerusalem, that those that wept and lamented for Jerusalem, should bee marked in their foreheads with the letter Tau.
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The Lord also charged those Angels that had power to hurt the earth and the sea, not to hurt the earth vntill the seruants of the Lord were sealed and marked in their foreheads.

Paul as himselfe laid, bare the markes of the Lord Iesu in his body, opposing the markes of those stripes which hee bare for his maister Christ, as a mark of his Apostleship against the outward circumcision of the Jewes, these were externall markes by the Prophets set downe in the olde Testament, but in the new Testament, the seruants of the Lord were marked, with the bloud of the Lambe Christ Iesu, a true marke of our salvation.

There is a Nation in the East Countrie, dwelling in some part of Armenia called Iacobites, both circumcised and baptised, that are marked both in their forehead and in their breast with the character or likenesse of the croffe.

The wicked also haue their inward and outward markes: Cain had his marke, not outwardly seene by men, but inwardly felt of Cain, that he oft did wish to die, and could not, for that was his marke, that whosoever kild Cain should bee seuered solde punished.

Esaus had also his marke, and such a marke, that all the Edomites that came of him had also Esaus marke, whose marke was that he could not repent though he sought it with teares.

So had the false Prophets their markes, as the messengers of Satan, to speake lies to the people: and so Heretiques had their markes, for blaspheming the name of the Lord, denying one article or other of our faith.
The first Booke of the

I leave these inward marks to such as be marked in conscience with hot irons, & come to the external markes of the Romans, who marked men condemned to die, with two letters, Cappa & Titha, as marks of death: and those that should be saved with T. and a. as marks to live: this letter T was vse'd in many Countries for a mark to live: so soouldiers that escaped the dangers of warres, were likewise marked with this letter T. As among the Romans, by the decrees of Honorius and Arcadiu, both Emperours of Rome, the soouldiers were marked vp to their armes. The Thracians were marked in their foreheads, whereof they were so proud, and rejoyned so much of these markes to terrifie their enemies, like the old Britaines who painted themselves, that they might seeme terrible in their warres. Of these markes of soouldiers I shall have occasion to speake of, when I entreat of military discipline to soouldiers, omitting now further to speake of letters written in seruannts foreheads, of rings on bondmens feete, and haires of the head halfe shaued, Of which Appulius writes, Frontes litterati, Pedes annulati, &c. So that among divers nations they were marked on the breast, foreheads, hands, and armes.

As the Syracusians burned their seruants in the forehead with the print of a horse, to be knowne as bondmen, so the Samuans burned the Athenian soouldiers taken captiue in the warres, in the forehead with the print of an Owle. And in like sort the Athenians burned the captiue soouldiers of Samos in the forehead with the likeness of a ship.

Among
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Among the Lacedemonians, and in most part of Greece, it was not lawfull for bondmen to wear hair neither on head nor face.

Among the Romans for 454 yeares, there was no Barbers seene nor knowne: Pub. Tycinus was the first that brought Barbers from Sicilia to Rome: and Scypio African was the first that shaued his beard in Rome.

It is written that Cesar the first Emperor of Rome, so hated hairie heads, that wheresoeuer he met them, he caused the hinder part of their head to be shaued that they might seeme bald, because hee was bald himselfe.

Philip king of Macedon understanding that one of his Captaines died the hairie of his head & beard, disgraced him from his place. The like did Archidas king of Sparta, when he sawe one with coloured hairie, exhorting and animating the people, forbade him straight to speake, saying he could not haue a true tongue, that had a fale coloured head: yet both Pirrhus and Hannibal in Italy coloured their haires, but it was a stratagem to deceiue the enemies that they should not be knowne.

I come to speake of greater markes, the markes of calling of Gods people, both of the Iewes and of the Gentiles: For as Abraham was the first man of the stocke of the Hebrewes, that is called the Father of the faithfull, so was he the first man marked among the Hebrewes, to confess the name of the Lord, to whom the first promise was made, who being admonished by an Oracle at 75 yeares of age to leave the Chaldeans, removed to Carres a Citie of Mesopotamia.
The first Booke of the

Abraham, where he buried his olde father There, from thence Abraham remoued, and went to dwell in the land of Canaan, where so great a famine began, that Abraham with his wife were forced to fly to Egypt, where likewise he doubted that the beautie of Sarah should put him into much perill and daunger, and therefore hee named her his sister and not his wife, for he feared Pharaoh, as he feared Abimelech king of Terar, saying to his wife Sarah, I know thou art a faire woman, and therefore they will destroy me for thy sake, for I know the feare of God is not in these places.

But the Lorde delivered Abraham from all this care and feare, and vexed both king Pharaoh and Abimelech for their wicked thoughts, and intention against Sarah: with such terrour and feare by visions, and vexations both of themselves & of their people, that they were warned by their owne Oracles, to reverence and to honour Abraham as a Prophet, after which time Abraham continued in Egypt 3. yeares, taught the Egyptians true religion, and read Astronomy so long there, in the which Science he being instructed in his owne Countrey among the Chaldeans, the first learned Nation and Empire of the world.

Of this Abraham, Berosus the Chaldean writer reporteth these words: Post diluuium decima etate a-pud Chaldeos, erat quidam iusticæ cultor, Virmagnus & syderalis scientia peritus. And Damascus also reporteth that Abraham dwelt in Damascus, that at the time of Josephus, not only his name was much spoken of, but also his house well knowne where hee dwelt in Damascus,
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masonic, and therefore we will speake something of the Hebrewes, of whom Abraham was the first Father of the faithful. I am not ignorant that Heber was the first of the Hebrewes name before Abraham. In those dayes seldom was seene any battel, for the first and greatest onely battell among kings that we read of at that time, was the battell at Siddim, which was fought in the time of Abraham.

CHAP. II.

Of the Battell at Siddim, where foure kings were overthrownne by Abraham, and Lot rescued.

In this Battell met nine Kings together to joine battel, foure against five, the king of Shinaer, the king of Ellasar, the king of Elam, and the king of the nations, against the five kings of Pentapolis: In this battell were Rephaims, Emims and Horims, Gyants, which liued of theft and robbery in mount Seir, and in other places: yet in this battell the five kings of Pentapolis, were overthrownne by the foure kings and fled, and Lot the Nephew of Abraham, was taken prisoner in this battell by the Assyrian kings, besides they tooke all the wealth and substance of these five kingses for a spoyle to the soldiers, they were such kings at that time, as had the whole Empire of Asia betweene them foure.

Abraham hearing this hard news of the overthrow of these kings his neighbours, &c. of Lot his nephew, used this stratagem, made haste after the in the night time with his onely household servants, which were three
The first Booke of the
three hundred and eighteen, came suddeinly, and
set upon them, fought with them, overthrew them,
and chased them to Dan, where Abraham gave them
another battell, recovered Ior, the men, the women
captives, and all the wealth of the five Cities called
Pentapolis, and delivered all the wealth to the kings
of Zodom and Gomorrah, the owners thereof, and kept
no part to him nor to his souldiers.

This was a battell of the Lord, that Abraham be-
ing but a private man with his household servants o-
werthrew foure of the greatest kings of Asia, for in
these battels of the Lord numbers are not respected.

As Gedeon marched with three hundred Souldiers,
against the Madianites and Amalekites, who were
like Grasshoppers in number, and like Sandes of the
sea in multitude, yet were they overthrowne, cha-
shed and slaine an infinite number by Gedeon, and his
three hundred souldiers: with the like stratagem as
Abraham did the Assirians.

So David with foure hundred souldiers marched
after the Amalekites after they had burned Ziclages,
and had taken Davids two wives, with all the rest cap-
tives, sute & overthrow them, and rescued his wives
at Bezor, with all the men, women, cattel, wealth, and
all the spoyle which the Amalekites tooke away fro
Ziclag. But yet David according to his maner, wold
never begin battell before he had consulted with the
Lord, commanded Abiother the Priest to bring him
the Ephod, and was assured thereby of the victorie
over the Amalekites at Bezor, as Gedeon was of his
victorie over the Madianites.

So Abraham rescued Lot his Nephew, at the battell
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battel of Siddim, where Melchisedech king of Salt, for the victory therof met Abraham, & entertained him & his soldiers with great liberalitie, & Melchisedech offered gifts unto Abraham, and sacrifice unto the Lord, with thanks for the victory, and Abraham gave Melchisedech tythes of all the spoyle,.he had by the victory, and delivered it to the king of Zodom, and the rest of the kings their wives, and all the men and women captiues which the foure kings tooke away, and Abraham refused to take the worth of a shoe latchet at the king of Zodom's hand, lest he shoulde say I haue made Abraham rich. So that Abraham was in his own person in the first and greatest battel, where nine kings met in battell: after this Abraham returned to Canaan, and dwelt in Hebron, vntill Zodome and the rest of the five cities were destroyed with fire from heaven in the fight of Abraham, who but fewe yeares before defended Zodom from the foure kings of Assyria.

And at that time Abraham slaied the Angels, as they went to destroy Sodom, vnder the oake of Mambre, where he feasted them, and intreated them on the behalfe of Zodome, that if ten godly men might be found in it, the citie might be saued, but none was found there but iust Lot, at this verie time vnder the oake of Mambre Isaac was promis'd to Abraham, for so the Lordenamed him at that time, Sarah his mother being 90 yeares old.

So Samuel was borne of Anna his mother, so Iacob, and so Joseph his sonne were borne of barren women, as Isaac was, foure also were named before they were borne, Israel the sonne of Abraham by Agar, Isaac, Solomon, and Joseph. C 3 Now.
Now againe to Abraham, after Lot was rescued by him, Lot dwelt againe in Zodom, among reprobates and wicked vngodly men, being named iust Lot, hard it was for Lot to liue honest or iust among such wicked Zodomites, and yet in Zodom Lot saued himself, but in Zoar Lot was overthowerne: Abraham could rescue Lot at the battell at Dan from 4. kings, the Angels could saue Lot from the fire & brimstone in Zodom, yet could not Lot saue himself from drunkenesse in Zoar, so fowle a fact by so iust a man may not be much spoken off.

Hence grew the first beginning of the Moabites and Ammonites, enemies vnto God, so much may be spoken of Iismael Abrahams sonne, by Agar, who grew so great & so mighty on earth, that they would not be called Agareni from Agar the bond-woman their mother, from whence they tooke their beginning, but they would be called Saraceni, as borne of Sarah the true wife of Abrahā, & as the Ammonites and Moabites were left to plague the Hebrewes, as pricks in their sides, and needles in their eyes, so the Saracens & Turkes are now left to plague the Christians with sword and fire.

Before the battell at Siddim, no battels in a manner haue bene fought, but what was by Nimrod don, who liued within a hundred & thirtie yeares of the flood, at what time people liued, not knowing the name of a king, untill Nimrod grew so mightie and so great, that hee brought the people vnder subiection, in such seare and awe of him, that they rather worshipped him as a God, then obeyed him as a king, whereof Nimrod waxed so proud, that it grew to a proverbe,
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proverbe, that if any Monarke or King should waxe too insolent or proud, he should be noted & named his alter Nimrod, for now Nimrod having obtained the Monarchy into his hands without resistance, he called the people together to make a Tower from the earth unto heaven, to revenge the injuries of his predecessors, and to defend himselfe & his Empire, and to resist the violence of any further deludde: He for want of men to fight withal on earth, made a Tower that he might ascend vpon to goe fight with the host of heaven.

So Cyrus imitating Nimrod, having subdued all nations and kingdoms about him, went for want of men to fight against him, to fight against women into Scythia.

Alexander also imitating Cyrus, after he had subdued all men, and that no king would fight against him, he went vnto India to fight with Elephants.

Leaving Nimrod to build his Towers in the aire, Cyrus to fight with women in Scythia, and Alexander the great to fight with Elephants in India, we come to Ninus, who tooke vpon him to be the first Monarch ouer the Assyrians, 150 yeares after Nimrod, who after hee had joyned his force with Aricus king of Arabia, hee went with his army against Babylon, subdued it, and brought it into Assyria, led his army vnto Armenia, gaue battell to the Armenians, subdued them also, tooke their king Barfanes, and went conquering all the kingdoms about, vntill he came vnto Medea, where the king fought with Ninus, and the battell was equally fought of both parts, but after that in another battell, Ninus overthrew the

Meades,
The first Booke of the Meades, and tooke their King in the battell, and hangd him, his wife, and his seuen children, in his owne kingdom.

So that within seuentene yeares, Ninus subdued all Asia, and became so great, that if the authors write truth, hee had such an armie as none is read to haue the like, especially at that time when the world was not populous, within 50 yeares after the flood.

Before Ninus, the Greeke, nor the Romane writers, make no mention of any warre or battell, who proceeded forward and marched (after he had conquered Arabia, Medea, and Babilon) vnto the Baetrians, and fought with Zoroasstes their king, who is saide to haue first found the Art of Astronomy and Magique, but this Zoroasstes was slaine in the field by Ninus, and Ninus himselfe slaine with an arrow as Orosius faith: others say that hee was slaine by his wife Semyramis. It is written of this Zoroasstes, that when all other Infants weepe at their birth, he laught.

In Ninus time, we reade of the first Idolatry in scripture, and that by Ninus himselfe, who set vp the Image of Belus his father, in a Temple which Ninus made & dedicated to his father Belus after his death, in Ninuie, where all the countries and people, came to worship and reuerence the name of Belus, which grew in such credit in Asia, and the East kingdoms, that there was no lawe, nor religion, but what by Baals Priests and Baals Prophets were allowed.

And at that time that Nabuchodonozzer raigne in Babilon, a thousand yeares after Ninus, Baal was so reuerenced and honored in Babilon, that if any man should speake words against Baal, or not kneele to him,
him, or worship him, should die for it. So was Sydrach and his fellowes throwne into a hot s tier for- nace to be burned. So was Daniel throwne into a denne to be devoured of Lyons, but neither Lyons nor fire had power to hurt the servants of the Lord.

This Baal was the onely Idoll in the East country, vntill Elias found out the shits of the false Prophets of Baal, in the time of Ahab King of Israel, who first nourished Baal's prophets in Israel: After Elias, Daniel found out in Babilon the fallhood of Baal's priestes, how they cousoned Nabuchodon- zer, for his great allowance, of bread, wine, and meate.

Leauing Belus to be the first Idoll, and Ninus the first Idolater, after whom little mention is made of the most part of the kings of Assyria, saveing a catalogue of their names, though the Greecees (as theyr manner is) speake more then needs of them, for the which Berosus the Chaldean writer doth much re- prehend them for it, and Plato their owne countrey man called them children, for that they are addicted vnto fables, and not giuen to learne antiquities: but leting the Assyrians to sleepe in silence, I will returne to the marching of the Hebrewes, vnder Moses out of Egypt.
The first Booke of the

CHAP. III.

Of the calling of Moses and Aaron to lead the children of Israel out of Egypt.

He Hebrewes which were 430 years bondma & slaves vnto Pharaoh in Egypt, vntil they multiplied to be such in number, as Pharaoh doubted either to let them goe out of Egypt, leaſt they joined with the Africans, or with the Assirians, to warre vpon Egypt, or else leaſt the number of the Hebrewes should be so multiplied in Egypt, as they might overthow Pharaoh in his owne kingdome: and therefore Pharaoh kept them in flauery and bondage, vexing and molesting them, and with all decreed a lawe to put himselfe out of doubts, and his kingdome out of danger, that all the male children of the Hebrewes borne in Egypt, should be presently murthered after their birth, with a great charge giue that they should bee slaine, his feare was such, that it did not content Pharaoh, but leaſt hee should be deceived with killing of them, hee made another lawe that they should be drowned in the Riuer Nilus.

But Pharaoh determined, and God disposed, for the Lord reuenged the house of Israel vpon Pharaoh, with ten horrible and terrible plagues, and at last Pharaoh the king, his peeres, and the most part of the nobles of his land, and almost all his kingdom, were drowned in the red sea to an infinite number, and as Orosius.
Orosius saith, more of the Egyptians were drowned, then the number of the Hebrews that came out of Egypt; yet there is no just number written by Josephus, who ought best to know it.

As the Egyptians were compared to the Romains for their cruelty, so were the Hebrews compared to the Christians for their punishment, the Jewish Synagogue to the Christian Church, and as the Hebrews were plagued by the Egyptians 430. years in Egypt, so were the Christians so long afflicted and persecuted throughout all the Empire of Rome, but as Pharaoh and all Egypt were destroyed for their vexations of the Hebrews, so Rome, and the Empire of Rome, was plagued for their bloody persecutions against the Christians, and therefore every furious plague in Egypt, shall be compared to every furious persecution in Rome.

The Lord now being armed to mannage warre with the Egyptians, and to revenge the wrong of his people the Hebrews, hee appointed his souldiers ready, and diuided them into severall troupes and bands.

He hath an armie aboue in the heavens, the Sun, the Moone, and the Starres, hee hath another armie in the aire, lightning, thunder, haile, stones, and such souldiers: another in the waters, whales, crocodiles, serpents, and such monstrous creatures in the seas. Another in the wildernesse and woods, as Lyons, Beares, Wolues, Tygres, and the like beasts. Yea the Lord hath his armies in ditches & lakes, as Frogges and Toades, and hath also his armie even out of the dust & ashes of the earth, Lice, Flies, and vermines.
The Captaine that the Lord appointed ouer these armies was Moses, which was but a shepheard, to daint the courage of Pharaoh, who at the commandement of the Lord, marched to Egypt with these legions of souldiers, to take his people from the bondage of Pharaoh, threatening warres vnto Pharaoh, and yet not without conditions of peace, according to the lawe of armes, if Pharaoh would let his people peaceably depart out of Egypt, with bag and baggage.

Moses (to whome Jehovah appeared in the bush burning) was commaunded to take the charge of the Hebrues, and lead them from Egypt to the lande of Canaan, Moses obeyed the Lords commandement, yet accused himselfe of some imperfection he had in his speech, and therefore had Aaron his brother for his Orator, who hauing done the Lords commandement in Egypt to Pharaoh, their message was reiectted, and had no audience at Pharaohs hand.

The was Moses cōmanded by the Lord, to stretch his rod vpon Nilus, and vpon all the riuers of Egypt, the pooles and standing waters, that they might be turned into blood, so that the Egyptians were constrained to drinke of that bloody riuere Nilus, the iust judgement of God vpon Pharaoh, who thirsted for blood, to drink blood, like so Tomyris Queen of Scythia spake to Cyrus, whose head she caused to be cut off being slaine in the field, and to bathe it in a great tunne full of blood, sayeing, drink Cyrus of that blood which thou didest euer thirst for, So Pharaoh in like sort was forced to drinke of that bloody riuere, where before time hee commanded all the male children of the Hebrewes to be drowned, and where Moses himselfe being but three months old, so long his mother kept...
kept him secretly unknowne vnto Pharaoh, but Amri Moses father, much fearing that he, his wife & family should die for it, according to the decree that Pharaoh made, committed him to Gods providence in Nilus, by whose providence Moses was saved, to bee a captain over his people, to lead them out of Egypt, to plague Pharaoh, and to revenge the 430 years calamities & miseries of the Hebrues in Egypt, vpo Pharaoh & his kingdom, with ten such terrible plagues, as was never heard or read of before, like in all points to the ten cruel persecutions, which continued in all the Romane Empire during the reign and governmæt of ten Emperors, which persecuted the Christians in Rome, as Pharaoh plagued the Hebrues in Egypt.

This first plague of the Egyptians, may be compared to the first persecution of the Christians, under that cruel Emperor Nero, at what time there was nothing in Rome, nor in Italy, but as in Egypt, for as Nilus & all the rivers of Egypt were turned into blood, so in Rome persecution in every street, was nothing but the shedding of christias blood, under the tyranny of Nero, by who Paul, Peter, & divers others of the chief members of the church, were most extremely persecuted, some beheaded, some hanged, & some burnt, so that beside his vehement persecutions to the Christians few escaped the cruelty of Nero, otherwise he spared none, no not Sececa his maister, nor his mother Agrippina, but Nero like his cruel vnkle Caligula, wished all Rome to hate but one neck, that he might with one stroke cut it off; for he caused Rome to be set on fire, & to burn 6 daies to resemble the burning of Troy, where he in his tower Mesenatiæ beholding the great flames of fire, recited merely certain Odes of Homer, touching the burning of Troy.

Thus
Thus from one tyranny to another, he passed all men in tyranny, that as the fish that was in Nilus, and all the rivers of Egypt, died & stank in the rivers, so the Christians were murdered & persecuted by Nero, whose bodies likewise stank for want of burial: but as Nero without mercy or respect slue all, spared none, and at last slue himselfe, being proclaimed by the Senators of Rome a traitor to his Country, thus Nero liued and ended his life with blood, and for that he could kill no more, hee kild himselfe, in whom also ended the whole stocke and familie of Caesar.

So Abimelech the base sonne of Gideon, kille his seuentie brethren to vsurpe the gouverment by destroying the lawfull sonnes of Gideon, or like proud Hamon, who fought with all meanes possible to destroy Mardocheus, and all the Iewes within the hundred and seuen and twentie Provinces of Persia. So Nero sought the destruction of the Christians, within all the Empire of Rome: Ahab was not so greedie to haue his wrath and anger satisfied vpon the Prophet Micheas, nor Iezabel vpon the Prophet Elias, as Nero was to haue Paul the Apostle and Peter slaine in Rome, who sild all the streets of Rome with the blood of Christians, as Manasses king of Inda sild all the streets of Jerusalem with innocent blood: so that Nero could not be satisfied, vntill he had ended his tragedie, killing his mother, his wives & his sisters, and after himself, as Mithridates king of Pontus had done before him.

The second meslage of Moses was to command Pharo to let the Hebrues depart out of Egypt, which being
being refused & denied, the Lord vied a stratagem, began to vex them with a second plague, with an ugly armie of Frogges, which assaulted Pharaos and his country so fiercely, that all the Riuers and all the land of Egipt were couered ouer with loathsome Frogges, Pharaos Court, his priuie chamber, his victuals, vpon every man these Frogges crawld, climb vpon Pharaos, his Peeres, his States, and vpon all his people, without respect of persons they spared none, that all the force & strength of Egipt, could not resiſt the force & violence of these simple creatures, but were constrained to forſake their houses, their beds, and to seek to escape these filthy Frogs, who left no secret place vnſought, but the Hebrews in the land of Gofen were free from these plagues.

Pharaos being dismaied and fearefull to see such vgly fights & terrible stratagems, was forced to yeeld himselfe to Moses the Captaine and leader of this armie, at what time Moses had his second tryumph in the midst of Egipt. This was the second victorie and tryumph, which the Hebrewes had in Egipt, by an armie of Frogs, weake fouldiers of themſelues, but there is nothing so weak that the Lord cannot cause to overcome the greatest power of man. Yet Pharaos heart was so hardned, that hee answered Moses message from the Lord, Quis est dominus? Who is the Lord faith Pharaos, most blaspheemously, much like to the blaspheemy of Nicanor, who doubted of the Lord being in heauen, and demanded of Judas Machabaus, Is there a Lord in heauen, that can commande you to keepe the Sabbath day? But I have power on earth to execute the kings commande-
The first Booke of the

ment Nabuchodonozzer, besides him there is no Lord
in heaven nor in earth, that can defend you out of
Nabuchodonozzers hand, but that tongue which blas-
phemed the Lord was cut off, and cast to the fowles
of the aire to be eaten: the head and the hand that
fought against the Lord, were cut off, he being slain
in the battell by Judas Machabees, and hanged upon
the Temple in Jerusalem.

This second plague may be well resembled to the
second persecution under Domitianus the Emperor,
who, with no lesse crueltie persecuted the Christi-
ans in Rome, then Pharaoe did the Hebrewes in Egipt,
or as Nero his predecessor did in Italy, but as in Egipt
all men fled from their houses, their beddes, their ta-
bles, to seeke some rest from the Frogges, so in Rome
and in Italy, the poore Christians fled euer where
from place to place to hide them selves in secret caues
and dens, to escape the cruell sword of this swelling
toade Domitianus, who excelled Pharaoe in ty-
rannie. Pharaoe sayde, Quis est dominus? Who is the
Lord? I know not the Lord. But Domitianus named
him selfe Lord, and god Domitianus, and by a de-
creed commanded so to be named of all me in Rome,
and throughout the Empire of Rome: and therewith-
all caused his Image to be set vp in the Temple at Je-
rusalem.

This cruell and blasphemous Emperour Domi-
tianus, so persecuted the Christians, and so vexed the
whole Empire, that not only the Citizens of Rome,
but also all Italy, sought other places in other coun-
tries as banished men, to seeke to auoyd the sword
of this bloodie Emperor, who passed Pharaoe in blas-
phemy,
Stratagems of Jerusalem.

Phemy, and Nero in tyranny, but his end was no better then Neroes, for as Nero slue himself with his own hand, so was Domitianus in his owne house murthered & slaine by his owne servants; for he that killeth many, must of slaine in his owne house by his servants, fowas Domitianus, for blood is revenged with blood, and is one of those foure finnes that crieth vp to heauen for vengeance: but Rome was euer full of blood betweene their forrein warres abroad, and their civill warres at home.

CHAP. III.

Of the third and fourth plagues of the Egiptians, compared with the third and fourth percutions of the Christians.

Moses againe after two denialls, marcheth with his armie against Pharaoh to his third battell, which was with more The third simple and weake soouldiers, then the plague.

Second battell was: for the Lord commanded Moses to smite the dust of the earth with his rod, that all the dust of the earth became Lice throughout all the land of Egypt, and these were the armes of the Lord, the which crept upon every man, and vpon euery beast, and went as in battell raie, and well instructed soouldiers, vpon Pharaoh, his Lords, and his Courtiers, and ouer all the land of Egypt, this armie spared no place; feared no man, but the land of Gofen, and the Hebrewes there dwelling.

To this were Jannes and Jambres, and all Soothsayers and Charmers of Egypt publikely forced to say, that it was digitus dei, the finger of God, and Pharaoh after them was (as aforetwise) now the third time constrained to yeeld to Moses, but still without grace or repentance.
Thus every victorie had his triumph, and euerie triumph was solemnized without either a stroak giuen, or a sword drawne, but with a white rod in Moses hand, so that it seemed rather a combat betwecene Moses and Pharaoh, then a set battell betweene the Hebrewes and the Egiprians.

The third persecution vnnder Traiane in Rome, in all points is to be likened to the third plague vnnder Pharaoh in Egypt, for the bloud of the Christians in Rome, and the plague of the Hebrewes in Egypt, cric for equal vengeance and justice vpon wicked Tyrants and murthurers vnto heauen. Though Traiane was wrote vnto by Pliny the second, to admoniſh him to mitigate the vehement perſecutions of the Christians, certifying Traiane that the Christians liued soberly and quietly, not offending the Romane lawes, but by professing their religion and the name of Christ. Notwithstanding Pliny could do little good with his Letters to Traiane the Emperour in the behalfe of the Christians at Rome, no more then Philo could do with his perswasions to Nero, for the Iews in Alexandria, though Philo himselfe being learned and graue, and of great authoritie with the Iews, spake in person to Nero, and yet Appian the Egiprian, being but a schoolemaister in Alexandria, a man of no reputation, had audience of Nero, which was denied to Philo, so much Rome hated the Christians, & Egypt the Hebrews, that their plagues & perſecutions may well bee compared together, for still perſecution encreased in Rome, in so much that the Christians that were dispersed & scattered in evry place for feare, were so perſecuted, that vnnder Traiane and vnnder Sapor King of Persia, infinite slaughter was made of the Christians, and evry where, where the Romane Emperours ruled,
led, there was but sword and fire, but the more the Christians were persecuted, the more they were increased, the more they were hanged, slain, and burned, the more were they multiplied, and encouraged through faith, to esteeme little or nothing these tyrants, or their tyranny, which might move the Romanes as well to say, that it was Digitus dei in the third persecution, as the Egiptians did confess in their third plague.

For if the Egiptians had observed how the Hebrews in the land of Gophen, had never heard, or seen, or felt any plague, being in one Countrey, and at one time, nor so much as a dogge among the Hebrewes miscarried, or if the Romanes had but considered the works of the Lord, how hee increased the Christians to surmount the slaughters of the persecutions, and strengthened the Christians to conquer the crueltie of these Tyrants, that as the Hebrews multiplied in Egipt to the overthrow of Egipt, in spite of Pharaos killing & drowning: so the Christians multiplied in all the Romane Empire, for all their slaughter and destroying of the Christians.

But no amendment appeared in Pharaoh by the three former plagues, then marcheth Moses forward with his fourth Army, commanding with one message still; thus saith the Lorde, Let my people goe, The fourth: the like simple Army of soldiers, as before in the second and third, for great swarmes of flyes came into the Court of Pharaoh, and into all the lande of Egipt, so that all Egipt was corrupted by this infinite multitude of flyes, but in the lande of Gophen...
The first Book of the

(to the great wonder of Pharaoh and his people) were none of these soldiers seen: for the Lord had separated the land of Gosen where his people the Hebrewes dwelt, that they should not bee touched either with Frogs, Flies, or Lice. Pharaoh, and all his kingdom of Egypt, man and beast, were so bitten and infected with these swarmes of Flies, and wearied with these soldiers, that Pharaoh againe yeelded to Moses, and requested Moses to do sacrifice for him unto the Lord, and promised Moses that Israel should goe out of Egypt.

Notwithstanding he kept no promise, but stil hardened his heart, and provoked the Lord to plague him, his court, and his kingdom. It seemed the Egyptians hated the Hebrewes mortally, being thus persecuted with such horrible plagues, that they still yeelded, but never repented. But no plague, no calamitie, could move Pharaoh to yeeld obedience to the Lord, neither acknowledge his name, but still saying Nescio dominum, but by meanes made to Moses to remoue these plagues from him, yeelding euer the victory to Moses, but never yeelding his heart to the Lord.

In Rome, in Antioch, in Alexandria, in Casaria, and euery where else where the Romanes had any government, the Iewes were giuen to be deuoured of wild and fierce beasts, as Lyons, Elephants, and Tygres, and to fight upon publike theaters to solemnize the triumphs of Vespasian & Titus. And therefore were the Hebrues well compared to the Christians, for their manifolde plagues and miseries, and the Egyptians to the Romains for their tyrannie. Yet the Hebrewes had some oddes more then the Christians had, for they might fight on publike shewes & vpó theaters, with Lyons, Elephants, and wild beastes, which Titus sent fro Jerusalem to Rome, to
to beautifie his father Vespasians triumph to the number of 16000. Iewes: but the Christians with present death, with all the tortures that could be inventd, executed upon them.

I may not forget Pharaon in Egypt, for his well deservd plagues, the violence whereof he could not resist, nor defend himselfe fro these armies in his priuy chamber. For that it was the Lords battell, as Iamnes and Iambrs, and the charmes of Egypt before did confesse.

So Nabuchodonozercôfesed, after he was taken from the throne of his kingdome in Babilon, to liue among beasts in the field.

So Manasses côfessed after he was taken captiue from his kingdome in Judah, to become from a king a bondman in Babilon.

So Iulian the Apostata was constrained, after he threw into the aire a handful of his heart blood, to say, *Vicisti Galile*: and so all blasphemers and tyrants confesse, that the Lord is God, when they are punished and plagued, and cannot resist it, and yet Pharaon in Egypt would not confesse that it was the finger of God, as Iamnes & Iambrs did, neither acknowledging the Lord to be God, as Nabuchodonozerc and Manasses did, neither yeelding the conquest vn to the Lord as Iulian the Apostata did, and therefore Moses is sent vn to Pharaon to denounce vn to him the first plague, and to giue Pharaon the space of a whole day to think on it, assuring Pharaon the next morning it should come to passe, vnlesse hee would let his people goe.
The first Booke of the

The first Plague.

The first Plague.

The first Plague.
both man and beast died of the morraine, so under this cruel Emperour, as well by bloody persecution, as civil wars, everywhere blood was shed, beside the Roman legions of soldiers were slain, that the slaughter was infinite. For like as in Egypt their horses, asses, oxen, camels, and sheep, and all their beasts were slain with a mighty great morraine, so the Roman generals, their colonels, captains, and all kind of soldiers were slain, as well in Rome and Italy, as everywhere throughout the Roman Empire, as well with wars, as with divers sicknesses & diseases, yet not ceasing to persecute the Christians, according to their custom, but the martyrs of the Lord, the soldiers of God increased still in number in every country.

Such ever was the providence of the Lord, that Septimus & the like, were either murdered & slain in their country, or else banished & died out of their country as this Septimus did, or as the great Antiochus Epiphanes did being the only enemies of God's people, tyrannizing against Judah, forcing them with sword & fire, to forfake God, their religion & lawes, strangling men, hanging some women with their children about their necks, other women they cast down headlong over the walls, with their babies hanging at their breasts; making search for the books of Moses, and burning all that he could finde written of the law of Moses, prophaned the temple, sacrificed swine's flesh against the law of the Jews, compelled the Jews to eat swine's flesh, to forfake circumcision, and to adore his gods, his tyranny was such, that the Samaritans sent unto him messengers for very feare, denying themselves to be Jews, but a people comming out of the Meades and Persians, (therin they said the truth for they were not true Jews) requesting Antiochus that the Temple which they builded in Mount Garisim, should
The Temple of Jupiter, and that they
would be governed by Appolonus and Nicanor his
Lieutenants, and become Antiochus servants.

Yet the Lord raised those in Judah that esteemed not
his threatenings, weighed not his commandments,
feared not his tortures; for so the Lord said to Elias, that
he reserved 7000 that never bowed nor bended knee
to Baal, which kept the laws of the Lord, as Mattathias
and his five sons in Modin, and divers other in Judah,
not weighing Antiochus nor his Lieutenants.

When this cursed and cruel Antiochus saw how
little the Jews weighed his threatenings, and how they
still increased in number, and how forward they were in
their religion, he thereby fell sick, and confessed, that
the evil that he did to the Temple of Jerusalem, and to
the inhabitants of Judah, was the cause that he must die
in a strange land: for before, Antiochus had proudly
promised to make Jerusalem a grave for all the Jews' burial,
we leave Antiochus dead out of his Country in Persia,
and turn to Moses in Egypt.

This was ever the commandment of the Lord
to Moses, rise, and stand vp before Pharaoh, and say thy
wonted message, thus saith the Lord, let my people go.
Yet nothing moved Pharaoh, but as a sworn enemy agaist
the Lord, stiff necked and hard hearted, refused all
graces and mercies offered: and therefore Moses was com-
manded to take the ashes out of the furnace, & to sprin-
kle it vp into the aire before Pharaoh's face, & strait out of
the same ashes there brake out sores with blaines, bot-
ches & swellings both in man & beast: so that lammes and
lambres, & all the Sorcerers of Egypt could not stand be-
fore Moses, for they these elues were plagued with botches
& biles, which Manetho an Egyptian historiographer falsely
fained
Stratagems of Jerusalem.

The fable of Moses Osarphic, a Priest & a law-giver over the Hebrues. Moses which fined a file hitte blazes and bêtes which Iezi at, yet Cheremon named him Tisites, one contrary to another, and both contrary to the truth, and as Iosephus faith, both Manetho and Cheremon affirmed, that what Moses had done concerning the myrracles in Egypt to be done by Magicke. So Pliny held the like opinion, that Moses was a great Magitian, and did all those myrracles before him of Pharaon in Egypt by Magicke. Pliny had no cause to say, ses. for Nero the Emperour which was instructed with the best Magicians of all the East kingdoms, which Tiridates king of Armenia brought with him to Rome: yet it helped not Nero at his need, neither the Emperor Illanus Apostata being well learned and throughly instructed in Magick: It could do him no good, no more then Iamnes and Iambres to Pharaon. And therefore I will set downe the true History of Moses written by Iosephus, a grave & a learned Jew, and a governour of all the countrey of Galilea, farre to be preferred before Appian an Egyptian Schoolmaister in Alexandria. Who after their Ioseph. lib. 2. fabulous lies most imputedly blasphemed their Temple, affirming an Aisle head all of gold, by the Iewes most religiously worshipped and honoured in their temple: which was found in the time of Antiochus Epiphanes, when he sacked Jerusalem & spoyled the temple. We will passe over these false Egiptias writers, & come to Moses.

This sixth plague is likened to the sixth persecution under Maximinus, a most cruel Emperor, being puffed vp with pride & insolvency, and wearied with vulgar persecutions, proceeded forward to persecute Bishops, Doctors, and other learned Christians that professed the name of Christ, as Polycarpus Bishop of Smyrna, Ignatius, and
and such he spared no degrees within the Roman provinces: but as the Egyptians were plagued with sores, botches, blains and biles, so he vexed the Christians with sword, fire, and extreme tortures. And as nothing could move Pharaoh in Egypt to acknowledge the Lord to be God, so nothing could move this tyger Maximinus, to acknowledge Christ to be the Lord, but without mercy and compassion persecuted & afflicted the Christians.

Thus not only the Emperors of Rome tyrannized against Christians, but also the kings of Syria, little inferior to the Romans in tyranny, against whom the Lord did not only stirre men, but women & children to contemne their threatnings, and to despise their crueltie, as Antiochus king of Syria commanded caudrons & brazen pots to be heated, straitly charging that he that spake but a word with Moses law, should have his tongue cut out: this could not terrifie a woman with her seven sons, who one after another, denied the eating & sacrificing of swines flesh, the defiling of their temple with Images, refusing to forsake the lawes of Moses, and in this to live and die.

The king straight commanded that the tongue of the eldest brother should be cut out, to pull the skin over his head, to pare off the edges of his hands & feet, and after these tortures, while yet there was any life in him, to be fried in the hote caudron, and that in the sight of his mother, and his other sixe brethren, assuring them, that they should suffer the like torments one after another, vnlesse they would forsake the religion & lawes of the Jewes, eat swines flesh, and offer sacrifice of swines flesh unto Jupiter, upon the altars at Jerusalem & Samaria, but they esteemed the least iot of their lawe, more then the greatest.

The persecution of the seven brethren.
2.Michab.
chap. 7.
greatest tortures, that either the Emperours of Rome which persecuted them, or the kings of Syria which tyrannized over them, could inuert, saying that they wold only obey the lawes which the Lorde gaue vnto them by Moses, and not the commandeament of the king: then were the other brethren one after another put to death with the like tortures as their elder brother was, in the sight of their mother, who spake to her children these words, My sonnes I neither gaue you breath nor soule, nor life, and as you regard not your selves, to die for the lawes of the Lord, so shall the Lord restore vnto you, your soules & your liues to liue for euer. And thus were they tortured to death, one brother after another, and the mother after her sonnes. And now I will returne to Pharao.

CHAP. VI.

Of the seventh and eight plagues of the Egiptians, compared with the seventh and eight persecutions of the Christians.

And Moses was sent with his seuenth message to Pharao, saying, How long will it be before thou submit thy selfe to me, saith the Lord? But Pharao being marked with Cains marke, who could not die, though he would faine die, or like Esau, who would repent & could not, though he sought it with teares. So Pharao though he yeelded victorie to Moses, yet could not hee yeeld his heart vnto the Lord, but refused the offers of the Lord, and despised his mercy, and therefore Moses was commanded to vex Pharao with the seuenth plague, which hee executed vpon Pharao with thunders, haile & lightnings, fiery soldiers of the Lord, this smote the hearbs, & brake the trees of the field, this smote at the land of E-
The first Booke of the gipt, both man & beast, the thunder, the raine, the haile and the fire mingled together, so hurtfull, and so greevous, as there was not the like in Egipt, since it was a natio: and yet the land of Gosen where the Hebrues dwelt, neither hard thunders, nor saw fire, lightnings nor rain.

But Pharaos stil against his promife, staied the Hebrues in extreame bondage in Egipt, and yet with terroour and feare of the punishments, requested Moses and Aaron to cease the horrible thunders, and fierce lightnings, which being ceas’d, Pharaos ceas’d not to sinne vpon sin, neither gaue he himselfe to seeke the Lord, for all the terrors of so many plagues past.

The Macedonians at any Eclipse of the Moone wold be so frighted and terrified, though the naturall cause were opened vnto them of the defects thereof by many of their Captaines, yet would they not but against their will, at the Eclipse time enter into battell.

So the old Romanes were so amaz’d that they tooke the ebbing & flowing of the sea, to be wrought by some divine power of the gods. So Scipio confes’d at the besieging of Carthage, and said to his souldier, Ducem sequimini Neptunum. Though the Romanes and the Macedonians confesst the Eclipse of the Sunne & Moone, and the ebbing and flowing of the Seas to be the works of God, yet Pharaos confesst not the wonders which Moses did in Egipt.

This cruell marching of Pharaos against the Hebrues in Egipt, resembleth much the cruell persecution vnder Decius Emperour of Rome, vnder whom raigned stil persecutiones of the Christians, as vnder others his predeceffors. But the Lord so plagued the Empire at this time, euen from the East vnto the West, with plagues, and divers suche sicknesses, as not onely the earth was infected,
Great
plagues
and
sicknesses up-
on the Ro-
manes.

infected, but the ayre corrupted, with such slaughter of
man and beast by sickness, that there wanted in many
places of the Empire, men alive to bury the dead, justly
plagued and punished, so that betwene the cruel perse-
cuctions of Christians, in Antioch, Cæsaria, and Alexan-
dria, and the multitude of the Romanes that died, made
the ground of Rome and Italy to stink, as Egypt stunk with
their bloudie water and dead frogs, and as in Pharaoh
dayes, the Hebrewes so multiplied in Egypt: for all Pha-
raos tirany, so likewise the Christians encreased in Rome,
and euery where in the Romane Empire in spite of the
Romane Emperours, though they fought euery way to
deuour them with sword and fire.

Moses is sent againe to Pharaoh, and to say, let my
people goe, behold to morrowe will I bring gass-
hoppers into thy land, and they shall cover the face
of the earth in euery place, and quarter of Egypt, that
the earth cannot be seene, and they shall eate the re-
sidue which remaineth vnto you, and escaped the haile,
they shall eate all your greene trees uppon the fildde,
and shall fill your houses, and all your servants hou-
ses, and thes threatenings, and cominations of Mo-
es could nothing moue Pharaoh, and yet dissembled like
an hypocrite to Moses saying, I haue sinned against
the Lord, and against you, forgive me therefore, and
pray for me, it is to be wondred that Pharaoh and all E-
gypt wold suffer such horrible plagues for the Hebrews,
to them a straunge nation, whom they mortally hated,
and yet stopt and stayed them in Egypt, against the lawe
of Memra and Bocoris and custome of Egypt, and against
the custome of all countries.

The Lacedemonians by Lycurgus lawe would not
admit any straunger to stay in Lacedemon. In Athenes-Pe-
riles
Pericles made a decree, that no stranger might dwell in Athens, but such as were banished for ever from their country, those only might stay in Athens, bringing their gods and their goods with them.

Likewise the Carthaginians could not abide strangers, for those that failed into Sardinia or to Hercules pillers, escaped hardly the Carthaginians handes, for that they would suffer no stranger to dwell in their territories.

So also in India no stranger might stay among them past three daies, so straight were strangers looke unto in all Countries, that the Romanes would not admit any mercenary sooudier being a stranger in their warres.

The Hebrewes suffered no stranger to dwell among them, to use foraine religion, & therefore it was not lawfull for the Samaritans to come to Ierusalem, nor for the Samaritans to converter themselves with the Iewes.

Yet Pharao against the lawes and customes of all countries, and against the lawe of his owne country, admitted strangers, his owne enemies to dwell in Egypt. Pharao as I said before, had Esau mark, could not yeeld, and let these strange Hebrewes goe.

How fitly this eight Egyptian plague, resembleth the eight Romane persecution vnnder the Emperor Valerianus, who like as Antiochus compelled the Iewes to forsake the Lord, their lawes, and religion, so Valerianus constrained the Christians to Idolatrie, and forced them to forsake the religion of Christ, commanding by his Letters sent to his lieutenants, and generally, euery where to burne, to kil, and to murther all the Christians that professed the name of Christ, so odious was the name of the Christians among the Romanes, as the name of the Hebrewes among the Egyptians.

And
And like as the grasshoppers in Egypt did waste, spoil, and eate all that was left untouched and unspoiled by the plague of hailstones and lightnings before, so this bloudie Emperor Valerianus left no place vnspoyled to persecute the remnant of the Christians, (which his predecessors could not find) with sword and fire, vntil he himselfe was taken, & his army overthrown by Sapor King of Persia, who tooke him and kept him in prison all his life time in bondage, and slaue, vsing him as a blocke to mount on horsebacke, things hard and strange to the Romanes, to haue their Emperor in such flauish service, & to become a vassall and a blocke for Sapor King of Persia, to lay his foote vpon his necke to goe on horse.

And was not the great Turke Pazaites overthrown, and his Army slaine at Mount Stella by Tamberlane, a rude and barbarous Scithian, and himselfe taken, and kept in a cage vnder his table, and carried him in that cage in all his warres, during Tamberlanes life, so that the great Empereour of Rome died as a blocke for King Sapor in Persia, and Pazaites the great Turke died in Tamberlanes cage, as a captiue in Scythia. So Pharaoh in divers battells was overthrown by Moses, and vsed as a blocke, and at last drawne as it were by a corde like a dogge, by Moses from Egypt, into the redde sea, and there to dye as you shall read in the two next plagues that followe.

CHAP.
Of the ninth and tenth plagues of the Egyptians, compared with the ninth and tenth persecutions of the Christians.

Ofes is sent from the Lord to Pharaoh, and commanded to hold out his hand unto heaven, that there was darkness upon all the land of Egypt, & such palpable darkness, that neither fire, candle, torch, or any light, might give the light. It was such palpable darkness that the Egyptians might feel it, and this darkness continued three days long, that one might not see an other. Yet Pharaoh's heart was so hardned, that now in his furie and rage, he commands Moses and Aaron to goe out of his sight, threatening them with death if they came any more before him, though in the last plague he requested Moses and Aaron to pray for him, and to forgive him his sinnes, but then were his words full of dissimulation, and his repentance full of hypocrisy: hee could say, I haue sinned, but he could not say, I haue repented, and before for his sinnes.

The ninth persecution vnder Aurelianus in Rome, may throughly bee likened to the ninth plague vnder Pharaoh in Egypt. The like threatnings of speech, and the like words that Pharaoh vied to Moses and Aaron in Egypt, the like vied Aurelianus against the Christians in Rome: but it continued not long, for he was slaine as others his predecessors were. And as for the great palpable darkness in Egypt, so was it in Rome, when their minde was more dark then darkness it selfe. The Egyptians hated not the Hebrews so much, as the Romanes hated the Christi-
Stratagems of Jerusalem:

Christians. For Pilate the Romane president in Jerusalem, which gave sentence on Christ to die, and sawe many myracles done by him, sent Letters to his master Tiberius the Emperor, and to the Senators, recyting the myracles that Christ had done before he died, saying he was worthy to bee canonized & placed among the Romane gods, which all the Senators with one consent denied, though Cæsar requested them first, and threatened them after, yet Christ was not allowed to be a Romane God.

Tiberius without effect of his good motion died, & so did that wicked Emperor Aurelianus, in the midst of his cruel persecutions. After who succeeded a good valiant Emperor Flam. Claudius, & so valiant that he vanquished the Gothes, the Ilyrians, and Macedonians, whereby in Rome he was so honoured, that the Senators sent to him a golde Target, which afterward was set vp in the shew-place, and a golden statue to stand in the Capitoll, but he died too timely of a ficknesse at Sirmium.

After him succeeded his brother Aurel. Quintilius, a good moderate Emperour, equall, or rather to be preferred before his brother, but he was slaine within 18. daies after hee was elected Emperour by the Souldiers. These good Emperors onely I name, for that persecutions were ever executed by cruel Kings and Emperors.

But these cruel Emperours, as they cruelly destroyed others, so cruelly were they destroyed after: as some of them were killed by their owne handes, as Nero, some murthred by their owne servants, as Domitianus, some suddenly slaine riding by the high way, as Decius, some banished died in straunge Countreys, as Severus: others died captiues in bondage and slauerie, as Valeria was did in Persia: others eaten with cankers & wormes, as...
The Lord beeing determined now to finish his plague in Egypt, and to bring his people away, willed every man and every woman to borrow of their neighbours, Jewels of gold and siluer, for Moses was very great in the land of Egypt, with Pharaoh, and with the people: for before this, Pharaoh had appointed Moses Generall of the Egyptians, against the king of Ethiopia, which I wrote in the Historie of Moses. Yet said the Lord, I will bring one plague more upon Pharaoh, and upon Egypt, and after that he will let you goe hence, for all the first borne of the land of Egypt shall die, even from the first borne of Pharaoh that sitteth on his seate, vntill the first borne of the maide servant that sitteth in the mill.

The Lord knew at that time how to saue the Hebrewes in Goser from all the plagues in Egypt, and to saue Noah from the geneall deluge in the Arke, to saue Lot from fire and brimstone in Zodome, and to saue the Christians from the destruction of Jerusalem in Pella.

As this tenth plague was the greatest, and the heaviest, so the tenth persecution was the greatest, and the longest, vnder Dioclesian in the East parts, and vnder Maximianus in the West, either of them persecuting and afflicting with such slaughters of martyred Christians, that for the space of tenne yeares, for so long continued the tenth persecution, there was nothing but the wonted bloody persecution, sword and fire, by the commandements of both these Emperours with most extremitie to bee executed, and as vnder Nero the first persecution began, so vnder Dioclesian it ended. For the Church
Church of God so flourished, the Christians so increased, and the godly martyrs so multiplied, that these tyrants were wearie to persecute them any longer.

At that very time, when persecution ended under Dioclesian, then heresie began to spring under Satan: for when one stratagem of Satan faileth, he practiseth another.

Now Arians marcheth with his Antitrinitary crew, and set themselves in battell against the Lord, with horrible and blasphemous weapons, and as the Poets faine, the Gyants set themselves in battell against the Sun, the Moone, and the Stars, so this crew of heretikes set themselves to fight against God the Father, the Sonne, and the holy Ghost, some denying Christ by nature to bee God, but onely of accidentall participation of divine properties as Arians.

Some affirming that Christ tooke his beginning of the Virgin Mary, denying the divine nature of Christ, as Samosatenus and Photinus.

Others imagined that Christ had not a true and natural body borne of the Virgin Mary, as the Marcionites and Manichees.

The Ebionites affirmed Christ to be naturally born of a woman gotten by man. I will omit to speake of Simon Magus, and his disciple Menander, of Cerdon, and his disciple Marcion, and of Saturninus, and a number more of this crowe, who deny one Article or other of our Christian faith, confounding the divine nature of the Trinitie. These heretikes possessing divers sectes, as Arians in Alexandria, Saturninus in Antioch, Photinus in Lyons, and so of the rest, which being the verie blast and breath of Satan, haue brought into their
The first Booke of the

their heresie many kings and princes of Asia and Europe, but all these heretikes were by generall councell confuted and condemned.

The Nicene councell condemned Arius and his partners which denied the deitie and divine nature of Christ, this councell held vnder the Emperour Constantine, where 318. Bishops met together to confute Arius and his heresie.

The second councell at Constantinople, vnder Gratian. The 4. gene-rals the Emperour, against Eudoxius and Macedonius, denying the holy Ghost to be God.

The third councell at Ephesus vnder Theodosius the great against Nestorius, affirming two sonnes, the one of God, the other of man, denying the mistery of the incarnation of Christ.

The fourth councell at Calcedon vnder Martianus against Eutiches, who confounded the natures in Christ for the unity of the three persons.

C H A P. VIII.

Of the marching of the Hebrewes from Egipt vnder Moses and Aaron, toward the land of Canaan, of the life of Moses in Egipt, and of his victories against the Ethiopians.

Ow Moses and the Hebrewes being discharged out of Egipt, where they had bin in bondage and miseries many yeares, and were called Hices, now they march like soldiers of the Lord vnder Moses and Aaron, towards the lande of Canaan: but marke the hardnesse of Pharaohs heart, for while the Hebrewes were in Egipt, being extreme enemies vnto Pharaoh, yet Pharaoh endured tenne horrible and terrible
sible plagues, before he would let the Hebrewes goe out of Egipt, vntill hee was brideled and hooked by the nothhrils as Senacharib was, and compelled to let the Hebrewes goe. Yet Pharaoh with his wonted hardened heart, with all the power and force of Egipt followed after, beinge two hundreth thousand footemen, fiftie thousand horsemen, sixe hundreth chosen chariots of the kings owne army, a sufficient armie against weaponlesse and vnarmed men. Notwithstanding he had infinite number of footemen, horsemen, and chariots, out of all parts of Egipt, assuring himselfe, by this multitude he would make a full end of the Hebrewes, hauing this advantage, the sea beinge before the Hebrews, the mountains on either side them, and Pharaoh with all the force of Egipt at their back, a narrower straight as Pharaoh supposed, then the Greeks had against the Persians at Thermopyla, and there Pharaoh thought to ende his long desired tyranny upon the Hebrewes.

It was to be wondred that after ten great victories in Egipt, gotten against Pharaoh, by no other weapon then with a rod in Moses hand, durst not looke Moses in the face, & after these victories in Egipt, durst follow Moses, hauing sixe hundred thousand Hebrewes marching in his campe, this was the time appointed of the Lord to do with Pharaoh that which Pharaoh thought to do to the Hebrewes, for the Lord commanded Moses to hold vp his rod, and to stretch out his hand vpon the sea, and to divide the seas, to let the Hebrewes goe through on drie ground, and to suffer the Egyptians to follow after, vntil the Lord commanded Moses againe to stretch out his hand vpon the sea, (a divine stratagem of the Lord) to let the waters turne vpon the Egyptians & overwhelme them. So the Lord by vart laued the Hebrewes his people.
people; and by water drowned the Egyptians his enemies.

Yet Appian most impudently affirmed Moses to have done what he did by Magicke, whom the common people in Egypt named Tiphethes, and Iosbuh Perephes.

Yet Appian alleageth Manetho and Cheremon two Egyptian writers, to prove his fond afferions.

Pliny also held that opinion that Moses was a great Magician, and did many miracles in Egypt through Magic, yet it is more lawfull for Pliny that wrote of so many things, to lie in some things, then for Manetho a poore schoole-maistre in Alexandria, or for Cheremon, two famous writers of the Egyptian history only.

The best Magician that helped himselfe at need, was Appolonius Thianus, who being accused of capital crimes before Domitianus the Emperour, being demanded by the Emperour what he could now to himselfe by his Magicke, nothing said he but this, and vanished away out of the Emperours sight, so much could not Iamnes and Iambres do to save themselves from the botches & blaines, which as they say was done by Moses Magicke in Egips. And therefore I thinke it best to set downe the true history of Moses, before yet he was called by the Lord to leade the Hebrewes out of the lande of Egypt into Canaan.

Moses the sonne of Amri, was of the tribe of Levi, and the seventh from Abraham borne in Egypt, brought vp by Thermutes king Pharao's daughter and heire, in this childe Moses shee delighted so much, being brought vp in all the learning and knowledge of the Egyptians, that Moses pleased Thermutes so well, that she moued her father hauing no male childe but her selfe, that it might please the king to make Moses her adopted sonne, least Thermutes
Thermutes also should be barren, and want an heire to possesse the crowne. This being agreed vpon betweene Pharaon and his daughter, Moses grew great in Egypt, fauoured and well beloued amongst all the Aegiptians.

It happened at that time that the Æthiopians had warre with the king of Egypt, hauing wonne two great victories over the Egyptians, spoyled and wasted Egypt vnto the verie citie of Memphis.

The Priests of Egypt being instructed by the Oracles of Ammon to choose an Hebrew captaine, to lead their armie against the Æthiopians, the king being informed of this Oracle, spake faire to his daughter Thermutes through the perwasion of the Priests, who vsed the like policie to haue Moses slaine among the Æthiopians, as Saul vsed to haue David slaine among the Philistines. Thermutes perceiuing the daunger of her fathers kingdom, which fell vnto her by succession, would knowe of Moses secretly his minde therein; Moses being there-with contented, the kings daughter brought Moses before her father and the Priests, to whom Thermutes in this sort spake: Is Moses the man whom before this time you founde by Oracles, shoulde destroy Egypt; and now you finde by the same Oracles, to haue that man to be your captaine to saue Egypt?

But the Priests forgat not when Thermutes laide the diademe vpon the childes head, which Moses being but a very childe, with both his handes tooke the diademe from his head and threw it to the ground, and treads it vnder his feete; whereat the Priests of Egypt were so astonished, that they told the king, that that childe shoulde bee the overthrow and destruction of Egypt; and the king, being raigning over the principall townes of Egypt, forgat not the diademe.
they all counselled Pharaoh to take away the fear of Egypt, and the hope of the Hebrews.

Notwithstanding Moses, as he was by the providence of God preferred, saved from killing & drowning being a child, so likewise then was he kept from the envy and malice of the Priests, and of the Egyptians, who sought to kill him, as the Jews thought to kill Paul, but as Paul prevailed over the Jews, so Moses prevailed over the Egyptians, and marched forward with this Hebrew army towards Ethiopia, gave them two great battles, overthrew them, chased them, and daunted the courage of the Ethiopians, that they were brought lower by the Hebrews, then the Egyptians were before by the Ethiopians.

The Ethiopians thus being brought low, Moses brought his army, and besieged Saba, the chief city of Ethiopia, at what time the king of Ethiopia his daughter named Tharbis, having such great report of Moses' fortitude and prowess, went up on the walls of the city, to behold the army of the Hebrews, where she saw Moses manfully and valiantly fighting before his army, she much admired his courage, and wondered at his prowess, doubting much the destruction of her country, the sent some of her chief servants unto Moses, by whom she opened her favour & her love towards Moses, offering herself to him in marriage, and to conclude peace between the Ethiopians & the Egyptians, which Moses accepted upon her oath, that the city Saba should be yielded up into Moses' hand, and peace concluded between Ethiopia & Egypt, which presently was yielded up, and the marriage performed, notwithstanding Moses at his return to Egypt, his service was more maliciously accused and suspected, then thankfully accepted,
Such hatred & malice grew in Egypt towards Moses, by means of the Priests, and the king himself suspected him for his greatnesse, and success of his victories over the king of Ethiopia, that Pharaoh doubted that Moses might do the like in Egypt; by these means traps and snares were laid to destroy Moses, that Moses was in such feare of his life, & the rather for that he killed an Egyptian that abused an Hebrue, that he was forced secretly to fly through the wilderness unto the Midianites, where he married Zephora, Jethro his daughter, and there continued forty yeares, from whence he was called by the Lord to lead his people from Egypt to Canaan, whose greatnesse then was more knowne then before, as is set downe in Exodus, so that Appian with his Egyptian Authors, with their fained fables against Moses, are worthie to be scoffat for their impudent lies, for Moses was brought vp with Thermutes the kings daughter, & heire of Egypt, and married to Tharbis the kings daughter of Ethiopia. But let vs omit Appian with his fellow lyers, and come to Moses, marching with his Hebrew campe.

CAAP. IX.

Of cersaine military lawes and marshall exercise of the Hebrewes, under Moses in the wilderness.

After that Pharaoh and the Egyptians were drowned in the red sea, the Hebrewes had such rich spoyles by their dead bodies found on the sea shoares, that now the Hebrewes became from poore shepheardes called Hisfos in Egypt, to be rich soldiers, that neither Phillip Hisfos, king of Macedonia, had such spoyle in Delphos, nor his sonne Alexander in Babilon, nor Nabachodonozzer in Jerusalem,
The first Boke of the
rusalem, as the Hebrewes had of the spoyle of the Egip-
tians upon the shoare. For now the Egiprians payd them
their hires for the servise and bondage of foure hun-
dred and thirtie yeares.

So Philo saiéd, that the borrowing of Jewels of siluer
and Jewells of Golde, was nothing else but to paye
the due debt vnto the Hebrewes, for their long bon-
dage and servise.

So Rupertus saiéd, the wages and hires which the
Egiprians kept so long vnjustly from the Hebrewes,
by an honest guile the Hebrewes obtained their long
detained due, for the Lord commanded the Hebrues
to borrowe Golde and siluer of the Egiprians: and
the spoyle which is gotten of the enemies is due by the
lawe of armes.

The Hebrewes marched ynder Moses with Egipian
weapons, with songs of hymnes and Psalmes, for the
victorie vnto the Lord. Myria Moses sister, the women
and virgins of Israel, with violls, harpes, and tabrets,
and with great melodie, gaue thankes vnto the Lord,
so that it was afterwa ndes a custome among the Vir-
gines of Israel to sing Psalmes and Songes, to thanke
the Lord for their victories, and withall to advaunce
the fame of the Generalls and Captaines, as they did
to Saul and David.

The Lord sets downe certaine martiall lawes to
Moses, to gouerne and to rule his people, comman-
ding him to make two siluer Trumpets, to assemble
the armie, to call the congregation, and for the re-
mouing of the Campe, and charged the sonnes of Aa-
ron to sounde out the trumpets in any servise, onely the
Priests were appointed by the lawe to sound the trum-
pets, & to carry the arke, which was their office for euer:

When
Stratagems of Jerusalem.

When thou goest out with the host against thy enemies, keep thee then from all wickednes, be clean from pollution in the night, for the Lorde may not abide in the hoste any fouldier that is any way uncleeane, before he be washet with water, and purified, and when a fouldier must serue the necessitie of nature, among other weapons he must haue his paddle staffe to dig the earth, and after to couer his excrement, for the Lord would haue his people pure and holi both in soule and bodie, for the Lord walketh in the midst of the campe among his fouldiers.

The Hebrues were also commanded whe they went to any battell, that the Priest should stand before the whole armie, being called together with the sound of a trumpet, to exhort the armie, and to encourage them to feare nothing the multitude of their enemies, but to fight valiantly the battels of the Lorde, assuring them that the Lorde would be their Captaine, and goe before them, and thersore not to doubt of the victorie. So the Lord promised, and said to Moses, I will goe before thee to Egypt against Pharaoh.

So the Lord said to Joshua, that he would goe before him and his armie to Iericho.

So the Lord with the like words spake to Nabuchodonozzer, when he went against Ierusalem.

And euens so he spake to Cyrus, when he went against Babilon, All battels & victories are mine faith the Lord.

As the Lord promised, not only to Moses, to Joshua, and to others, but also to Nabuchodonozzer & Cyrus, Heathen Princes to goe before them in his own battels, and therefore the Heathen kings made their fouldiers beleue, that the Gods taught them stratagems to overcome their enemies.
Archidamus vsed a stratagem against the Arcadians, commaundede secretly in the night time, certaine horses to goe round about his campe, and in the morning hee shewed his sooldiers, the steps of the horses, saying that it was Castor & Pollux, that would be readie in the next battell to take their parts, and to fight with them against the Arcadians.

So did Epaminandas, he caused the armor which did hang in the temples, and were dedicated to their Gods, secretly to be taken downe, by this stratagem he perswaded his sooldiers, that the gods promised to be in those armors themselves, to fight in the battell.

Pericles Generall for the Athenians vsed the like policie, caused a comely tall man of great stature, all in purple, to sit on a high stately chariot, drawne with goodly white horses, standing in a thicke wood consecrated to Pluto, where both the armies might behold him, vntill the signe of the battell were giuen, then he called to Pericles, and willed him to goe forwards, and said, that the gods of Athens were at hand, by this stratagem Pericles got a great victory, for the enemies fled before the battell began.

The Gentiles & the Heathens beleued & confessed that all victories & good succes, came to them by servving of their gods, and all their overthrowes & calamities fell vpon them by offending their gods, so much stood the Heathens in awe and feare of their gods.

And like as Ioshua, Iosaphat & Dauid, returned to giue thankes to the Lord, with violls, harpes & trumpets for their victories, so the Lacedemonians with trumpets and flutes, crowned with garlands made of all kinde of flowers, and with a song to Castor & Pollux for any victories which they had obtained.
The Romanes also and the Grecians, not only with building of Temples and Aultars, but with the great sacrifice Hecatombæ did please their Gods for their victories.

In Hercules Temple in Sparta, the Armours that were hanged vp and consecrated to Hercules, seemed to make a sound and a noise, and at Thebes in the Temple of the same Hercules, the gates of the Temple being shut, were suddenly of themselves opened, and the shields and the targets that were hanged vp in the rooſe of the Temple dedicated to Hercules, fell downe & were found upon the ground, which foreshowed to the soothsayers the destruction both of Sparta and Thebes. Now to the Hebrewes.

The Lord commanded that hee that buildeth a new house, and had not possessed it a yeare, should be spared from warre.

Hee that planted a vineyard and not receiued the fruites thereof should also be spared from warre.

And hee that betrothed himselfe to a wife, and had not married her, might in like case be spared from war.

After the Priest had ended his exhortation to the fouldiers, the Generall of the Army proclaimed that if any timorous or fainthearted fouldier were within the Army, hee should returne home, least hee through his cowardliness should disanimate or discourage the rest of his Army.

Hence the Gentiles had the first instruction to use the like long after this time, for the lawe of Armes which the Lord gaue vnto his people the Hebrewes in the wilderneſſe, were in all countries of the Gentiles afterwards imitated in all their warres.

As among the Romaines the Priestes Fæciales in like Roma.
like sort as the Hebrewes exhorted and encouraged the
Romanes manfully to fight for their Countrey, repeating the lawe of Armes of the Hebrewes.

So the Athenians before they commenc'd any battel, their Priests called Mantes stood before the army, made a speech to the soldiery, of the just cause of their wars, and would bee further instructed by their Oracles to know of their victories.

The Perſians likewise would take no warre, nor battell in hand, before they had consulted with their toothsayers, which were their wise men called Magi.

CHAP. X.

Of the camp of the Hebrewes, of their exercise in the wildernesse, and of the whole Army, divided under four principal standards: and of placing of the Ark in the midst of the Camp.

The Lord commanded at the setting out of the Army unto the battell, that the Arke should be carried by the Leuites, which Arke signified the presence of God, & the figure of Christ, at what time Moses alwaies said these words, at the lifting vp of the Arke, rise vp Lord & let thy enemies be scattered, and let them that hate thee, flee before thee. And when the Arke rested, Moses alwaies said these words, Returne (o Lord) to thee many thousands, when the Arke was caried, a cloude covered the Arke, and where the cloud stayed, there the Arke would rest, and when the cloud remoued, the Arke was also to be remoued, for by the remouing of the cloud, the Arke was also to be remoued.

The Lord commanded in the wildernesse of Sinai to Moses
Moses and Aaron, with the twelve Princes of the Tribes of Israel, to take muster, & to number the that were able to goe to the wars fro twenty yeares vpward, hence fro the Hebrewes, the Gentiles tooke their instructions in numbring, and mustring their soouldiers. Moses numbred the people, and found six hundred three thousand five hundred, & fiftie able men to go to wars in the camp of the Hebrews, beside the Leuites which were appointed to attend the Tabernacle.

For the Leuites were numbred three severall times, the first time they were numbred at a moneth old, when they were consecrated vnto the Lord. The second time at 25. yeares olde, when they were appointed to serue in the Tabernacle. The third time at 30. yeares old, to bear the burthens of the Tabernacle, and to serue in the Tabernacle vntill 50. yeares, and then to cease from bearing such heauie burthens, and painful service. But after that, they should minister in the Tabernacle, singing hymnes & Psalmes, instructing, counselling, & keeping of things in order.

After that Moses had brought the Hebrews fro Egypt, instructed them with military discipline, & giuen them martiall lawes, then the Lord would not haue Moses to bring his people straight way to the land of Canaan, but to lead them too and fro in the wildernesse, to keep the in continued exercize, & to teach them military discipline by the law of Arms appointed, for they might within 3. daies as Philo writeth, haue passd fro Egypt to the land of Canaan, but that the Lord would haue the to endure labour, & to be exercised in martiall discipline to become good soouldiers, & therefore suffred the Amalekites, Moabites, Edomites, & the Philistines to be as needlels in their eyes, & thornes in their sides, being their profes-
The first Booke of the
led enemies, to warre, to fight, and to keepe them still in practice and exercise of armes.

The Lord suffered the Camp of the people to wander too and fro in the wildernesse backward & forward, to learne to endure cold and heat, and all kind of hardnesse, remouing their camp too and fro 42. mansions, before they came to the land of Canaan.

Cai. Marius perceiving his soldiers readie to yeeld for want of drink, shewed them a River behind the enemies, saying: if you will drinke, you must drinke in yonder River, that I shewed you, either you must win it of your enemies or loose it.

Cyrus King of Persia brought his soldiers to a certaine wood, and caused them all day to hewe downe trees, untill they were weary, the next day he prepared for them great feasts, and liberall banquets, and in the midst of their good cheare, Cyrus demanded of them, whether they thought better of their paine and trauell in hewing of wood the day before, or of their feasting and banquetting that day: they preferred feasting before hewing of wood. But said Cyrus, you must come to the one by the other, unlesse you fight valiantly & overcome the Meades, you cannot enjoy the pleasures and good cheare of Persia.

So Moses brought the Hebrewes to the wildernesse, and said: you must take paines, and exercise militarie discipline, to learne to fight with the Canaanites, Edomites, Moabites, & Philistines, the enemies of the Lord, before they should passe over Iorden, and enjoy the pleasures of Canaan, the land of milke and honey: for as these Nations were left as prickes and needles to vexe the Hebrewes, so Satan is now left, to vex, to tempt, and to be an enemie to Gods people withall the stratagems he can.
Stratagems of Jerusalem.

No doubt the Chaldeans, the Assyrians, the Persians, and other Nations, had their first military discipline from the Hebrews, and were taught to exercise their soldiers to endure labour, as it seemed the Gentiles used it by imitation from one Empire to another.

Moses being the only general of so great an Army, being continually vexed and molested, without any under officers to aide him, the Lord taught him, and after his father in law Iethro, to choose from among the whole army 70 wise, religious, valiant, and just men, to rule and govern the people, as magistrates, and officers under Moses, to guide & lead them into all service. For among the Hebrews no Generall was chosen without consultation of Vrim and Thummim, after Moses and IofHaas time.

Mark the discipline and martiall lawes of the Lord to his people. The Hebrews were commanded every man to stand in his place, & under his standart, throughout the whole Army of the Hebrews, but the Leuites should pitch their tents round about the Tabernacle, who were three and twentie thousand in number, and when any victory was gotten by the Hebrews over the enemies, the first part of the spoile was yeelded to the Leuites who attended the tabernacle; the second to the soldiery that fought in the field; the third to them that remained in the campe.

The whole Army was deuided vnder foure generalls and principall standarts. The first standart vnnder Judah; the second standart vnnder Ruben, the third standart vnnder Ephraim, the fourth standart vnnder Dan.

Every Tribe should stand, and campe by his standart, and under every standart were three Tribes, & over the three Tribes, three captains, and the number of the soldiers
The first Booke of the

The Tribe of Judah had seventy-four thousand and six hundred soldiers under their Captain.

The Tribe of Issachar had four and fifty thousand and four hundred soldiers under their captain.

The Tribe of Zebulun had seven and thirty thousand and four hundred soldiers under their captain. These three Tribes were appointed to stand by the standard of Judah, and the whole number of the host of Judah, were one hundred, forty, and six thousand, and four hundred soldiers under their three captains, and the standard of the host of Judah was appointed to camp on the East side of the Tabernacle.

Of the South side of the Tabernacle, was the standard of the Tribe of Ruben, the Tribe of Simeon, & the Tribe of Gad, with their three captains, and the whole number that marched under the standard of Ruben, were one hundred, fifty-one thousand, four hundred and fifty soldiers, and this was the second principal standard.

The third standard of the camp of Ephraim was towards the west, with the Tribe of Ephraim, the Tribe of Manasseh, and the Tribe of Benjamin, with their several captains, and the whole number that marched under the standard of Ephraim, was one hundred, eighteen thousand, and one hundred.

The fourth standard of the host of Dan was on the North side of the Tabernacle, with their three Tribes, the tribe of Dan, the tribe of Asher, and the tribe of Naphtali, with their three captains, and the whole number that marched under the standard of Dan, was one hundred, fifty thousand, and five hundred.

In this most solemn and royall sort marched the camp.
Stratagems of Jerusalem.

campe of the Hebrews 40. yeares in the wilnerness unde these foure pricipall standarts, where their garments and cloathes were not worne, nor any thing they had decayed, heauen gaue them bread, the foode of Angels, Manna, and euery rocke in the wilnerness gaue them drink, the Lord fed the, otherwise they were simply and slenderly proffed for so great an army, but marching in the wilnerness amouge serpents, & venemous beasts, and yet without daunger or harme, but had all things at their wils that were necessary to the wars, fro the Lord.

Notwithstanding all these blessings, the Hebrewes wished stil to have staid in Egypt, and made divers proffers of return, at any touch or triall of them, they longed for the flesh pots of Egypt, of which they made often mention, of the oynions, melons, and garlecke, but they made no mentio of the slavery, bondage, and seruitude, which they endured for 430. yeares in Egypt.

If you looke into the maiestie & state of the Hebrew campe, of the presence of the arke, of the placing of their standarts, of the solemnitie of their marching, & of their orders & lawes, & that in a wilnerness, where they had neither castles, townes, cities, or forts, to defend the; and yet they far excelled Xerxes with his innumerable army, in his voyage against the Greeks, sailed on land, & marched on seas, & much doubting whether Hellespont had sufficient roome, and Greece had land inough for his souldiers, or the ayre had place inough to receiue his shot.

The Hebrew Campe farre exceeded Alexander the great, (who after he had subdued all Greece, and the Perlians) tooke in hand to conquer the whole world, and wept because hee heard there was two worlds. Yet neither Xerxes, nor Alexander the great, might bee compared with the Hebrew Campe, for state and maiestie, every Tribe marching vnder his Captaine.
The first Booke of the
and every Captaine under his standard; every standard placed to stand about the Tabernacle, and the Tabernacle was placed in the midst of the camp, because it might be in equal distance from each standard, that all might indifferently have recourse to the Ark, where the Lord instructed Moses, and instructed him for the mercie seat, for at the doore of the Tabernacle it was commanded to Moses what he might do, and how he should govern the Army, for the custome of the Hebrewes was, to run to the Ark, as to their onely Oracle, where the presence of the Lord was, to cry and to call for help at the Lords hand in their most danger and greatest calamitie.

As the Ark was made by Noah to save himself from the deluge, in such forme & fashion as the Lord had commanded, the length, the breadth, & the height: so was the Tabernacle made by Moses, in which the Ark was placed, in such proportion as the Lord commanded Moses, that the Tabernacle shuld be 30 cubits long, & 12 broad, the Ark 2 cubits & a half long, & a cubit & a half broad.

After the vse of the Tabernacle, the Temple was appointed, where Salomon and the Priests were instructed to manifest the word of the Lord vnto his people.

The Gentiles also ranne in any danger or doubt, as to Jupiter in Hammon, to Apollo in Delphos, to Baal, and other such Orales, where their woodden Idols and gods gaue false answers. And where the Hebrewes (as I laid before) had no provisions for their wars, either in towns or Cities, nor any place to flee vnto but the Tabernacle, where the Romans in any danger might defend themselves in the Capitall. The Carthaginesans to their strong fort Byrsa. The Thaebans to their Castle Cadmea. And to the Argiues to their strong fort Larissa. And the Syracusans to the Castle Acodina. These were the forts of the Gentiles.

Besides
Besides the Gentiles had their treasures and their money laid up in strong holds and forts.

As Tygranes king of Armenia, kept his treasure in Bambinisa & Olena, two strong castles, to warre with the Romanes.

Iugurth king of Numidia, kept his mony in two of his strongest cities called Capsa, and Thola, to warre with the Romanes.

So likewise Mithridates king of Pontus, kept his treasure in Ptera, to war against the Romanes. So the kings of Macedonie, and all the kings of Asia, had their treasures and store-houses to warre against the Romanes.

The Hebrewes had no such store-houses prepared, nor mony laid vp, nor provisions readie, but their foode was such from the Lord that they wanted nothing, and yet they conquered more kings, and subdued more countries, then all they.

CHAP. XI.

Of the manner and order of the Gentiles, and of their principal standards. Of the setting up of the Tabernacle, and the dedication of the altar by Moyses.

Having spoken something of the Hebrew camp, of their several marching under their standards, I thinke it not amiss to set downe the orders & manners of the marching of some of the Gentiles in their camps for variety of matters, and for that men may see and understand how farre inferior were all the nations of the world to the poore Hieges the Hebrewes. And first of the Egyptians, who carried in their proper standard into the standards of Egypt.
The first Book of the

into any battle the Image of that Idol which they worshipped in that city, as in Heliopolis an ox, in Memphis a bull, in Arsinoe a crocodile, and so in other cities, cattes, calves, serpents, such as they worshipped in the temples, such they carried as their ensignes to the field.

The Persians carried in the first and principall standard, the Image of the Sunne, which the Persians call Mithra.

In their second standard they carried the picture of the eternall & sacred fire which they call Ormusides.

The old Romanes when their Empire grew strong had five principall standards, which were carried before their military legions. The first standard before the legions was an Eagle, this was chiefe, in the second was carried the picture of a Wolfe, in the third the picture of Minotaurus, in the fourth the picture of a horse, in the fift the picture of a boare.

The Athenians carried in their standard the Image of an Owle, which was likewise printed on their coyne with the face of Minerva.

The Thæbans carried in their standard the picture of Sphinx into any battle.

The Cymbrians carried before their armies in their standard vnto the field the picture of a brazen bull, so did they in the Cymbrian wars against Marius the Roman Consull.

The old Germaines used to carry the picture of lightnings to lead their armies into the field in their standard.

Sometimes great kings for their proper standards in their warres, carried the pictures of divers and sundrie beasts and fowles, as Osiris the first king of Egypt, a dog;
Swarngens of Jerusalem.

Cyrus also the great king of Persia, gave in his ensigne a cocke, as Themistocles did, for the day before Themistocles had battell with Xerxes, by the crowing of a cocke he was sure of victorie.

Julius Caesar gave in his ensigne an Elephant, for that he vanquished Juba king of Mauritania, who bare an Elephant in his ensigne, and so Porus king of India, bare in his ensignes the picture of Hercules.

The Hebrues might better have claimed the Sunne in their ensignes then the Persians, as Joshua, for that the Sun stayed over Gibeon, and the Moone over Aialon, at Joshua's commandement, untill he had full victorie over the Amalekites, and therefore he might as well have the Image of the Sun in his ensigne being alue, as he had it set on his graue being dead. So might Judah, Gideon, David and others, which had the Sonne of God, the starre of Iacob, & the liő of Judah in their standarts & ensignes.

Because we may omit nothing that the Lord commanded Moses concerning the setting vp of the tabernacle, and the dedication of the altar, the twelve Princes of the Tribes of Israel, at the setting vp of the tabernacle, after the tabernacle was anointed & sanctified, brought their offerings before the Lord, sixe chariots couered over, and twelve oxen, one chariot for two Princes, and for every one of the Princes an oxe, which they before the tabernacle offered to the Lord, which were delivered to the Leuites. So for the dedication of the altar, after it was anointed & sanctified, these twelve Princes offered their offerings before the altar, every prince offered a siluer chargior of an handreth & thirtie shickels weight, a siluer bowle of seuentie shekels, a cup of gold full of Incense, a yong bullock, a ramme, a lambe of a yeare olde, and a hee goate. This was the maner of the setting vp of the tabernacle, and dedication of the altar. Hence
Hence grew the building of temples, the dedication of altars, oblations and ceremonies among the Gentiles and Heathens, to dumb idols & wooden gods.

It was ever the property of Satan like an Ape to counterfeit, and seeme to imitate the laws of the Lord.

There was nothing so rise among the Gentiles as temples and altars, which made Paul full of anger to see so many altars in Athens, and especially one dedicated Ignoto deo to an unknowne God.

Athens excelled all Greece for the number of their gods, and of their altars, for they had an altar in Athens to lust, another to shame.

They had also strange kindes of altars in Delos, one to Apollo, made onely of the right hornes of all kinde of beasts, and another altar made of the ashes of the sacrificed men and beasts, like Belesus, who raised vp a promontorie in Babilon, of the ashes of the citie of Ninimie destroyed, to giue light to passengers that sayled by Babilon on Euphrates, in the which ashes Belesus carried secretly all the wealth, gold, siluer, and all other rich mettals melted of Ninimie into Babilon.

Numa Pomp, a verie prophaner religious king, put vp a temple to Faith, another to Terminus, and decreed a law, for that Terminus was the god of peace, and a Judge of meares and markes betwenee neighbours, that whosoever would plough any of his neighbors markes, and meares, both hee and his oxen should be sacrificed and slaine to god Terminus, vpon the very meare where the offence was done: This temple which king Numa builtted to Terminus, was made vncouered and open abowe, as the Greekes did vse to build their temple to Jupiter, and to Anfidius, which the Greeks called Hypethra, both the Romans and the Greekes thought it not fit, that these
that those gods should be honored and served in close & covered temples, and upon their altars no sacrifice of blood should be offered, but according to Pythagoras lawes, fruits, cakes, honey, flowers, and such because they were gods of peace.

Again the Romanes, the Greeces, and the Egiptians, vied in old time to build temples out of the cities to those gods that should watch & guard the cities from the enemies. And therefore Romulus builded a temple to Vulcan out of the walles of the citie of Rome: so his successor king Numa, builded two temples, the one to Bellona, the other to Mars, four miles from the gate Capena, out of Rome.

The Athenians to that purpose as the Romains did, builded a temple to Hercules out of Athens, named Cy-nosarges. Neither would the Egiptians allow the temple of Esculapius to be in any city of theirs, neither would they allow any temple to Saturne, or to Serapis, within the citie, supposing by their watching & guarding abroad they might live more safe and sure from the enemies.

So among other Gentiles, temples were builded to the gods of feare, of pouertie, and of olde age; because they might pray to these gods to escape the wants and miserie of pouertie and old age: and thus the Gentiles tooke patterne of the Iewes who had so many Synagogues, and but one Temple, for the Iewes afterwards became so Idolatrous as the Gentiles, that (as Ieremy said) every citie in Iudah had a god, & euery where in groues and hills were eueryall altars, that mount Oliuer thereby was called the mount of corruption, because they had made altars under euery grove, and under euery greene tree, to honour their Idols. But now let vs returne to the Hebrues under Moses in the wildernes.
Moses leading the army of the Hebrewes in the wilderness from Egypt, marched with six hundred thousand, and having divers battels given him by the king of Arabia, by Arad king of the Canaanites, by Zeon king of the Ammorites, and Og the king of Bashan, & after them having battel with the king of Madianites, and the king of Moabites, whom hee conquered before Josuah had charge of the armie, and because the battels of the Lord were most miraculous in Egypt, gotten by a white rod, by the which Moses obtained ten victories, and ten triumphs, over the Egyptians in Egypt. So Moses in the wilderness had the like success, not by devised stratagems of their owne heads, but by following the commandements of the Lord, which are the onely stratagems of all victories.

After that Moses had brought the Hebrues out of Egypt into the wilderness, as to a schoole to instruct them in military discipline, and to be acquainted with martial lawes, to arm them selves ready soldiers to fight the Lords battels, at Josuahs commandement, who in the battell at Rhipidim was against the Amalekites, at what time Moses, Aaron, and Hur, went vp to the top of mount Horeb, and Moses held vp the rod of the Lord in his hand and prayed for victorie, for the battell continued untill Sun setting, and when Moses hand was weary, Aaron and Hur held vp Moses hand betweene them, and Josuah prevailed, overthrew Amalech, and all his army, & wanne a great victorie, for Moses praiers and Josuahs sword, were both meanes by the Lords appointment to obtaine the victorie, for while Moses hand was vp the Hebrewes prevailed, and when hee let downe his hand Amalech prevailed, this great victorie was commanded by the Lord to Moses, to be written in the booke of the lawe, for a remembrance.
stratagems of jerusalem;

remembrance of so great a victorie. And all other victories, which they had as well against pharaoh before they came out of egyp, and against the canaanites before they passed over lorden, were obtained by stratagems of the Lord, in the behalfe of his people, which the Lord had determined to place in canaan.

king arad hearing of the great overthrow that the hebrues gave the amalekites, their friends and neighbours came with a great army, and fought against the hebrues, and for that the hebrues serued not the Lord, and were thanklesse for the last victorie, king arad prevailed, flue, and tooke of them many prisoners. When the hebrues cried unto the Lord, and made a vow to destroy the canaanites, if they might have the victory, the Lord vpon their promise & vow deliverd the canaanites, their king arad, their cities and townes, and the people, vnto the hands of the hebrues, that the canaanites were slain & utterly destroyed, this was the battle of the Lord, for the hebrues vanquished king arad, and the canaanites, according to their vowes which they made to the Lord.

these were lawfull vowes to destroy the enemies of the Lorde by the vow of cherim, of which vowe the Lord himselfe is the author, the Lord himselfe determined and commaunded the hebrues to destroy the canaanites as his enemies.

so the Prophet published a commaundement saying; Vow vnto the Lord & performe it: the same Prophet faith, Thy vowes are vpon me (ô Lord) I will render praise vnto thee, hauing that which I required, I am bound to pay my vowes of thangiuing, as I promised thee (ô Lord.)

chap. 4
CHAP. XII.

Of the vows and feasts of the Gentiles. Of espials sent to the land of Canaan by Josua, with divers other Strategems.

In all Countreys of the world, as well the Gentiles as the Iewes, were wont to make vows unto their Gods, with prayers and promise to performe those things which they vowed, if their Gods would grant victories in wars against their enemies, or health to their Kings and Princes, or to remoue any plague or sickness from the people.

The Persians when they vowed any thing to the Sunne, the King with his councel called Magi, ascended vp on a high hill or mountaine, where they made two piles of wood one vpon an other for sacrifice, and vpon the same pouring wine, milke, honey, frankensence, with other sweete odours, for a sacrifice to the Sunne, the King himselfe with his footsayers called Magi, with their song Theogania, fired this pile of wood, for the Kings of Persia would offer no sacrifice without their Magi were present, nor the auntient kings of Rome, without their footsayers, which they called Augures.

The Egiptians sved when they vowed, to bring the swords, the shields, the rotten ships & chariots, with all the armours & ensignes of war of the enemies vnto one place, laying the all vp a pile of wood, the generall holding a firebrand in his hand, kindleth the pile of wood, the fouldiers standing about the pile according to the Egiptian manner, with songs, mirth, and joyes for the victories.
Stratagem of Jerusalem.

In like fort the olde Gaules burned and sacrific'd to Mars and Minerva as the Egyptians did, their targets and old armours.

No victorie was had among the Gentiles, but some of the spoylestherof were burned and sacrific'd to their Gods, some hanged up to honour and beautifie their Temples. So Alexander the great sacrific'd & consecr.ated some of the spoiles of his victorie over Tyr to Hercules.

The Romans, after any victory, hanged up some of the spoils thereof in the Temple of Castor and Pol. lux, the Egyptians in the Temple of Vulcan, according to the old auntient lawe, Vulcanos arma inus esto.

The Grecians when they prayed for victories to their Gods, they promised and vowed to present their Gods with Images, statues, chains, jewels, crowns, and garlands, with longs of Pana.

The Romans also promised and vowed to Jupiter and to Mars, to build them Temples, to make them places to sacrificethe tenth man, and the tenth beast taken in the wars, and to keepe an annuall feast in the Capital, in memorie of their victories. This vow (the Dictator, Consul, Praetor, & the high Bishop going before them) was made in the Capital, before they went to the wars. For both the Romans and the Grecians upon any great victories obtained, celebrated the great feast Hecatom-beon.

The Athenians for any prize they brought into the Hauen Pyrae, celebrated a feast, where many Orators and great Captains came once in a yeare to solemnize this feast, for in sea victories Athens excelled all cities of Greece.
The old Romanes had an ancient feast called Conscualia, in memorie of Romulus watchword Talassa, at the punishement of the Sabine virgins.

They had an other feast called Ancylia, in memorie of Manarius Targets that he made in Rome, like the Nymph Egerias Target which shee gave to Numa Pomp.

The Romanes had an other feast in Rome, called Tabilustria, in the which the magistrates met in the Capital, and celebrated a solemnne sacrifice vnto Vulcan, with sounding of Trumpets about the citie, to purge the citie of their crimes and offences against their gods.

The Athenians had divers feastes, they had one in memory of Theseus, for his victorie over the Amazons: an other in memorie that he brought divers men out of Achaia to dwell in Athens, being strangers, who celebrated an annuall feast to honour Theseus, as Milciades had a feast in memorie of his victories at Marathon.

Themistocles had an other feast for his victorie over the Persians at Salamina. And Thrasibulas for his victorie over the thirtie tirants at Athens, these were the tirants that v Jessie such crueltie, that made the children of Athens to daunce in their fathers bloud.

The like feasts they v Jessie in Achaia, in the citie Cycionium, yearely in the honour of Aratus victories.

A feast celebrated among the Romane youths, called Agonalia, wherein they cutted about mastrye in all kinds of exercis, for triall of agilitie, courage and strenght, hauing thereunto many kindes of crownes and garnandes appointed for rewards vnto the victors, imitating the manners and orders of warre, in scaling of walles, in assaulting of forts, in fighting of battailes, and
Stratagems of Jerusalem.

...and such other militarie discipline, that some were crowned with Lawrell, some with Pine, some with oak boughes, every victor bearing in his hand a braunch of Palm, in token of victorie.

In Syracusa also they held an annuall feast to honour Timoleon, in memorie of many benefites and greate victoryes that hee obtained to the Syracusans.

For among the Grecians and the Romanes, divers feastes were celebrated, and triumphes solemnized, in memory of victories to stirre vp, and kindle young soldiers minde to embrace armes, and to imitate the examples of their predecessors.

Having spoken something of the vowes and feastes of the Gentiles, we must returne to the Campe of the Hebrewes, marching vnder Iofhua, being readie to passe ouer the Riuier Iordan, who sent certaine espialls to view the land of Canaan, one of every Tribe, twelue in number, that should instruct him of the state, situation, strength, and manners of the people, which being returned after forty dayes, with such fearfull newes, of theyr strong and lustie men, of theyr walled Citties, strong Fortes, huge and monstrous Gyants, of the strength and invincible situation of the Countrey, that brought the Armie to such terror and feare, that they were more willing to returne to Egypt, then to goe forwards to conquer the Canaanites, vntill Caleb ouerthrew theyr speeches, and founde great faultes in his fellowes and consociates of his journey, to disanimate the Armie.

It dooth much amaze soldiers, to see or to heare terrible reports, for at that time the people were ready to stone...
The first Booke of the

TheftrBooke: Thefe Caleb and Iofhua, to force them to fight against such ports in wars. a strong Nation, fearefull reports to terrifie the fouldi
ers, were ever dangerous, and therefore wise Generalls and Captaines inuered and framed many subtill stratagems to conceale and hide the multitude of enemies, to kepe terror and feare away from the fouldiers.

Tullius Hostilius vſed a skillfull stratagem to annimate his fouldiers againft the Fidenates, who stood in feare as well of the multitude of their enemies before them: as also the report they heard of Meſius Generall of the Albanes, lying in some secret ambush for his advauate, being indifferent to set either vpon the Romanes, or vpon the Fidenates. Tullius the Roman Generall perceiuing the terror of his fouldiers, spurred his horse forwards before the Army, and told them, they need not to feare Meſius, for he was gone, neither to feare the enemies, which being a scattered Army, to make themselves seeme a great multitude, were more readie to fuye then to fight.

So Inguurth in his warres at Nunudio againft Cai. Ma

The Stratagem of Tulli

so that Iudith by that stratagem obtained a great victorie over the Romanes.

Val. Leuinus the Consfull in his wars at Tarentum againft Pirrhus, vſed the like stratagem, shewing a bloody fword in his hand, saying to his fouldiers that it was the bloud of Pirrhus whom he flew with his owne hand, thereby to moue the fouldiers to greater courage, & to fight more manfully.
Sed when the Plague did on those parts of the Country, with the multitude of enemies, with slaughters of their Armies, whereby Cities, Townes, and Countreies revolted to the enemies, as at the battle at Canne, the report of Varro the Consul, of the overthrow of the Romanes, caused all the time of Captains to revolt to Hannibal.

Again the report in Prusse, of the overthrow of Sylla by Telephus; at the battle of Antemna, and of the marching of Telephus towards Rome, with all his whole Army, was so affrighted off the one of Sylla Colonels; that at that time besieging Prusse, thought to raise his siege, hearing such hard news of Sylla the General.

Skillfull Generalls and wise Captaines vied ever to conceal and conceal the multitude of enemies, as Miltiades and Tehomostoces, and other Greeke captaines kept the innumerable multitude of the Persian Armies secret from the soldiery. So did Mardonius conceal from Xerxes the great slaughter of the Persians in Greece.

The Romanes being besieged by the Gaules, many of the chiefe Romanes, to the number of a thousand, fled into their Capitol. The Gaules hauing posseed the City of Rome for seven moneths, expecting the yeelding of the Capitol, the Romanes also within the Capitol hauing wellnigh consumed their victuals, vied this stratagem, to throw loaues of bread in every place out of the Capitol, in such abundance, though at that time they wanted provision of bread, that the Gaules were amazed, suspecting they had provision inough to hold out, that they presently fell to composition with the Romanes.

The Thracians being besieged on such a straight hill where their enemies could have no acces to come.
The First Booke of the

vnto them, and readie to die for famine, vsed this stratagem, to feed certaine beasts with wheate and cheeſe, and to let the beasts goe downe towards their enemies Camp, which being take of the enemies and killed, they found wheate and cheeſe in the bowels of the beasts, (thinking thereby that the Thracians had bin wel vio-
tualled and provided) removed their siege.

Clearchus the Lacedemonian, understanding that the Thracians had caried sufficient provision of victuals for themselves vp to the mountaines to their Campe, the Thracians sent their Embassadors, still expecting when Clearchus for want of victuals would remove his siege. Clearchus knowing that the Thracian Embassadors were comming, vsed this stratagem, commanded one of the captiues to bee slaine, to bee deuided in peeces, and to be distributed betweene him and other tenne of his captains in his pauiio, in the very sight of the Thracian Embassadors, the sight whereof made the Thracians astonished and thereby to yeeld, thinking that they that could feed on such foode, might continue too long for the Thracians to endure it.

But the Sonne of God gaue himselfe to be slaine for his soldiours, to bee their spirituall foode, to feed them both in body and soule, to weareie Satan which still con-
tinueth his siege against Jerusalem.

I shall have occasion to write of more stratagems hereafter, and therefore I returne to the battels of the Hebrewes against the Canaanites.
CHAP. XHL.

Of the great victorie had anuer five Kings in the plaine of Moab by Iofhua, of their unthankfulness afterward, & disobedience, and of their marshall punishment therefore.

A great battell was fought in the plaine of Moab, commanded by the Lord vnto Moses, where five Kings of the Reha, Eui, Madianites were slaine, their names Reken, Zor, you may read in the margeant; all their villages and cities burnt with fire, all their people slaine with the sword, the Hebrewes tooke all the spoile and all the pray both of men and beasts; and Moses was angry with the Captains of the host; for sparing the women, as Samuel was with King Saul, for sparing Agag king of the Amalekites, and Elizens with Ahab for sparing Benhadad, and caused all women that had knowne men carnally to be slaine with the sword, and to slay those that were virgins that knew no man; which were two and thirtie thousand, whereby it appeared that innumerable was the slaughter of men, women, and children, in this battell, where two and thirtie thousand virgins were found and reserved to live, whereby also the spoyle and pray was very rich in this battell to the Hebrewes. In this battell was not one slaine of Joshua's soldiers. All the Captains and Colonels of the Army came before Moses, saying: thy servants have taken the number of all the men of warre which are under our authoritie, and there lacketh not a man of vs.

This was a stratagem of Jerusalem in the battels of the Lord, that not one man died of the army in so great a victory.
The first Booke of the

The Lacedemonians rejoyced much that Archidamus had obtained a great victorie, got great spoile, and flew many of his enemies without the loosing of one of his sooldiers, and therfore called it Bellum sine lacrimis. Yet the Hebrewes (for their three former victories at Riphidim, at Horma, and in the plaine of Moab) were unthankfull unto the Lord, and murmured and rebelled against Moses and Aaron, and after against Joshua & Caleb, as at Taberah, where they so murmured against Moses their Generall, that the Lord was so displeased with them, that he executed martiall lawes upon them: for the fire of the lande burnt them, and consumed the utmost part of their Army because of their disobedience.

Moses siter Myria, for that she spake against the Generall, and began to rebel in the campe, martiall lawes were executed upon her, she was not spared for that she was Moses siter, nor Moses himselfe when he had offended the Lord at the water of Meribah: shee was made lea- prous, and shut out of the host seven dayes, vntill shee had due punishment for her seditious mutinie, and prayers made by Moses before she was received into the host.

Martial punishment.

Againe, Coreh, Dathan, and Abiran, conspired and rebelled against their Generall, with two hundred and fiftie sooldiers that were famous in the Congregation, and men of renowne, but the lawe of armes was most terribly executed, the ground claued asunder underneath them, and opened her mouth, and swallowed them alioke with all their treasures and wealth, and all their families.

Againe, they murmured against Joshua and Caleb, that the whole multitude would haue stoned Joshua & Caleb,
Sic hundred thousand died for disobedience in the wilderness.

Six hundred thousand, for their disobedience against the Lord, and rebellious mutinies, from time to time, from place to place, at Horeb, at Saborab, at Masa, at Rhipidim, at Meribah, died in the wilderness.

for the Lord accepteth obedience more than sacrifice.

And therefore Noah for that he obeyed the Lord in making the Arke, saued himselfe and his family from the deluge.

Abraham, for that he obeyed the Lord, and was ready to offer, and to sacrifice his sonne Isaac, the whole world was blessed in his seed, therefore the Lord said to Salomon: If thou do all that I shall command thee, thy throne shall be established for ever in Jerusalem.

The Lord commends the Rechabites for their obedience to Ionadab their father, because Ionadab said, Now will I not drink of the vine.

Maccabaeus & his children answered Antiochus messenger, saying: Wee had rather obey the lawes of the Lord giuen to Moses and to our fathers, then to obey the king. So the seven brethren answered that they had rather die, then disobey the lawes of the Lord.

The Prophet faith, Fire, haile, snow, Ice, obey the commandments of the Lord, hee commands seas and windes, and they obey the Lord, he commanded ravens to feede Elias; and they obeyed.

Cyrus King of Persia obeyed the Lord, for Cyrus confesseth that he was commanded to set forwards the Jews to build vp the temple in Jerusalem, and as obedience is unto the Lord most acceptable, so is disobedience even in the least things extremly punished.
He that gathered sticks upon the Sabbath day was stoned to death. And the man of God for that he ate bread in Bethel against the Lord's commandment, he was devoured of a lion, and Elisha the Prophet, for that he fled from the presence of the Lord, he was thrown for his disobedience into the sea and swallowed up of a whale. And Moses the servant of God, with that rod that stroke the rock that water gushed out, with that rod which divided the red sea, that turned all the rivers and waters of Egypt to blood, that turned all the dust of Egypt into Lice, & brought Frogs, Flies, Grass-hoppers, and wrought so many wonders in Egypt, yet for that Moses disobeyed the Lord at the water of Meribah, the Lord was so offended with Moses & Aaron for their incredulity and disobedience before the people, that the Lord told them that they should not enter into the land of promise, and that Moses should die in Mount Nebo, and Aaron his brother in Mount Hor, such was the exact justice of the Lord, and his severe punishment against willful and disobedient people, that he spared none, not Moses his owne servant, Aaron his owne Priest, Jonas his owne Prophet, nor Israel his owne people.

CHAP. XIII.

Of the martial lawes and military discipline of the Gentiles.

In all Countries, among all Nations where militarie discipline was not observed, there martial lawes were executed. As among the Egyptians the Soldier that brake martial rules, to for sake the ranke, to goe out of the camp, and would disobey the chiefe magistrates, officers & captains of the armie, and would any wales offend the martial lawes, he should be displaced from his
Stratagems of Jerusalem.

In this place, were the either Sergeant, Lieutenant, or any other officer, and be placed in the nearest place of the army, and if he should betray the counsel of his captain, or speak anything against the general, he should have his tongue cut off, and fowled upon his helmet.

Among the Persians there was a martial law written, that if any cowardly soldier should steal secretly from the camp, and become a vagabond or a runaway from place to place, he should (being taken) be cloathed in a woman's apparel, and be chained fast with an iron manacle upon his hands, sitting with both his legs in a pair of stocks, in the midst of the camp, to be floated, and scoffed at of all the whole army, which in like sort the Thracians observed, and after he should be taken for a woman and not for a man.

The Romans were somewhat more severe against disobedient soldiers, especially against disaffected and fugitive soldiers, and against them that forsook their standard, and turned their backs to the enemies, and from the camp to flee to the enemy, these amongst the Romans were punished with death.

The law in Sparta was, if any soldiers of theirs should in any great and shamefull faults in the warres offend, they should be so noted and defamed, that they might not borrow so much as a cup of water, or a brand of fire, with their next neighbors, nor light a candle, besides it was not lawfull for any man that met the in the streets, to speak to them. These punishments far differ from the former punishment of the Lord, fire from heaven, the opening of the earth, the throwing into the seas, devouring by lions, &c. such of which I shall speak in another place.

Now to the marching of Jerusalem under Titus, to whom a charge was given of a new army which was borne in
The charge of a new array given to Joshua.

The Booke of the wilderness, after their fathers came out of Egypt, to whom the Lord said, Moses my servant is dead, as I was with Moses so will I be with thee, and will never leave thee, nor forsake thee, be strong and bold, fear not, and shew thyself stout and valiant, therefore observe and do, according to all the lawes which Moses my servant commanded thee. What is spoken here to Joshua, was spoken after Joshua to Judah; and after Judah to Gedeon, to David, and others, so carefull was the Lord over his people, that they should not choose them a Generall without the consultatiō of Urim & Thummim, to guide and governe the armie to fight the battels of the Lord.

So among all nations in all ages, they were very carefull to haue and to choose wise, stout, and skilfull Generalls. For as the Romane capitaine Fabritius said, that it was Pirrhus skil that overcame Leninus, the Consull, and not the Epirotes the Romanes, and besides the strange fight of the Elephants, which the Romanes never wore before that battell at Hieraule, which the Romanes called Bones Lucanias. Fabritius thought it a scorner that the Romanes should be overthrowne by any nation in the world, if they had discreet, valiant & stout generals. The like imaginatiōs the Romanes supposéd, that they were overthrowne at the battels of Trebeia, Trafimen & Canines, either by the subtil and deceitfull pollicie of Hannibal, or else for that their gods were offended with them; and not by the strenght of the Carthaginians nor the Africanes.

But Pirrhus after four yeares warres with the Romanes, was constrained to forsake Italy, after his overthrow at the battell of Ar Himia: & to leave his Elephants behind to beautifie Carthius Denralius triumph, which was the first fight of Elephants in Rome; for before noth
thing could be seen in Rome in former triumphs, but
cartels of the Volscians, flocks of beasts of the Sabines,
broken weapons and old armour of the Samnites, coa-
ches and coverings of the old Gaules.

Hannibal the greatest enemy that ever the Romans
had, yet after seventeene yeares warres, hee was forced
to retire from Italy to Carthage, and there in his owne
country to be ouerthrown at the battell of Zama by
Scypio Africanus.

Hannibal so straitly besieged the citie Casselina, that
the Romans could by no meanes send a convoy to re-
lieue the souldiers, the Romans devised this stratagem,
to fill certaine tunnes, some with flower, and some with
meale, and to let them goe downe upon the river Pul-
turnus, but the river being chained over by Hannibal,
this stratagem was prevented.

In another stratagem the Romans deceiued Ham. From.
Hannibal, they scattered infinite numbers of Nuttes, and let
them goe downe with the same selfe river Pulturnus,
which neither Hannibal himselfe, nor his chaine could
prevext, so that the souldiers of Casselina were relieved
and refreshed for a time with these Nuttes.

Such a stratagem used Hircius to relieue the poore Ro-
mane souldiers in Mutina, being besieged by Mar. Anto-
mus, who wanted chiefly salt, Hircius let go infinitenum-
bers of great close bowls made like little tuns full of salt,
to swim downe the river Sanitarum, & so relieued Mutina.

So should we use such stratagems against Satan, that
if Satan shuld ouerthrow vs in the first, we should arm
ourselves with spiritual weapons to ouerthrow him in
the second. Again to Joshua.

The Lord commaunded Joshua to march forward
to vanquish the Canaanites, because the coquest might
not
The first Booke of the
not be assigned vnto man; the Lord commaundéd Josua & all the strong men of warres to goe round about the walls of Jericho once a day for seuen daies, and seuen priests to beare seuen trumpets of Rammés horns before the Arke, and to compasse Jericho the seuenth day seuen times; and then commanded the priests to blowe the trumpets, and all the men of warre without shot or sword, to shout with a loud & great shout, and then the walles of Jericho should fall flat downe to the grounde; this was the Lordes stratageme at his battell, at which time Josua saw a man stand ouer against him with a naked sword in his hand, who being asked of Josuas what he was, said, I am the Prince of the Lordes host, and am therefore comen now to be a Captaine of the Lordes people, and Josua bowed himselfe & worshipped him, and thereby acknowledged him to be Christ the sonne of God.

Now Josua being instructed of the Lord what to do, the priests and the warriours by Josua (the walls being fallen flat downe) went vnto the citie, destroyed both man and woman, young and old, oxe and sheepe, with the edge of the sword, & after burnt the citie with fire; and Josua cursed that man before the Lord that would build vp Jericho again to the destruccion of himselfe and both his sonnes.

That captaine that went before Josua to the battell at Jericho, and was present at the fall of Jerichos wall, went likewise before Cyrus, as himselfe said to Cyrus, I will goe before thee, to Babylon; and I will breake their brazen gates, and crush in pieces their iron barres, I will humble the glorious people of the earth in thy presence.

The same captaine spake to Nabuchodonozzer as hee spake to Cyrus, I will send Nabuchodonozzer as the blaffe of
any wrath, and the rod of my punishment, and he shall tread my enemies down like the myre in the streets, so that all victories come from the Lord, even to all good kings and to tyrants.

After the overthrow of Jericho, the Lord commanded Joshua to besiege the city of Ai, where he commanded all that dwelt in Ai, and left not one to live, and took their king alive, and hung him on a tree until the evening, and the city was burnt, and twelve thousand slain, for the Lord said to Joshua, stretch out the spear that is in thy hand towards Ai, in take of the victory. Now mark the victories of the Lord in his battles, the victory at Ephraim, was had by holding up of Moses hand, the victory of Jericho, by founding of Rams horns, the victory of Ai, with the lifting up of Joshua's spear, the victory at Gibeon by shooting of Jotham Eastward, the victory over the Midianites by Gideon, with the founding of trumpets and breaking of pitcher pots, these are stratagems which are often seen in the battles of the Lord.

So also the Lord strengthened many of his people, to vanquish & overcome their enemies in several combats, one man to overcome many, as Samson with the jaw bone of an aste flue a 1000. Philistines. Samgar with an ox goade flue 600. Philistines. David with his slings & little stone, flue the monstrous & blasphemous Gyant Goliue. Who knoweth not, that Moses rod, Joshua's spear, Gideon's pitcher pots, Samson's jaw bone, Samgar's goade, or David with his slings & little stone, had bin but weake meanes to overthrow so many enemies, had not the Lord strengthened the meanes by the men. These were battels of the Lord, which were not fought with swords, shots, nor weapons, but armed with spirituall armours, and fought with weapons of faith, & vanquished their enemies.
Burstichvistories were to the fouldien of the Lord, the people of Israel, which victories at that time were to them only peculiar.

The great victory which the Lord gave unto Samuel by means of thunderboltes, lightnings, and earthquakes, that thereby the Philistines were so amazed, that Samuel unlooked for, fell upon the, slew them, overthrew them, and chased them till they came to Corteos, which is Bethgeur, such stratagems with the Lord against his enemies, as thunderboltes, lightnings, and earthquakes.

Mar. Aurelius having warres with the Germains and Sarmatians, his Army being like to be lost for water, requested the legion of Christian soldiers to pray unto their God for help, and they were heard of the Lord, the Emperor confessed the goodness of God, naming him Jupiter, at what time their enemies were stricken with lightning and fire, that they perished, and therefore these soldiers were called Legio fulminea, the legion of thunder, by the Emperor himselfe.

Cornelius, a Captaine of an Italian band in Casaria, a just and a devout man, was by an Angel warned to goe to Ioppa to be baptized of Peter, and to become from a Heathen, a Christian Captaine, to fight in the battels of the Lord.

So likewise the Centurion, which was at the death of Christ Jesus in Jerusalem, seeing the myracles that were then done, confessed him to be the Lord, and glorified God: these two were called both to be Christian Captaines.

In the battell that Judas Macabæus had with Gorgias the governor of Edumea, where the victories fell to Macabæus, they found under the coats of them that were slaine, Jewels consecrated to the Idols of the Lamentes, but
but as the Lord commanded the Hebrews to burn their Idolatrous Jewels, destroy their gilded Images, and the gods of the Gentiles, and not to take the silver and gold that is on their gods, as Ahab did against the law, at the Cistie of A, and dyed for in by the law.

I will proceed for to shew, in olde time in what sort and after what manner every Nation entered into battell.

I thinke it not amisse, as well for varietie of matters to please the reader, as also of their divers and strange Fashions of their coming into battell, being then not acquainted with so many sundry shotes, with such Armors of profe, but with the sword and shield, the speare and lance, yet every Nation devised stratagemes and strange means to terrifie the enemies, and to obtaine victories.

The ancient Greeks used in their warres the skins of foxe dogges for their hemenes, and for great plumes of feathers which solders now to weare, they weared the manes and tayles of horses.


The people called Geleni, with the skinnes of the slaine enemies in the field. The old Trojans came to the battell with horns of oxen and ears of horses on their heads, and all to terrifie the enemy. The olde Brytains used to paint their faces to looke grim and terrible uppon the enemy, and to seem cruel and fierce solders in the battell. The Thracians used Foxe skinnes for their helmetes, and painted their faces with such markes as might make them seeme terrible to the enemies, like the olde.
The people of Mauritania came unto the countries of their enemies, with Elephants & Lyons skins: so the Arabsians upon camels, and the Indians upon Elephants came unto the wars, which before Alexander's time were not seen in Asia, neither before Pirrhus time in Rome, which the Romans at the first fight thought strange, but after they had subdued Africa, these strange beasts, elephants, camels, Lyons, & such were in Rome, as in India or in Africa, and used in Rome so familiarly and commonly vp the Theaters to fight with other beasts & with men.

And yet Pirrhus as I said before, was the first capaine that brought Elephants to Lucania in Italy, where being overthrown in his last battell at Arusania by Carius the Consul, at what time foure Elephants were brought to Rome, which were so strange among the Romans, that they called them Boues Lucaniae, the great oxen of Lucania, but within fifty two years after, Metellus in his victorie at the battell at Panormus, sent to Rome 104 Elephants, or as Pleyt faith, a hundred, forty and two.

The antient kings of Egypt were wont to weare on their helmets the likeness of divers kindes of heads of beasts, either the head of a Lyon, of a Bull, of a Dragon, or such, which the Grecians imitated, and after them the Romans.

In many Countreys they vse to weare on their helmets the likeness of Lyons, Wolues, Harts, Dragons, Dogs, Eagles, and other such beasts and fowles, as pleased the Generalls or Captaines to weare for a terrous to the enemy.

For in the Cymbrian warres against Marius, it is written in Plutarch, that the Cymbrian horsemen ware on their helmets the likeness of monstrous and terrible beasts
beats wide gaping, and open mouthed, thinking thereto by to scare their enemies.

And what enemy soat the he flew in the field, might by the law of Arinestake the Swords, Targets, Helmets and all other weapons of the enemy, and hang them up as Trophies at the doores and gates of his house, the rather to move others by the sight thereof, with greater desire to armes, as the Belegare were wont sometime to cut off the head of the flame enemy, and to take off his bloody garments, and to hang them up on postes and trees as trophies of victories.

Now after the old and auncient maners and strange habites of divers nations going into wars, as you have read of the Africains, Arabians, and Indians, so also in numbering their souldiers, you shall read the manner of divers nations, when they sent their souldiers to any battell, and first of the Hebrewes, who brought account to Napha of the souldiers slaine and not slaine in battell.

The custome among the Perisians was, that the souldiers that went to the wars should every one take a shaft out of his quiver, and write his name theron, and throw the same into great chests before the chiefe magistrates, and that the souldiers that returned from the wars againe should take their arrows fro the chest, that the Perisians therby might know the number of their lost souldiers.

In like for the Romans recorded the names of their souldiers in writing tables, that they might know at their returne from the wars by their names written, how many were slaine in the waeres. For among the Romanes there could be no greater reproach to the General, then to be ignorant of the names of all his captaines, officers, and magistrates of the field: and also not to be acquainted with the name of any well defended souldier.

Cyrus
Cyrus therefore King of Persia, and Mithridates King of Pontus, were both much honoured and much esteemed of their soldiers. Cyrus for his skill and art of memorie, for he could name all the soldiers in his Army. And Mithridates for his knowledge of tongues, for he could speak two and twentieth languages to all those nations that served under him.

CHAP. XV.
Of divers battles and victories which Joshua had at Iahaz, at Edrei, and over five Kings at the battle at Gibeeon.

The Hebrewes proceeded forwards in their warrs against the Canaanites, for the Lord said to Moses, Go to Sehon king of Amorites, provoke him to battell, and conquer his land, for that he denied passage to Moses Army, so he proceeded through his land to the land of Canaan: and therefore the Lord gave Sehon King of the Amorites unto Moses hands at the battle at Iahaz, and the Army of Israel destroyed all the Cities of the Amorites, with their King, men and women, from the River of Arnon unto Gilead, there was not one City that escaped, the Lord had cursed Canaan, and therefore he commanded to spare none.

In like sort in the battle at Edrei, the Lord delivered Og King of Bashan the Giant into Moses hands, as he did Sehon King of the Amorites, and the Hebrewes smote the king and all his people, destroyed three score strong walled and fenced Cities, the Hebrewes destroyed all the Countrey of Argob, and all the kingdom of Og in Bashan, which was called the land of the Giants, and possessed
from the River of Arnon to Mount Hermon, and the king of Bashan remained seventy of the Giants; for the Lord said unto Moses, I will send the fear and dread of thee upon all the nations under heaven, so that when they hear of thee, they shall tremble and quake for fear of thee.

As Sebon, king of Heshbon, denied passage to Moses to go through his land to the land of Canaan, so the Citizens of Ephron denied and would not pass through their land, though he sent with peaceable words unto them, as Moses did to King of Heshbon before, that he might pass through their land, doing no harm, but they denied him his request, whereupon he besieged Ephron, took it, destroyed it, and spoiled it, and flew as many as were males within the City.

Divers kings assembled themselves against Joshua, hearing how Joshua and the Hebrews had conquered two great Cities; Jericho and Ai, five kings came together to fight against Joshua at Gibeon, for they feared exceedingly the report of the great battles and wonders, that Moses before Joshua had done unto the Arabians, Madianites, Amalekites, & others, for the Lord promised to send the fear and dread of the Hebrews upon all people under heaven, and all the Nations of the world should tremble and quake at the same and great glory of the Hebrews, and therefore came these five kings with all their Armies most strongly against Joshua, but it was the battle of the Lord, for the Lord discomfited them before the Hebrews, and flew them at Gibeon with a great slaughter, and the Hebrews chased them from Gibeon to Bethoron, and the five kings fled with the rest that were unslaine, but the Lord cast great stones downe from heaven upon them, that most of them died.
died by the stones that fell from heaven, then the Hebrewes flew with the sword in the field, and the five kings that fled into a cave in Makedah, were brought before Josheah, and he called the captains and chiefemen of the Army, and commanded them to set their feete upon the necks of these kings, signifying unto them, that they should so overcome all nations, and vanquish all their enemies in the battels of the Lord.

This Josheah did to encourage his captains, in the setting of their feete upon the five kings necks, that conquerors may do what please them of kings conquered.

So did Sapor king of Persia vit Valerianus the Romane Emperour, as a blocke to lay his foote upon his necke, to mount on horsebacke. The like did Tamburlane to the great Turk Pazaites at mount Stella, where he overthrew him, and tooke him prisoner.

There also Pompey the great overthrew Mithridates K. of Pontus before, where Tamburlane gaue the overthrow to the great Turke, tooke him, and kept him in a cage under his table, and carried him about with him to his warres.

Observe how the kings of the Canaanites, Edomites, Maobites, Ammonites, and Philistines knit themselves together against the Hebrewes, feeling in themselves such inward fear of them, as the Macedonians, the Persians, and all Asia were fearfull of the Romanes, as you read before of Mithridates king of Pontus, Tygranes king of Armenia, and Ingruth king of Numidia, and yet prevailed not, for the Lord had determined to take the Monarchie out of the Macedonians hands, & give it to the Romanes, as he gaue it before from the Persians to the Macedonians.

Cratippus the Philosopher could say so much to Pompey the great, after he was overthrown at the battell.
Stratagems of Jerusalem.

Now to proceedeth forward to his last battell at the waters of Merom, where divers and sundrie kings gathered together with all the force and power they had to fight with Ioshaub, with as many people as the land that is on the sea shore, for multitude of men, horses, and chariots; for in this battell all the kings joined their force and power together against Ioshaub at the waters of Merom, for to fight against the Hebrewes; but the Lord gave them into Ioshaubs hands, for they were so slaine that they fell before Ioshaub, and fled before the Hebrewes vnto Sidon, and vnto the valley of Mispech. Such a great victorie did the Lord give vnto Ioshaub over these kings, that the Sunne stayed over Gibeon, and the Moone vnto Ailon, vntill Ioshaub had full victorie over the Canaanites, having subdued one and thirtie Kings. These are the stratagems of the Lord in the behalfe of Jerusalem.

What stratagems hath not the Lord vsed to save his people from their enemies, environed with so many nations against them in the wilderneſſe, and readie to bee devoured of so many Kings about them in Canaan, for the Canaanites thought it more straunge, that Ioshaub should come into the land of Canaan with his poore Hebrew Army, called Hisſos, in scorn among the Egyptians, then the Babylonians thought of Cyrus to come to Babilon with his most inuincible Persian Army, or the Carthaghenians of Scypio, to come
The first Book of the
come to Carthage and Africa with his Romane armie; Both Cyrus & Scipio vsed stratagems to winne these victories;

Decius Brutus being so straightly besieged by Mar. Antonius at the citie Mutina, to whom Hircius the Co
cfull devised a stratagem, to write certaine letters upon lead; and to send them tied about soouldiers neckes that
swam down the river Scultenna to Mutina, by the which
he was certified of the Consuls minde.

Another stratagem of Hircius, who tied certaine let
ters about tame Doues neckes, which hee kept to that
purpose hungry without meate and in darkness, which
were sent by some of his soouldiers in the night time, as
nigh as they could to the citie Mutina, and then to let
them flee, the Pigeons being hungry fled straight to the
Towers and high buildings of the towne, which were
brought to Brutus.

Brutus being now instructed with this stratagem of
Hircius, vsed the like himselfe, to feede Pigeons within
the citie Mutina, and to let them flee, which were for a
time carriers of letters betwene Hircius the Consfull,
and Brutus.

It is not read that the Hebrues revolted during the
whole time of Iofhua, the Hebrues needed not to doubt
doing of victories, if they would serue the Lorde, hauing the
Arke in the midft of their campe, where the Lord pre
sented himselfe to giue them Oracles, and therfore they
might boldly commence warre, or enter any battell, be
ing imboldned by the Lord, as hee promised to Moses
and to Iofhua, that hee would goe before them with such
miraculous stratagems, some in the seas as against Pharaoh;
some in the Sunne & Moone as against the Canaanites:
some with fire from heaven as against Baals falle pro
phets.
Stratagems of Jerusalem.

Some with the opening of the earth in swallowing rebellious Jews. And other such stratagems with stones, lightning and thunderbolts, to destroy the enemies of Jerusalem.

CHAP. XVI.

Of the order and manner of the Gentiles, how they brought their wives and concubines, how they ware their best apparel, and how they brought the dearest and preciousest jewels they had in the sight of the campe before they entered into any battell, because they should more manfully and courageously fight.

The kings of Asia soouldiers whè they went to fight any great battel, they brought into the field their most dearest things and preciousest jewelles which they ware about them, to signifie how willing & glad they were, to offer their liues, and all that they had in the defence of the country of Asia.

The Persians brought not onely into the field, their jewels, treasures and wealth, but also their wives & their concubines, which the Persians esteemed and preferred before all the treasures of the world, that by looking on their wives and concubines, they should the more be encouraged & kindled manfully to fight for their country, for their wives, and for their concubines.

The Romane soouldiers vsed to put all the money and gold they had in bagges sealed, and to laie them under the principall standart of the Generall, as pawnes and pledges that they would fight the battell lustily and valiantly like Romanes.

The Lacedemonians the onely soouldiers of Greece; before they would goe to any battell they would wash them-
The first Booke of the

themselves, wee are the best apparel they had, they would
trim their beards and kemme their heads, and therefore
called Comasimilites, & entered into any battell as though
they should goe to the games of Olimpia, or to the plazes
of Histiaia, but all these nations could not bring such a
treasure, nor such a Jewell into the field as the Hebrues
did, which was the arke where the presence of the Lord
was, and continued with them in the middest of the
campe.

Now after all these victories over the Canaanites,
Josua returned to Gilgal, where the Campe was, and
where the Arke remained, to give thanks unto the Lord
for so many great victories he had over so many kings,
and so many nations.

After that Josua was dead, the manner of the He-
brues was to consult with the Lord, and to take coun-
fell by Vrim and Thumnum of their further proceedings
and choosig of a Generall, to leade & gouerne them in
their warre, as the like in all countries were vised.

The Judges of Greece called Amphitiias, assembled to-
gether for the whole state of Greece, to consult of mar-
all causes, and matters concerning the state, in the tem-
ple of Neptune at Trozena.

So among the Latines, before the Romanes time,
ye met at the woods Ferentina, to decree and deter-
mine of matters of warres: after the Romanes had sub-
dued the Latins, they agreed upon all causes of warres
in the temple of Iamus in Rome.

The Lacedemonians when they had any warres in
hand, they met in the temple of Diana, in the confines of
Laconia, with the Messenians and others, to conclude of
great warlike caules, and to prouide for their Gene-

The
So the Athenians met in Panagiria, Panagyris, to consult about the war, and other matters of state, for at that time all Greece was in arms one city against another through civil wars. As among all nations, they ever fought wise, stout, discreet and godly captains, for the whole force of the army depended upon a wise, resolute and stout captain. And therefore the Carthaginians and the Africanans sent in any great warres to Sparta, for a Lacedemonian captain. And so the Carthaginians had Xanippus sent to them for their General.

So the Tarentines sent for Pirrhus to be their General against the Romans, skilful Generals were esteemed in Greece; that the Athenians made Phocian twenty times their General, and Pericles nine times. That made the Achaiansto appoint Aratus fifteen times their General. So the Thessalians made Pelopidas thirteene times their General. And the Achaians made Philopomen eight times their General. So that it was not hard among the Grecians to finde skilfull Generals that knewe how to overcome their enemies, though not by force and multitude of many souldiers, yet with stratagems and policie of fewe. As by the stratagem of Leonidas at Thermopyla, and the stratagem ofThemisstocles at Salamis, with fewe Grecians overthrew many thousand of the Persians.
The Greekes for that they were wise, politique and learned, far exceeded the Romans in stratagems, especially Agesilaus and Epaminondas, two great noble captains, whose greatnes was such, that the one enuied the other, as much as Cæsar enuied Pompey, or Pompey Cæsar, though the Romans farre excelled the Grecians in armes, yet were the Romanes inferior to the Grecians in policies and stratagems, the Romanes accepted no trecherie to overcom their enemies but by armes, they refused to giue money to Timocheres Pirrus Philistion, though he offered to Fabritius to pay for his master for money, for Fabritius thought it an infamie to the name of the Romanes, any way to accept trecherie, therein they farre excelled the Grecians or Macedonians.

For Philip king of Macedonia, got as many victories by corruption and fraud, as he did by armes, and therefore he was wont often to say, that there was no citie so invincible, but an asse loaden with gold might enter in through the strongest gate of that citie, nor no wall so high but a ladder of gold might scale it, so Philip tooke Byzantium, and so Lysimachus Philip's successor, toke Ephesus.

Conon Generall of Athens, hauing overthowne the Persian nauie in the Ile of Cyprus, hee caused his owne fouldiers to put on the armours and cloathes of the Persians, whom he overthrew, and placed them in Persian nauies, and sailed to Pamphilus, to another Persian armie on the land, the Persians doubting nothing seeing their owne ships, and their owne fouldiers, as they supposed, Conon landed with his Grecian armie, cloathed with Persian garments, and gaue them such a battell at the riuer Eurimedon, that he obtained by this stratagem two victories over the Persians, the one on sea in Cyprus, the other on land at the riuer Eurimedon.
Stratagems of Jerusalem.

The like stratagem vset Epaminondas vpon a Feast day, in one of the cities of Arcadia, the women & virgins of the citie comming to solace themselves abroad, Epaminondas caused certaine of his souldiers to be cloathed in womens apparell, in like garments as the women of Arcadia had, and to goe and mingle themselves among the citizens of Arcadia, and entered the townne among other women, as though they had bene citizens wives, and in the night time sleue the watche, and opened the gate to let Epaminondas and his armie come in.

As Epaminondas vset Arcadian garments to deceive the Arcadians. So Carol vset Persian garments for a stratagem to deceive the Persians. So Hannibal deceiued the Tarentines with hutes garments, like the Tarétines.

So the Gibionites deceiued Josua, but we must deceiue Sathan with a contrary garment, we must put off the old garments of the first Adam, and put on the garments of the second Adam, which is Christ. If we meane to obtaine victories ouer Sathan, we must put on our wedding garment, if wee mean to come to the banket.

Note also the custome and manner of the Gentiles, aswell in choosing their Generals (as you heard) as also in choosing their former & auncient kings, some by flying offowles, as the old Romains choseed Numa Pomp. some by reyning of a horse, as the Persians choseed Darins: others by swiftnesse and agilitie of the body, as in Ly bia: others by strength, qualities, & comelineſse of person, as among the Meades. So the Æthiopians, if they wanted one of the kings stock & his name, they made a choise as the Meades did, of one to bee their king of a most comely personage, that excelled in strengthe & in qualities. So because the Israelites wold haue a king, and werewaety of those gouernours that the Lord set ouer them, the Lord comanded Samuel to annoint Saul to be their
their king, who was the tallest and the goodliest man in all Israel from his shoulders up wards. And so Xerxes (though an Infidel) among ten hundred thousand men which hee brought in his army from Persia against the Greeks, was the only tallest and goodliest man of all his host, and so in many countries among divers nations, they made such choice of their generals & of their kings, that they should be such men as should have Bonum animi and bonum corporis, fit and apt qualities both in mind and body to rule and govern an army.

But so did neither the Grecians nor the Romanes: for Agesilus was lame, and had one leg shorter than the other. Darius king of Persia had one hand longer than another, Hanibal for two eyes had but one: & Cæsar for his baldness was fain to couer it with a garland of laurel: yet lame Agesilus for his many victories, & warlike knowledge, was called Agesilus the great. Hanibal with his one eye was the only captain of his time of all men reputed called Hostis Romanus, & Cæsar (though bald) yet had not his peere, nor his equal in martial exploits, captains that farre excelled these goodly and tall kings Saul & Xerxes, and farre exceeded those comely & tall captains, whom the Meades, the Æthiopians & the Lybians were wont in old time to choose to be their kings.

And as the Lord is indifferent in bestowing his good gifts upon the simplest & meanest that serve him, as well as upon the comeliest and goodliest men, for the Lord hath no respect to the personage of men, as we reade in sacred scripture.

Moses was goodly & tall, faire of complection, and of yealow haire, and a servant of the Lord. Abigail, the comeliest & best made man from the crown of his head to his toe, and yet the servant of Sathan. Joseph, the Sonne of Jacob, the fairest & best favored in Egypt, a godly servant.
Stratagems of Jerusalem,

want of the Lord. Saul the tallest man in all Israel from his shoulders upwards, yet served not the Lord. So the gifts of nature appear up to the good & the bad as you heard. So may it be said of Elias a Prophet of the Lord, being rough and hairy, so we read of him & of Esau, rough & hairy like Elias, but a reprobate of the Lord, for so the Lord said, I love I am loved, and Esau hate I hated. In fine, Elias was bald, for so was he mocked and called bald pate, but a bear came out of the wood & devoured child-ren in Bethel for calling the prophet bald pate.

David the least of his brethren, not able to carry Saul's armour to fight with Goliath, and yet valiant enough to kill Goliath, and to bring his head to Saul.

Zachaeus so little a fellow, that he could not see Christ among the press of the people, but climbed a sycamore tree, where Christ saw him, & bad him quickly come down. This day will I dine in thy house said the Lord to Zachaeus. So that David being but of little stature, Elias rough and hairy, and Elias bald, yet three chosen Prophets of the Lord. Now to the marching of Jerusalem.

CHAP. XVII.

How Judah was elected to be the third judge of Israel, by Vizim and Thummim, of his battell at Bezeok, of Ehud, Deborah & Gideon with their victories, together with certaine stratagems as well of the Jews as of the Gentiles.

After Josiah died, Judah was appointed the third captain over the Israelites, by the judgement of Vizim. Judah the third captain over Israel, and Thummim, elected & chosen to be the leader of the whole army of Israel: the Lord from the beginning had appointed judges and governors to lead his people from Egypt to the land of Canaan, as Moses, Josua, and after Josua, Judah now the third captain, who fought the battell of the Lord in Bezeok, and slew ten thousand of the Canaanites, and the Perezites, and tooke Adamizbeoch, at Beseck.
The first Book of the
irony of Adonizechb.

This king was by the just judgement of the Lord, vfed in like fort as he vfed other kings, for the thumbes of his hands and of his feete were cut off, as he most cruelly cut off the thumbes of the handes & of the feete of several kings, which he kept and fed with the crummes that fell from his table, for so he confessed himselfe, that as he had done, so the Lord rewarded him, for hee was brought to Jerusalem and there died.

Hannibal well nigh plaied the like part, who vfed the poore captiue Romans in like fort being weak & wea"ried, he cut off their thumbes & pared the soales of the feete of a great number, and so left them that they could neither stand nor goe.

Fabius Semiliasus, equall or rather before these tyrannus in tyrannie, after he had vanquished a great number of the barbarous people of Scythia, and had taken captiues (more dedicatius) very many, yet contrary to the faith and nature of the auncient Romanes, hee cut off both the handys of five hundred of the principallest soldiers of them, and left the poore Scythians without hands, as Hannibal left the Romains without feete.

Thrastibulus being a tyrant for his tyrannie, sent one of his chiefest men to Periander, another tyrant to consult and to be advis'd by him, how he might live without feare and danger, he being a tyrant among the Milestians. Periander brought the messenger of Thrastibulus to a ripe corne field, where with the staffe he had in his hand, he did beat the ears of the corne, and turnd to Thrastibulus messenger, and said no more, but commend me to thy maister. Thrastibulus after he heard what Periander did, knew his meaning was that he should destroy & kill all the chiefest men & citizens in Milestia, if he would liue in safeitie. That tyrant must needs fear some of whom all men stand in feare.
This was such a dumbe stratagem which Tarqwin the proud taught his son Sextus, by a servant which he sent to his father, whom Torquine brought unto a garden, where with his staffe he beat the head of poppies. This was a dumbe stratagem which Torquine sent to his daughter, whereby he knew his fathers minde, slew the chiefe Citizens, and betrayed the Towne to his father.

Though the Israelites fell to Idolatrie after Joshua's death, who (during the time of Josua) served the Lord, and never forsooke him, yet the Lord at all times, though they alwaies offended him, delivered them from their enemies, when they cryed unto him for his ayde and helpe. So being now vexed with their enemies, the Lord lent Ehud as a Judge and Captaine, to leade them and to governe them as their General, being a stout and a valiant Captaine, who was wont to say to his soldiers, follow me, went boldly to Eglon king of the Moabites, and made this stratage, told the king that he had some secret from the Lord to tell him, whereupon the chamber being auyded, and the doore shut, hee out with his dagger, slew Eglon the king, and came out and shut the doore after him, and afterlewten thousand Moabites at that time: yet Ehud was left-handed, and vnable to fight, and therefore it was a stratagem of the Lord.

Jabin king of Canaan, another enemy of the Israelites, sent his general Cifera, a mightie captain, with nine hundred chariots of Iron, and a huge Army of soldieryers, to fight against Israel, yet the Lord still provided for his people, and deliuered the Canaanites into the hand of Deborah, a woman, and Barac, even the whole Army of the Canaanites at the battell at Meroz, where even the stars (in their courses) from heaven fought against Cifera.
The First Book of the

Gazefu, as Deborah confessed in her song of thanksgiving to the Lord for the victory.

For all the bornels that the Lord had fought for Israel, yet they sinned more, and so offended the Lord, that they were delivered seven years into the hands of the Midianites for their wickedness, that Israel made themselves dennes and caves in the mountains for fear of the Midianites and Amalekites, whose tents were as thick as grasshoppers in multitude, so that they, their cattle, and their camels were without number. Yet the Lord, when Israel cried for help, raised up sound judges, as Othoniel, Ebud, Barac, and Deborah, who overcame their enemies, and had many victories over them, but still Israel offended the Lord, and therefore the Lord left Sidonites, Canaanites, and Philistines to afflict and vex the Israelites, for that they still offended the Lord. He left these Nations among them with their gods and Idols, that should be as snares unto Israel, and as thorns in their sides, and needles in their eyes to try them, and to force them to call upon the name of the Lord.

The Hebrewes as they offended the Lord, so were they punished by the Lord, who often gave them over into their enemies' hands, for their rebellious sedition and disobedience, and therefore the Lord made choice of a wise and discreet general, whom he strengthened to rule his people, sent his messenger to Gideon a husbandman threshing his corn, to be their captain before them, who with the three hundred soldiers that lapped the water by putting their hands to their mouths, as the Lord had commanded him by that signe, and had appointed the number for him to take the Lord's battle in hand, & to let the rest which were one and thirty thousand haveWar.
Stratagems of Jerusalem.

And three hundred returned to their home, which were by proclamation discharged. The generals that the Lord made choice of to rule his people, were but the shepherds, husbandmen, and husbandmen, as Moses, Josue, Gideon, Saul, and David, and of the like men he made choice for his Prophets.

Gideon obeyed the message of the Lord, called at the Lord's hand for strength and courage to fight his battle, and after divided the three hundred men into three general bands, and used this stratagem, gave every man a trumpet in his hand, with an empty pitcher, and lamps within the pitchers, signifying by these weak means which the Lord used, that the whole victory should come from the Lord, and not from man. So Gideon, on their general's coming to the side of the enemies with his three bands, he commanded all the soldiers at once to sound all the trumpets together, to break their pitchers, and to shout and cry, the sword of the Lord and of Gideon, the enemies were so frightened, and the Lord set every man's sword upon his neighbour, and caused the Midianites to kill one another. He made the Moabites, the Ammonites, and Edomites, in like sort one to destroy an other. They took in that battle two Princes of the Midianites, called Oreb and Zeeb, whom they slew and brought their heads to Gideon from beyond Jordan; as they fled from the sword of Gideon. The slaughter was an hundred and twenty thousand that were slain with three hundred men as the Lord had commanded.

Observe the stratagem of Gideon, who commanded his three hundred soldiers at once to sound all the trumpets together, to break their pitchers, and shout and cry, the sword of the Lord and of Gideon. It so amazed the Midianites that the victory was Gideon.
After he had carried the Ark round about Jericho seven times upon the seventh day that the Priests should blow the rammes hornes, and all the soldiers to criе aloude, and to shoute out al together at once, that the walls of Jericho fell.

With a stratagem also Josua deceived the king of Ai, who came out of the Citie to fight with Josua, who tooke upon him to flye from the king, but having laide ambusches upon the way and about the Towne, the Lord gaue both the Towne and the King to Josuas hand.

So did the Israelites deceiue the Beniamites with the like stratagems as Josua did, who tooke upon them to flye, to draw the Beniamites from the Citie to the high wayes, until they were compassed round about with the Israelites, who destroyed 25 thousand and 100 men.

These are divine stratagems, and to be attributed unto the Lords doings.

Pericles, generall of the Athenians, besieging a certain Citie in Greece, who upon the sudden in the night time, caused all the Trumpets to be sounded at once, and all the soldiers to shout and cry as loud as they could; it so terrified the Citizens within, that they ranne from all parts of the Cittie vnto that place where Pericles commanded the trumpets to be sounded, and that loud crye to be made, thinking thereby that the enemies had enterd the Citie. Pericles without resitance made an entrie into the Citie in another place.

Antiochus used the like stratagems against the Ephesians, commanded certain Rhodians which were of his Army to shout out loud, and so make a sudden out-crie in the dead time of the night, their suite and terror was such,
Stratagem of Jerusalem

Arch, that all wend to defend the place of the Towne, and left the other side of the Towne with our defence to let Antiochus enter in.

Lut. Corneliæ after he had besieged and taken many Townes in Apulia, he used this stratagem to take a populous strong City, made a great number of his soldiers to hide themselves in ambush; the leading but fewe soldiers, provoked them of the Towne to come out, faining himself to flye, the enemy following with great Fury after. Lut. Corneliæ with all his hidden soldiers returned vpon the sudden with such a terrible cry, that the enemies turned their backes and fled to the Towne; and the Romanes followed after them close at the heels, and entered the Towne with them all together.

So Pompey the Consull, Generall for the Romaine Army in Albania, perceiving the enemies both in horsemen and in footemen to be farre more in number then the Romanes, practised this stratagem, placed his footemen behind the horsemen, being in a straight, and commanded his horsemen to cover their helmets, lest by the sight of the helmets they should be scene of the enemies, and to take upon them to flye to draw the enemies forwards into the midst of the Army of footemen, and then the Roman horsemen to turne backe, and detride themselves, and to set on both sides of the enemies. By this stratagem Pompey got a great victorie over the Albanians.

Iphicrates the Athenian, comparde an Army in this sort, the light horsemen to the hands, the men of armes to the feet, the battle of footemen to the Romanes, and breaste the captain to the head. But the Hebrewes for all the victories of Judah,
Indab, and of Gedeon, were still unthankful, and wrought wickedness in the sight of the Lord, for all the battles that the Lord fought for them, they were so well acquainted with the gods of the Gentiles, yea they served the gods of Acrōn, the gods of Sydon, the gods of Moab, and the gods of the Philistines, and forgot the god of Israel, they served strange gods, and attributed victories unto their Idols, and honoured them, and gave no glory unto the Lord of Israel, and therefore the Lord gave them over, and sold them to their enemies and were eighteen years sore tormented and vexed by the Ammonites and Philistines, and the enemies, proudly went over Jordan to fight against Indab, against Benjamin, and against the house of Ephraim, but they cried unto the Lord according to their custom in extremity, and were answered by the Prophet from the Lord: Let the Gods whome you serve, save you, and whom you trust unto defend you, for you weigh not me, neither will I defend you, and then they put away their strange gods from among them.

Thus the Israelites did not only rebel upon the death of Josua, but also upon the death of Judah, Ehud, Deborah, and others, neither did they esteem the victories which they got by Deborah a woman, and by Gedeon a Husbandman, who with three hundred soldiers flew a hundred and twenty thousand, but ever forgetful and unthankful to the Lord, more willing to return to Egypt to be slaves unto Pharaoh, then to stay in Canaan to serve the Lord.

The name of Leonidas was famous among the Lacedemonians, for his victory at Thermopylae, where Leonidas with three hundred, overthrew twenty thousand of
of Xerxes Army, being innumerable.

The Athenians gloried much for their great victory at Marathon by Miltiades and Callimachus, having but 10,000 Greeks in their army, overthrew the general of king Darius Army, and made a great slaughter of the Persians, to the number of two hundred thousand.

The Romans brag much of the victory of Marius, with fewe soouldiers over the Cymbrians at the river of Xestas, of Sylla over Mithridates at the battell of Orchomenon, and of Lucullus over Tigranes king of Armenia, being three great victories, with infinite slaughter, with the losse of fewe Romans.

The very Scythians can boast and bragge of the overthrow of Cyrus, having two hundred thousand in his Army, and that by a woman, which encreased the fame of the Scythians, to the greatest infamy of the Persians.

All Nations can bragge and boast of their victories, and be thankfull vnto their Idols, and to their gods, with sacrifices, with vowes, with games and playes, with rearing of Aultars and building of Temples, but the Hebrewes and the people of the Lord, who had greatest cause and occasions to remember their victories and triumphes that they had ouer so many Kings and so many Nations, before they came to the Land of Canaan, by fire, haile-stones, thunder, and great stones from heaven, and though the Lords presence went before them in the Arke, and the Arke among them in the midst of the campe, yet were the Israelites stiffnecked people, ence offensive to the Lord, seditious against their leaders, and envious one towards an other, so the Lord cryed out against them.
The first Booke of the General Prophets.

Chapter XVIII.

After Gedeon, the Lord fought out the people against the Ammonites, which the Lord delivered into Rehoboam's hand.

Ow after Gedeon, the Lord fought out the people against the Ammonites, which the Lord delivered into Rehoboam's hand.

108. And I have nourished and brought up children, and they are fallen away from me. I have nourished and brought up children, and they are fallen away from me. I have nourished and brought up children, and they are fallen away from me.
At that time Jephtha made a rash vow to the Lord: (that if he should have victorie over the Ammonites, that which came out of the doores of his house, when he returned home in peace shall be the Lords, and he will offer it vp a burnt offering.) He foolishly performed that which he rashly vowed. Though some of the Rabines do excuse Jephtha that his daughter died not, but was separated to dwell by herself from common conversation in a solitary place, to bewail her virginity, according to the custome and manner of the virgins of Israel, to live in prayers, and to consecrate her selfe unto the Lord. Yet some of the best divines, as Augustine & Ambrose, which both were of an contrary opinion that she was sacrificed according to Jephthas vow. But the Lord gave the victorie to Jephtha over the Ammonites, with the overthrow of twenty cities, and with exceeding great slaughter.

Jephtha againe after his first victorie over the Ammonites, had another victorie over the Ephraimites, who enuied the former victorie of Jephtha most ambitiously, as they before did unto Gadeon, threatening to burne the General in his house, whereupon Jephtha with all the men of Gilead gathered themselves together against the Ephraimites, overcame them, and slue two andfortie thousand of the Ephraimites, the greatest cause of this slaughter was, that the Ephraimites called the Gileadites, runnagates of Ephraim. And yet both the Ephraimites and Gileadites were Israelites, much like to the barrell betweene Silla and Marius, being two Romains, who for mere malice one towards another, continued their civil warres ten yeares: in the which were slaine a hundred and fiftie thousand Romaines, five and twenty slaine that have bene Consulls in Rome, threescore that had bin in Rome, in the office called Aediles, & welnigh two
two hundred Senators slaine, equall in number almost to the slaughter of Hannibal, for Consuls, Senators, Praetors, and other magistrates.

Cinna then Cōfull, with his Romane legions, and Marius with his banished men & fugitives, entred the citie of Rome: at what time Sylla was with his armie in Greece, slue many of the chiefe citizens of the Senators, and of divers that had bin Consuls, that whē the heads of these slain mé were presented to Cinna & Marius at their banquets, it was comandé by Cinna the Confull, that some should be set vp in the market place, some in the Oratory, & some in other places. Such was the titany of Marius the in Rome, that the rest of the Senators that were left vnslaine, sought to escape the hand of Cinna, the crueltie of Marius, the rage of Fimbria, and the force of Sertorius, and to flie to Sylla in Greece for succour. At whose return Marius with his côfederates fled from Rome, where Sylla plaid a part of a second tragedie, destroying all that he knew or heard of to be Marius friends, setting downe in his first profcription fourescore of the chiefeft of Marius side, besides Marius himselfe, Carbo, Norbanus, and Scipio, who had bin all Consulls of Rome. Marius being at that time in his seuenth Conſulſhip, and died in the beginning of it, but too late to his countrey, yet left Sertorius, Carbo, Cinna & others, to plague his country after him. But as before I spake of Tephæa victories, & of the sacrificing of his daughter, so now I thinke good by comparisons to shew the maner and custome of the Gentiles in the like.

The report of Tephæa sacrificing his daughter, came (as it seemed) first from the land of Canaan into Greece, whereby Agamennon sacrificed his daughter Sphigemia in the citie of Anthes in Boccia to please Diana. For their voya-
agato Treje, and after ten yeares warres in Treu after victory had, they flewe Polyxena king Priamus daughter, vp to the grave of Achilles, for a sacriſce to Neptune for their last returne from Treu to Greece againe.

So Brithius king of the Athenians, sacriſced his daughter as Agamemnon did, to haue a victorie over Eurymolpus, generall of the Thracian Army.

It is not onely a common thing among the Gentiles to sacriſce their fervants and their children to their Iſols, but also among the Hebrewes, as Achab, Manasses, and other kings of Iſrael, offred their fonnes and daughters for sacriſce vnto Molech, and as Jeptha sacriſced his daughter according to his rash vow, so Saul king of Iſ. The oath of Saul would haue slaine his fonne Ionathan, to perform his foolish oath. These kind of sacriſces onely vnto Iſols, are otherwise then the sacriſce of Abraham, being commanded by the Lord to offer his only fonne Ifaac, which was the true type of Christ Iesu the onely son of God, but these wicked Idolatrous kings Achab & Manasses, offered their children to dumbe Iſols and woodde gods, not following Abraham in sacriſce: they far differed fro Jeptha, he vowed to sacriſce his daughter to the Lord, and not to Iſols, and Jeptha differed farre from Abraham, in that Abrahams faith was accepted without sacriſcing of his fonne, and Jeptha affecion was reiectted though he sacriſced his daughter, for so the Lord himselfe testified, saying : I haue no pleasure in your feasts and sacriſces, neither do I delight in your new moones, how much lesse is he pleased with the killing of an innocent virgin, as Jeptha did. These bloudy sacriſces of Achab and Manasses, were not like the sacriſce Ind. cap. 6, of Gedeon, which was but a Kid, a fewe cakes made but of an Ephsa flower, a peece of flesh in a basket, and
and a little broth in a pot, this sacrifice did the Lord accept of Gedeon, under the oake of Ephrah, as a signe of his victory against the Madianites.

The Lord strengthened Sampson to plague the Philistines sundry times, burning their corne and their vineyards, killing a thousand of them at once with the iawe bone of an Asse, and destroyed the five Princes of the Philistines, and about sixe thousand Philistines besides, by pulling downe of a house vpon them, their wives, their children, their friends and their servants, at a banquet.

Because Sampson being molested & vexed by meanes of his wife Dalyla, to whom he trusted too much as many do, by opening his secrets where his strength lay to his wife, who betrayed him to her owne brood & stocke the Philistines, who came and tooke him, bound him, and put out his eyes, at what time the five princes of the Philistines so rejoiced, that they gathered themselves together to offer sacrifice vnto Dagan their god, for that Dagan delivered Sampson into the Philistines handes as they supposed, being mery and glad they sent for Sampson to this great feast, where they offered solemn sacrifice vnto their god Dagan, to laugh and scoffe at him, that at that feast so many Philistines came to see Sampson, that three thousand for want of roome, were forced to take their place vpon the rooffe of the house.

Sampson being agreed that he offended the Lord, prayed vnto the Lord that hee might be reuenged vpon the Philistines, and the Lord strengthened Sampson, that he reuenged their scoifes, their flouts, and the pulling out of his eyes, vpon the princes of the Philistines Dagan's servants, that Sampson sacrificed himselfe vnto the Lord, flue & sacrificed them vnto their god Dagan.

Many
Strangekrylow^km.

Many armies have been taken, slain and overthrown in the midst of banquets, as the Syrians were at the besieging of Samaria, making merry in their tents and banquetting, were forced to fly, and in their flight to be slain. So was Simon the high Priest at Jerusalem with his two fonnes slain at a banquet, by the stratagem of Ptolemy who married Sinas owne daughter, after he had received them into his house; and were merry at their banquet. So Tryphon slew Jonathan, and both his sonnes. So Ismael being received of Godohab into his house and well entertained, Ismael slew Godolias in his owne house, too many such stratagems are extant.

CHAP. XIX.

Of the Priesthood taken away from the house of Eli, and government of Judges taken from Samuel and his posterity; and of the first election of kings in Israel, and of Saul the first king, and his battle at Michmash.

After Sampson the last Judge in Israel died, Eli was appointed high Priest to governe them, who (though a godly man himselfe) yet brought not vp his sonnes in vertue & in the fear of God, therefore the Lord rebuked Eli, and laid to Samuel, I haue sworne that the wickednesse of Eli his house shall not be purged with sacrifice not offering for ever, for the Lord tooke away the priesthood from Eli, and from his house, for the trangression of his children.

Likewise the Prophet Samuels sonnes, for that they followed not their fathers steps, but looked after lucre,
and tooke rewards, were reprehended for corruption and bribery. For Samuel being olde not able for age to execute his office, he appointed both his sonnes to be Judges in Bersabe, but they loued rewards and bribes, and therefore the people complained to Samuel of his sonnes refusing to be governed by them, but would be governed by a king as other nations were.

Therefore was the Priesthood taken away from the house of Eli, for the wickednesse of his children Ophnes and Phineis. So was the government taken from Samuel and from his house for euer, through the corruption and briberie of his sonnes, Ioell and Abiab.

Who would thinke that so good a King as David should haue so wicked a sonne as Absolon, that kild his brother Ammon in his owne house, and sought the crowne of Iudah euen from his fathers head, a murtherer of his Brother, and a notable Traytour to his Father.

Who would thinke that good king Ezechiah should haue so wicked a sonne as Manasses to succeed him, that sawed the prophet Esay in the midst, and filled the streets of Ierusalem with blood?

And againe, who would judge but Salomon being the onely wisest king of the world, hauing a thousand Queenes and concubines, yet had but one sonne Rheboboam, that he was so brought vp to offend the people, that ten of the twelue Tribes forsooke him, and went to Ieroboam his fathers servant?

Such was the care of kings among all nations, that Philip king of Macedonia, was glad to haue a sonne born in Aristotles time, by whom hee might learne to knowe how to be a king, and of whom Alexander the great himselfe
himselfe was wont to say, that he was as much bound to Aristotle his master for his learning, as he was to Philip his father for his birth.

And therefore Cyrus commanded his son Cam-bises, at his going to warres to Scithia, to followe the counsell of Cresus, to be ruled and governed by him: For Cyrus knew Cresus to be so wise, that by naming of Cyrus Solon's name, he saved his owne life.

In like sort king Antigonus commanded his sonne Helenus, to be advised and counselled by Aratus, whom he knew to be a great learned man & a noble captain, for that he was chosen to be seuen and euene times General over the Achaians.

The cares of the kings of Persia was such for their children, that they made choice of foure principal men in all knowledge to instruct them and to bring them vp. The first schoole-master should teach them the service of the gods, with their sacrifice and ceremonies.

The second should instruct their children, in the auncient lawes and customes of the kings of Persia.

The third should bring them vp in sobriety & temperancy, to vanquish lust and incontinency.

And the fourth should learn them to be valiant and hardy, and to be acquainted with military discipline.

And therefore Alexander the great brought vp three thousand Persian youthes in the martiall discipline of the Macedonians. And so Sertorius brought vp all the noble mens sonnes in Hispaine in martiall discipline of the Romanes.

This much I thought good to write of the good bringing vp and education of children, for by the wick-
kednesse of Eli his sonnes, and corruption of Samuels sonnes, the Priesthood was taken from the one, and
Israel cried for a king.

The government taken from the other, and therefore Israel cried for a king, therat Samuel was much displeased, but the Lord said unto him, heare the voyce of the people, they have not cast thee away, but me that I should not raigne ouer them: yet faith the Lord, Tell them the nature of a king, that he will take their sonnes to runne before his chariots, to eare his ground, to gather in his harvest, and the king wil take their daughters, and make them dresse of his oyntments, his cooke, and bakers, the king shall take the best of their fields, of their vineyards, and of their olie trees, and give them to his servants, he shall take the tenth of their seed, and of their vines, the best of their men servants, and maid. servants, their young men and their ass to doo his worke, yet (though Samuel told al this to Israel from the Lord) they would have a king, much like the fable of the frogs.

The frogs would have a king, being refused of many, they came to the stork, and would have him to be their king, which he accepted, he got him a block, as a seat to sit on, to heare their causes, and to give judgement, but when the frogs came before their king to complaine, he began with his bill to pricke them, and after to wound them, that some were wounded, some slain, & some made haste away. So Samuel spake to the Israelites to that effect, as they found in Saul, Jeroboam, Achab, Manasses & others such wicked kings.

The Apology of lothan, may be now well mentioned, who spake in a parable to the Sychemites, that the trees would have a king, but the vine, the figge, and the olie trees refused to be their king, then would the trees have a bush or a gorse to be their king, who did accept of it. This bush or gorse would easily take fire, and burne all the Sychemites in Sychem, and did not Abimelech so?
ter hee killed 70. sonnes of Gideon his brethren, he de-
stroied Sychem, and slew all the Sychemites, and sowed
talt in that place to make it barren foreuer, for sake of Phi-
ly faith, makes ground barren and waste to bring any-
thing.

When the Philistines heard that Israel had a king,
they gathered themselves together to fight against Isra-
el, thirtie thousand chariots, six thousand horsemen, and
the footmen were like the sand by the sea side in multi-
tude, and they pitched their camp in Michmas, and the
Philistines seemed so many unto the Israelites, that the
Israelites hid themselves in holles, in towers, caines,
rockes, and pits, and many of them fled ouer Iorden, yet
the Lord delivered the Philistines into Ionathan's hand,
Sauls sonne, that Israel might know that victorie consists
not in multitude, nor armoure of men, but onely in the
arme of the Lord, and threfore Ionathan smote the Phi-
listines, and the Lord turned euery mans sword vpon
his fellow, so that there was a very great ouerthrow, and
the battell continued vntill they came that fled for feare
of the Philistines from mount Ephraim, and now follow-
ed the enemies vnto Bethaven, & the victorie was great
which Saul got ouer the Philistines.

Saul in this battel did binde the soildiers by oath, not
to eate till euening, and cursed him that would eate any
foode till night, for Ionathan tasted a little honie with the
end of his rod, and Saul his father would have put him
to death, sauing that the soildiers rescued and deliuered
him, for the Lord had giuen a great victorie by Ionathan
ouer the Philistines.
CHAP. XX.

Of the victory of Saul at Iabel Gilead, and after how he was overthrene by the Philistines, and slew himselfe in mount Gilboa, and of the reward of divers treasons.

After the battel at Michmas, Saul had other victorie over the Ammonites, where the Ammonites were slain at Iabel Gilead, & the Lord prospered Saul, and endued him with such vertues as were meete for a K. yet Saul disobeyed the Lord, being commanded to destroy the Amalekites, and sley both man and woman, both infant and suckling, both oxe and sheepe, both camel and ass, yet he spared Agag king of the Amalekites, and the fat beasts and the lambe, the sheepe, and the oxen that were good, against the commandement of the Lord, and therefore Samuel reproved him, and tolde him that the Lord had rejected him, and that his kingdom should bee giuen to another, and upon Sauls disobedience Samuel was commandeed to annoint David king over Israel. So Saul wonne the victorie, but lost his kingdom and his life in the next battell.

Saul being forsaken of the Lord for his disobedience, the Philistines preuailed against him in divers battells, for Saul was more desirous to kill David the servant of the Lord, then to destroy the Philistines the enemies of the Lord. But David was reserued, and ordained to fight the battels of the Lord, & to destroy the Amalekites, the Philistines, & the rest of the Lords enemies, whom Saul spared, being commanded to the contrary: therefore the Lord gaue Saul to the hands of the Philistins, at the battell
tell in mount Gilboa, that the Israelites fled, and fell before the Philistines; and the three sons of Saul were slain, and Saul himself fled wounded.

Such was his cruel life seeking to kill David, that he had a desperate death, for he slew himself with his own sword, seeing the battle so sore against him, his sons slain, his soldiers killed, and all the rest of his army fled.

This was the end of Saul, the first king of Israel, like the end of Zedechiah the last king of Israel. And when the Philistines came to the spoyle of them that were slain, they found the body of Saul and his three sons in mount Gilboa slain in the battle, and they cut off Saul's head, and stripped him out of his armour, and they laid vp his armour in the Temple of their god Abaroth, and hanged vp his body on the wall of Bethshan, in token of victory and triumph, and they sent the head of Saul unto the land of the Philistines, that they might shew it in their cities, and publish it in the Temples of their Idols among the people, and after to set vp Saul's head in the Temple of Dagon. This was the end of Saul, whom the Lord raised from keeping his father's asses, to be a king over his people, for not obeying the commandment of the Lord; thus ever the Lord punished disobedience in Saul, in Rehoboam, Ahab, Manasses and Zedechiah, that the Lord delivered Jerusalem, and the kingdom of Judah to the hands of Nabuchodonosor king of Babylon.

Saul being now slain in mount Gilboa, the Amalekite which brought to David Saul's crowne and his bracelets, and tolde David that hee himselfe slew Saul (which was a lye, for Saul slew himself) thought to have a great reward for such good newes, but David commanded him to be slain.

The
The like reward had Reehab and Banah, that brought Isboseth's head vnto David, who disguised themselves as Marchants to buy wheate; and went to Isboseth's house who slept on his bed at noone, and they slew him, took his head with them, and presented it vnto David at Hebron, supposing they should bee better rewarded then the Amalekite was, but David rewarded them in this sort, that their hands and their fecte were cut off, & hang'd vp over the poole in Hebron.

The recompence of such treacherous servants were Darins head brought to Alexander.

So Septimus and Achillas commaunded by Ptolomeus king of Egipt, to kill Pompey, and to present his head vnto Cesar from him, though Pompey before time had restored Ptolomeus his father to his kingdome in Egipt, and Septimus had beene Pompey his souldier in divers warres, yet they slew him most treacherously in his boate at Pellusium, and cut off his head to pleade Cesar; but they were rewarded of Cesar as Bessus was of Alexander, for the king was slaine, and his kingdome gien to Cleopatra his sister.

When Antigonus late Piribus head presented into him by his sonne, though they were both enemies, and in the field in armor one against another, yet he couered Piribus head with his hat, discommending the crueltie of his sonne, with such a reward, that he made his bloud...
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bloud run about his eares, saying: how durst thou like a
savage beast bring Pirrhus head from his body being
dead, whom no prince or capitaine in Asia or in Europe
durst in the face meet in the field alive?

Yet most men think that trecherie is allowed though
traitors be not accepted. I do not thinke but the head of
Darius brought to Alexander by Bessus, and the head of
Pompey to Cesar, were as gratefull as Ciceroes head was
to Marci. Antonius, brought by Popilios; or as Marc. Crassus
head sent by Surenas to Horodes; for thereby had Alexan-
der the kingdome of Persia, & Cesar the Empire of Rome,
treason hath better succeffe then traitors haue. To this
effect spake Izazell to Iehu: Had Zimri peace which
flew his maister Elah? as though she should say, can tra-
itors have good succeffe? but she was rewarded by Iehu,
(for that Naboth was stoned to death by her meanes for
his vineyard) as the rest were.

Euen cruel Sylia the Romane, the enemie of Marius
and all his well-willers, and especiall of Sulpitius, Sylla's
tormentall foe. Yet when Sulpitius seruant would haue
betrayed Sulpitius his maister vnto Sylla, Sylla caused him
to bee throwne headlong downe from the rocke Tars-
peia.

So much the olde Romanes hated traitors and trea-
sions, that when Viriatus an other Haniball, and a great
enemie of the Romanes, for 14. yeares space, gaue di-
yers overthrows to some Romane Pretors & Consuls,
as Cai. Vetulius, Cai. Plantius, and others, that he waxed
so proud and insolent of his victories over the Romans,
that he hanged vp the Romane Ensignes on high hilles
and mountaines; as trophies to shewe his victories over
the Romanes, but Viriatus was betrayed and flaine by
some of his soouldiers, by meanes of Capio the Consul,
against
against the manners of the olde Romanes, which never allowed treachery, thinking to have a great reward of the Romanes for his treachery: but they according to their manners, sent him backe bound vnto Hispaine, as a traitor to his captaine and countrey, as they did to Timochoeres, PIRRhus Phisition, who offered the Romanes if they would to poison his maister PIRRhus.

So Camillus sent the schoolemaister of the Phælicians (who brought all his schollers being noble mens fonnes to betray the Towne) backe naked before his schollers, euery scholler hauing a rodde in his hand to whip his maister, for betraying their fathers, their frends, and the citie: so that neither Viriatus servuant that flew his maister, neither PIRRhus Phisition that would have poisoned his maister, nor the schoolemaister that would betray his citie, could get any rewards at the Romanes hands for treachery. Now to Dauid, whose example of warres and victories vpó the Amalekites, Canaanites, and the rest, as in this the next booke shalbe mentioned.
The second Booke of the
Stratagems of Jerusalem.

CHAP. I.
Of David the second King of Israel, and his great victories and good success which hee had in all his warres against the Canaanites, Edomites, Moabites, Ammonites, Philistines, and others.

David a man whom the Lord found to his owne heart, a second Joshua of Israel, hee fought many battels of the Lorde, and wonne many victories: for when the Philistines heard that Saul was dead, they sought for David to fight with him, and David asked counsell of the Lord before hee would take any battell in hand, which made his victories so many, and himselfe so famous, that all his enemies feared him. So should all Kings, Generalls, and Captaines, hold that rule for a principall part of theyr charge, and not to commence warre without a iust cause, and lawful meanes to be executed.

Josias had no good cause to fight with Necho king of Egypt, who commaunded his soouldiers not to fight with Josias, but against Charchemish, a citie of the Assyrians.

So the King of Syria charged his soouldiers to fight with
with none but with Achab king of Israel, at what time Ioſaphat king of Iudah was spared, and therefore returned safe and sound to Jerusalem, by the counsell of the king of Syria.

Had Ioſhas followed the counsell of Necho king of Egypt, as Ioſaphat followed the counsell of the king of Syria, Ioſias had saved his life as Ioſophat did.

Dauid fought with the Philistines, smote, scattered them, and slew them, that they fled before Dauids face in the valley of Gyants, which is, the plaine of diuision, because of their victories, and there they left their Images and Idols, and Dauid burned them, much like to the Iamnites, who carried the Images of their Idols in their bosomes to the battell, and tyed them about their neckes, for they were so found after the Iamnites were slaine, as in auntient time the Egyptianes carried their gods and their Idols, painted on their Ensignes and Banners into the field, as their standarts.

Againe, the Philistines gathered their force against Dauid at Rephaim, which is called the valley of Gyants, and Dauid overthrew the host of the Philistines, & chased them from Geba vnto Gazar.

Another battell of the Lord against the Philistines fought by Dauid, and he againe subdued them, & tooke the strong citie of Gath, which they called the bridle of bondage, out of the hands of the Philistines. This citie kept the countrey round about in subiection and bondage. Thus all wise and skilfull generals ought to imitate Dauid herein, to seize by all warlike policie upon those strong citties and fortes that can commanad the countrey.

So Hanibal thought himselfe sure of Rome, having gotte Capua and Tarentum, two of the strongest citties in Italy into
into his hand. So the Romans, having gotten Syracuse, doubted not to take Carthage: and having Carthage in their hands, they soone conquered all Affricke: and having Affricke, they made no account to win Asia: for at that verie time the best soldierys of the world were in the West kingdoms. For Antiochus the great, the greatest king at that time in all Asia, was soone overthrown by a Consull of Rome.

**So David went forward in his victories, after he had gotten the strong citie of Gath, he smote Moab, and measured them with a cord, he slue them & cast them down to the ground, he overcame whom he would, and lusted whom he lifted, so that the Moabites became David's servants, and brought him gifts and presents, that the Lord made David famous throughout all the world.**

During the time of David's warres against the Canaanites, and other nations their associates, there was no great warre then among the Syrians, neither in any part of Asia, and especially in Europe, which was scant thoroughly inhabited in David's time, and therfore there was no such warre to be written of, as was the between the Israelites and the Canaanites, in the time of David. For as Joshua slue the Canaanites, and gave the possession of the land vnto Israel, so David rooted them out, slue their gyants, and brought all the land tributary vnto Salomon his sonne, who governed Israel fortie yeares in peace and quietnesse without warre.

**Hadarezer king of Zobah, hearing of the name and fame of David, went to establish his borders by the river Euphrates, with a great army with him, where David gaue him battell, fought with him, overthrew him, and tooke from him a thousand chariots, seuen thousand horsemen, and twentie thousand footemen. David destroyed**
The number is lesse in the 2. of Sam. cap. 5.

The Aramites hearing what great overthrow Hadarezer king of Zobah had by David, came from Damascus with a very great army to succor the king of Zobah: for they knitted themselves against Israel with all their force and power, but they had the like welcome, as the Philistines, the Moabites, and the king of Zobah had. David slue of the Aramites two & twenty thousand, & David put a garrison in that part of Syria where Damascus was, and the Aramites became David's servants, and brought him presents & gifts. David so plagued the Aramites, which are also named Sirias, that they bare such mortal hatred to Judah, for they ever joined themselves after with the Ephraimites against the Tribe of Judah.

Observe the martial proceedings of the Israelites, to put garrison in every strong Citie and fort where they had subdued. So by these means David and Iosua before him, brought the Moabites, the Edomites, and the Philistines, and all their enemies round about to be under their government. So after David all nations did the like (a principal point in all good Generalls to strengthen themselves with garrison in strong places.)

Herein the Romanes excelled all nations, that whosoever, or whosoever they subdued, there they placed Roman Magistrates to gouerne. As Scypio and Pompey the great did in Asia, Titus and Sylla in Greece: this made the Romanes to be feared and dreaded among all nations of the worde. For after the Romanes had subdued
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dued the Carthaginians, they made Carthage a province to be governed under a Proconsul of Rome.

After they had subdued Numidia and Libya, they were made provinces, and governed under a Consul of Rome.

So Egypt and Mauritania, were in like sort governed under Roman Presidents.

So Sardinia, Sicilia, Achaea, and many others, were made Praetorian provinces, and governed under the Romans.

But we will proceed forward with the wars of David, everywhere under his Generall Abishai, Joab's brother, who slew eighteen thousand of the Edomites in the salt valley: and he put garrison in Edom, and all the Edomites became David's servants, so that David's enterprises and his battles, which he fought against the enemies of the Lord, had (wheresoever he went) good success. David ever used martial laws upon the Lord's enemies, when Rabbah was taken by Joab, he was presently commanded by David the king, to put all the people to cruel death, and for that they were malicious enemies unto the Lord, he put them to such tortures, as under laws, Iron harrowes, Iron axes, and cast them into the tylekilne, so cruel and grievous were the punishments of the Lord upon the cities of the Ammonites.

The fame of David grew so great, that all the kings about him enuied him much, that Hammon king of the Ammonites prepared an army against David, understanding that David would revenge the injury he did unto his Embassadors, whome David sent to Hammon of mere kindness and courtsey, the cause was that David's Embassadors, by the King of Ammon, and
The second Booke of the

and the counsell of his Princes and Lords, had the halfe
of their beards shaued, and their garments cut off in the
middle euuen vnto their buttockes, and so sent them a-
way, which among the Israelites was the greatest re-
proach that might be. Thus the Embassadors of David
against the law of arms were disfigured, to make them
odious vnto others, but they were commanded by
David to stay in Iericho, to avoid the obloquy of so fowle
a fact vntill they were provided for.

Alcibiades Generall over the Athenians, laying siege
to the chiefe citie of the Aggregentines, which was so
strongly euery way defended with forts and trenches,
that Alcibiades deuiled a new stratageme, and thereby
sought meanes to haue a conuenient place of parley to
talk with them before he would lay siege to the towne,
which being graunted, Alcibiades appointed certaine
captaines, while hee held the Aggrentines in parley of
peace, to take the citie.

Jonathan after that Jud. Machabaeus his brother was
slaine in the field by Bacchides, and after that the chil-
dren of Amri tooke John, Ionathans brother, he vsed this
policie to reuenge his brother vpon the mariage day
of a daughter of one of the noblest Princes of Canaan.
Jonathan & his men hid themſelues, and laie in ambush
vnder the couerſt of a mountain, that when the children
of Amri came out of Medeba, with tymbrels, Instrumēts
of musicke and great pompe, Jonathan set vpon them,
flue the most part, and the rest fled, so that their mariage
was turned into mourning, and the noyſe of their me-
lodie to lamentation: thus Jonathan reuenged his bro-
 ther at Medeba.

Cyimon the sonne of Miltiades, a noble Greeke Captain,
at the besieging of a citie in Cariæ, vsed this strata-
geın
Stratagems of Jerusalem.

gem to burne the temple of Diana, which goddeſse the Carians most religiously worshipped; the temple being builded without the walls of the towne, all the citie ranne to defend Diana's temple from burning. Cymon with his Athenian armie, entered and obtained the citie, while they were busie about the temple.

The like policie vsed Demetrius to deceiue Ionathan, who hearing that Ionathan came in the night time with his men armed, Demetrius and all his armie feared and trembled in their hearts, and kindled great fires in their Tents, and fled away, which Ionathan suspected not that they fled, because they saw the fire burning in the tents, and to Demetrius by this stratageme of fire passed over the flood Eleutherus, and escaped from Ionathan.

Many such stratagems have bene vsed by fire to deceiue the enemie, as Hannibal by fire tyed to Oxens hornes in the night time against the Romaines: Sampson by tying of firebrands to Foxes tayles to burne the corne of the Philistines. So Absalom vsethe like stratagem against Ioab, with many such.

Now having heard that Ioabs chiefe captains came in, & that David was come over the river Jorden, fieue kings came against Ioab, and pitched their tents before Medeba, a citie of the Tribe of Ruben, but when the battell joyned together, the Ammonites and the Aramites fled and fell before Israel, fo that the victorie was Ioabs, and yet had they two and thirtie thousand chariottes, and fieue kings set in battell, rate to fight against David, but it was the Lords battell, and therefore too fewe if they had had tenne times as many. And therefore the Aramites & the Ammonites were fore grented at the good successe of David, that they gathered their whole force and power together; and sent messengers beyond Jorden.
The number of the chariots and men are otherwise set down in the 2. of Sam. ca. 10. and 18.

A full conquest over the Canaanites by David.

Tributes to the kings of Israel by David's means.

The second Book of the

den, to draw all the enemies of Israel to fight another battell against David, and David hearing of their great armies, came over Iorden to Helam, and fought with them, and the Aramites fled before him, and David destroyed of the Aramites seven hundred chariots, four thousand footmen, and killed Sophach Generall of the host.

David at length made a general conquest of the Philistines, destroyed the Ammonites and their chiefe citty Rabbah, slue their King and Princes, and cut the people in pieces with sawes, with harrowes of Iron, and with axes, and David requited fully the spitefull & malicious wrong they did vnto his Embassadors. And as Joshua brought them over Iorden, and placed them in Canaan, and destroyed their enemies before them, and gave the Hebrewes the possession of Canaan, so David rooted these nations out, and made a full conquest of them, and left Israel in peace and quiet to his sonne Solomon, and Solomon to his sonne Rehoboam, so that the Edomites, Moabites, and Ammonites, became Davids servants, and paid tribute vnto Solomon, during his whole life.

CHAP.
O. Joseph made a lawe in Egypt, that the first part of all the land of Egypt should be as a yearely tribute paide vnto Pharaoh, so that Joseph enriched Pharaoh by means of the yearely tribute, and saved Pharaohs life and all Egypt by Gods providence and his wisedome; that at that time hee was called in Egypt, Pater patriae, but soone forgotten in Egypt, as was seene after in the tyranny of the Egyptians towards Isaphs children, and the whole flocke of the Hebrewes.

Victories and ouerthrowes by warres gotten, imposed such tribute as pleased the conquerer. For among the Romanes before their Empire grew great, the Lucanians payed for their tribute but swine, the Brusians oxen, the Frizians the skinnes of oxen: others paid divers kindes of wine, others waxe, others fishe, and such like.

And as the olde Romanes tributes were but cattell, corne, wine, fishe, and such, so were their triumphes had ouer the Samnites, the Volscians, Sabines, Tarrentines, and olde Gaules, but the weapons, armours, coaches, garments, cattells, and such like of the enemies.

To the Persians, while yet the Monarchie was in Persia, the Æthiopians payed but Ebanye, Iuore, Elephants teethes, Frankencense, and certaine measures

Tributes to the kings of Egypt by Joseph.
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measures of base gold every third yeare. So the Capa-
docians payed to the Persians for yearly tribute five
hundred Horse; two thousand Moyles. So likewise
the Townes and small Villages about Babylon, were to
provide and feede the dogges of the king of Persia, But
the Citie of Babylon it selfe, payed for tribute to the king
of Persia, Arabas plenas argento certaine accounts of
mony every day.

The Arabians likewise payde to the King of Persia
certaine measures of such sweete odours, as the coun-
try did abound, as Frankincense and such like.

These were but small tributes, as swine, oxen, corne,
wine, fish, in former time which the Romanes had, in
respect of their tributes had over Asia, Africa, and Eu-
rope afterwards, which commanded not only corne,
nauies, horses, soouldiers and armours; but also after
this, a farre greater tribute beganne in the time of Pau-
lo Semius, who after he had subdued the Macedonians,
and Persia their king, the Illyrians and their king Gen-
tius, hee imposed vpon the Macedonians and Illyri-
ans half the tribute which they were wont to paye to
their former kings.

So Scipio African after hee had conquered Hanibal
at Zama, and brought the Carthaginians to such com-
position as pleased himselfe, to paye two hundred ta-
lents yearely for fiftie yeares, with such conditions that
the Carthaginians should depart from Sardinia and
Ciulia, to restore the Romane soouldiers which Han-
ibal brought captiue with him out of Italy, and to de-
liuer vp their Elephants and all their nauies (tenne ex-
cepted).

To such greatnesse grewe the tributes of the Ro-
manes by their victories, that Hispania and Carthage
were
were to pay yearly stipendary tributes, not only in
money, but also horses, corn, navies & armours, and to
maintaine stipendary souldiers. And among all other
conquered nations by them, they had in their cities and
townes places called cripte, for corn and provisions
for souldiers, but especially in Egypt, which was for their
provisions called the storehouse or barne of Rome.

But now to the victories of David againe, which af-
ter bee had reigned twentie yeres king quietly in Jeru-
salem, he lost two great battells, in the one he lost seve-
ntie thousand, and in the other battell hee had welsnigh
lost both himselfe and his kingdom: in the first battell
David committed great faults in letting out his power,
his glorie, his victories, and his greatness, and most am-
bitiously to command Joab to number all Israel from
Berseba even unto Dan, as though power, strength, and
victorie came from him, and not from the Lord. Here
David confused not with the judgement of Vrim and
Thummim, and therefore hee lost the victory, and Satan
gave him a buffet.

David againe in the second battell was overthrowne
by prouokement of the former enemie, not only to looke
upon the beauty of Bethseba from the roofe of his house,
but also to rend for her, and lie with her, and to hide the
first wicked great fault, he committed a greater, he sent
Letters to Joab his captaine, to put Urias, Bethsebas hu-
band in the front of the battell to bee slaine: in this
battell also David did not call for the Ephod, nor asked
counsel of the Lord, as he was wont to do, therefore
Sathan gave two such great buffets to David, that he lost
the field and two victories one after another: of these
buffets and stratagems Paul speakes, that he was buffer-
ted of Satan, lest he should glory too much by renne.
The second Booke of the

lation shewed vnto him. Moses also had a buffet of Sa-
than at the water of Meribah, for his incredulitie, that
the Lord said vnto him, that hee should not enter into
the land of Canaan, but dye in mount Nebo. Job also
had a buffet in the land of Huz. Sathan vseth many
such stratagems, whereby hee giueth many such buff-
fets.

If Moses, Job, David, Paul, and others, were thus buff-
etered by Sathan, who can thinke himselfe free from the
stratagems of Sathan? wee must therefore watch, if
wee will not bee deceived, and wee must fight if we
thinke to haue victorie; our battell is not against flesh
and bloud, but against power and states of heauens,
against the prince and ruler of darknesse, and against spi-
rituall enemies.

But the Prophet Nathan was sent to David, to open
vnto him the rewards of adultery and murther, & that
the sword should not go from Davids house, the banish-
ment, the punishment and miserie, that should fall vpon
him for offending the Lord. First his sonne died gotten
in adultery by Bethseba; the rauishment of his women
by his owne sonne Absolon; the incest of his daughter
Thamar by her brother Ammon; the murthering of Da-

Thus David sawe the just judgement of the Lord,
and the tragical end of his children, for offending the
Lord. Even David that subdued so many nations, that
got so many victories, that fought with a beare, with a
lyon, and with a gyant, and subdued them, is now sub-
dued by a woman; had David after these victories so
much temperance and chastitie at the sight of Bethseba,
Singeniofkrestlin. 145

Singeniofkrestlin. 145

1 Reg. 16.

When had faith and courage as his combat with Gibea, hee had conquered both alike; but the Lord punished David and his house.

The sonne of Emor for that he violently abused Dina Jacob's daughter, her bretheren tooke at it such a spite, that Simeon and Levi, Jacob's sonnes, went and slew Sichem and his father Emor, and all the men within Sichem, and tooke Dina theyr sister away with them. Thus the gadding abroad of Dina to Sichem, to see the manner and fashion of the Sichemites, was the cause of the overthrowe of Sichem and the Sichemites.

The going of the Sabine virgins to the feast of Consus, to see plays in Rome, were rauished and taken by the Romanes, to the number of six hundred, were the onely cause of the warres between the Sabines and the Romanes.

In Siloh likewise on that day the feast of the Lorde was kept, the virgins of Siloh came abroad to dance, to sing, and to play, the Beniamites caught the maides of Siloh, to the number of 200. and brought them to the land of Benjamin. So the abuse of one woman, the Leuites wife, by the Beniamite, cost sixtie foure thousand mens lives and more, in Israel.

For by the taking away of Viribbs wife by David, Israel was plagued with the death of seuentie thousand men, and the taking away of Medelans wife from Greece, cost the lives of many millions of men, and the warres of tenne yeares betweene the Greekes and the Troians.

And for that the time of the taking away of Viribbs wife by David, agreeth with the historie of the taking away
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away of Menelius wife by Alexander, otherwise called Eneas.

After the death of David, and Solomon his sonne, the
kingdome of Israel was established upon Rehoboam Salo-
mon's sonne, he forsooke the law of the Lord, and recei-
ved his father's wife and grace counsellors, and followed
unto young men's counsel, and therefore the Lord rais-
ed Sheshak king of Egypt against Israel, and he came with
twelve hundred chariots, three score thousand horse-
men, and his foote men were without number: for from
Egypt came with him the Lybians, the Troglodites, and
the Ethiopians: he took the strong cities of Judah and
Jerusalem, and all the treasures of the Lord's house, and
all the treasures of the king's house, and he carried away
two hundred targets and three hundred shields of gold,
which Solomon made, and returned to Egypt with a great
spoile, because Rehoboam forsooke the Lord, and there-
fore was forsaken of the Lord. The temple that Solomon
his father builded, was spoiled by the negligence of Re-

hoboam, Solomon's sonne.

This was the first victory that was had over Jerusa-
lem: by Sheshak king of Israel: and here began the first bat-
tell of the civill warre betweene the kings of Judah, and
the kings of Israel: and such civill warre if you consider
the slaughter betweene Judah and Israel, and the conti-
nuance of their warres, you must needs confess that in
one battell betweene Abijah and Jeroboam, were more
slaine of the Israelites, then among the Romanes in for-
tie yeares: to tale of the Romanes civill warres, which
was fortie yeares betweene Sylle and Marius, betweene
Cesar and Pompey, and last betweene Octavious and Mure:
Annaius: or the civill warres of the Greekes, called the
Peloponessen warre, which endured seuen and twentie
yeares,
years, it was nothing in respect of the number and blood between Judea and Israel, for in the civil wars of the Romans, historians do not record above the deaths of three hundred thousand Romans. Wherein this battle, being the first civil battle between trebena or king of Judea, against Ahiah king of the Israelites, at that time was named in the field five hundred thousand of king's horsemen soldiers in one battle, which neither Tamberlane nor Xerxes though they could match them in number, yet could they never match the in slaughter.

For as the Romans were full five hundred years in conquering the Sabines, the Latins, the Veneti, the Ili, denates, the Samnites, Tarentines, Hetruscans and others, so Romans time to Septio Africam, before the Romans could be Lords of Italy.

The like may be spoken of the Israelites in conquering the Moabites, Ammonites, Amalekites, Philiistines and others, from Moses time unto David, wherein five hundred years, and as the Romans held their Empire, so long a time as they were in winning of it from Septio Africam, who conquered Hannibal and Italy, unto the Emperor Probus, which was five hundred years, at what time the whole Empire fell by degrees to decay.

So Israel as they subdued their enemies from Moses to David, five hundred years, as you read before, so after David by civil wars of Judea and Israel, unto Zedekiah's time, which was five hundred years, they lost both the kingdoms Judea and Israel; the one taken captive by Salomon after unto Ninia; the other by Nebuchadnezzar unto Babylon: so that now the land of Judea called the land of milk and honey, is become Athiopia, subject to Pagans & Infidels, which continued from Abraham, the first father of the faith, untill Titus' captivity, two thousand.
The second booke of the
land and odde yeares, and al through disobedience and
contempt of their Lord and God.

Euen so the Romanes which were wont to be-called lords of the world, whose Consuls at that time ruled
and governed the most kingdomes of the world, are
now left without King, Emperor, or Consull, and many
cities in Italy at this day preferred before Rome, now go-
urned by the Pope a Bishop, as Jerusalem is governed
by the Turk an Insidell, so that in all things the Romanes
and the Hebrews may be compared: for as the greatest
enemy that euer Rome had, was Italy, and the dan-
gerousst foes that the Romanes had were Italians: for the
Gaules, the Cymbres, the Carthaginians, and the Afri-
cans, vexed not the Romans as the Italians did, their
own country men and next neighbors. So Indah had no
enemies but the house of Israel. So Israel had no enemies
but Indah, for Jerusalem could not away with Samaria
for their two Idols, the one at Dan, the other in Bethell,
so Samaria could not brooke Jerusalem for the great so-
lemnitiie of Salomons temple.

CHAP. III.
The great battell betweene Abia king of Iudah, and Jerobo-
am king of Israel, where 50000 were slaine on Jeroboams
side. Of the victories of Asa and Josaphat kings of Iudah,
oner Zerah king of Ethiopia, & over the Edomites, Am-
monites, and Maobites.

It seemed by the long oration which
Abiah made to Jeroboam and his army
upon mount Zemaraim, before the bat-
tell ioyned together, to diffwade them
from the battell, saying: that the Lord
had giuen the kingdome ouer Israel to
David, and to his house, but Jeroboam
contemned
contemned Abiah's counsel, and thought by his policie and subtill stragarem to have overcome the host of Judah, but he himself was deceived, to the losse of five hundred thousand of his souldiers, that his power and force failed, that he was not able during his life to preuaile against Judah: for Ieroboam had gathered to encreafe his armie, all leaue, idle, and wicked vnthrifts, to fight this battell against Rehoboam the sonne of Salomon, like Cinna in Rome, that made open proclamation, that al bondme, wicked doers, and banished men, should come to Cinna, the Consul, & they should be restored to their former libertie & freedome, and thus Cinna gathered at the leaue and wicked men within all Italy: he then being Consul, taking part with Cai. Marius, against his other fellow Consull Othanine, which helde with Sylla, slaine at that time, & a number more of the citizens of Rome, but between Sylla and Marius, one reuenging ypon another foroming in their countries bloud, that all the streetes of Rome ranne of bloud, These two Marius and Sylla began the first Romane. ciuile warres (as Ieroboam and Rehoboam did) and yet were they both compared to Scypio African, for their victories to their countrey, though they were compared to Hanibal for the harm & hurt which they had done to their countrey.

Had Ieroboam haikned to the counsell of Abiah king of Judah, ypon mount Zemaraim, he had saued five hundred thousand Israelites which were slaine at the battell.

If the Beniamites had taken counsel of their bretheren the Israelites, and to yeeld vnto them the wicked me that abused the Leuites wife, the whole tribe of Benjamin had not bin destroied. It was the overthrow of Judas Machabaeus by Bacchides at the battell of Lassa, for that he would not be perswaded by his friends to refraine the battell for that time.
Had the Prophet Jeremy been heard of Zedekiah and the princes of Judah, Zedekiah had saued the liues of his owne children slaine in his fight, and had likewise saued his owne eyes in his head, which presently were pulled out, after he saw his children slaine, and himselfe caried captive and blind vnto Babilon, Jerusalem destroyed, and the kingdom of Judah subdued by Nabuchodonozor: so it may be said of Saul refusing the counsell of Samuel, and so of Iothas disobeying the counsell of Necho.

After the great victorie that Judah had ouer Israel, by Abiaiah king of Judah, his sonne Asa fought with Zerah, king of Ethiopia, an Infidel, who brought an host of ten hundred thousand men, & three hundred chariots from Ethiopia to Judah, and came to Maresha a citie of Judah, & Asa the king of Judah came with an army of five hundred and foure score thousand into the valley of Zephasiah, and both the kings set the battell in a ray.

But Asa began with praiers, & cryed vnto the Lord by praiers for his victorie, putting no trust in his own power, or policy, neither fearing the strength of the multitude of his enemies, & so with full confidence in the Lord, he set vpō the Ethiopians, & the Lord smote them before Asa and before Judah, that the Ethiopians fled, and the army of Judah followed, and pursuèd them vnto Gerer, for the Lord had striken the Ethiopians with such fear, that there was no life in them, that the slaughter was exceeding great, & the spoyle exceeding much, of camels, sheepe, and cattell. And Asa after the victorie which he had gien him by the Lord, returned to Jerusalem, and gave the Lord thankes, who gieeth all victories, so as all good kings and generals ought to pray to the Lord before they enter into battell, so ought they also to giue thankes after the battell, for their victories.

This
This victory was a requital and a full revenge upon the Ethiopians, for the slaying and spoiling of Jerusalem, and of the great slaughter of the people by Shishak, king of Egypt.

In like manner as Ahiab began to pray before he began to battell, so did king Asa his sonne follow his fathers rule and order in seeking help and aid at the Lords hand, which every king, General, or Captaine should doe. So Joasaph his sonne did when it was told him that the Moabites, Ammonites & Edomites came with an infinit number to fight against him, he set himselfe to seeke the Lord, and to ask councell of him, and all Judah with him prayed unto the Lorde, to aide and strengthen him to fight the Lords battell, whereby hee got a marvellous victorie over his enemies, for before he went into the battell, Joasaph caused a Psalm of thanksgiving to the Lord to be sung before the men of armes, and so entred the battell, and the Lord laide ambushments and slew such stratagems against Ammon, Moab and Edom, that every one helped to destroy another, and the Lord turned every mans sword to kill his fellow.

Where the Lorde leadeth the armie the victorie is soone gotten, so Joasaph putting his whole trust and confidence in the Lord, flue all his enemies that none did escape, and the spoyle was such of golde, of siluer, and precious Jewels, that they were three dayes in gathering and in carrying the spoyle away, and then they assembled together after the victorie by Iosaphats commandement to give the Lord thankes for the victorie, and called the place where they got the victorie Bera, Berachah, chab, and they returned to Jerusalem with violls, harpes, and with trumpets.
The second Booke of the Gentiles.

These three batells of Abiah, Asa, and Josaphat, were batells of the Lord, and as the Lord had done at that batell at Michmas to Jonathan, so the Lord did now at the batell at Beracha to Josaphat, and so the Lord in all the batells of the good kings of Judah and Israel shewed alwaies his divince stratagems for the defence of Jerusalem, as in Egypt by Moses against Pharaoh, by Elias at the brooke Kison against Baals prophets: by Elisha at Dothan, against king Benhadad's soldiers.

The Gentiles in like sort, commence no warre, enter no batell before they sing a song unto their gods: as the Lacedemonians brought vp onely in warre from seven yeares old, vſed before they went to the warres, to make solemnne sacrifice to the Muses & to the goddesse Feare, with a song to Castor & Pollux. The Thraiasans sing a song to their god Mars, and bragge much of Mars for that he was borne in Thracia.

Others made vowes when they went to any warres.

As among the Romanes, their wiuues, their children, and their friends, should make vowes, and cause the same to be written in tables, and to be set on that gate, through the which they went out of the citie to warre, that vpon their return home they might see and read their vowes and performe them.

The three hundred Fabians, which were slaine at the batell at Crimena, the gate that they went through out of Rome then, was euer called after that Porta Scelerata. So did the Romans likewise call the field, where one of the Vestal virgins called Minutia, for her incest & carnall fault, was buried in the field was called Sceleratus Campus, according to the Roman lawes made for the Vestal virgins that so offended.

We leaue the prophane marching of the Romanes and
and the Greeks, and we will return to the marching 
of Israel under King Asa and King Josaphat his son, who 
both by prayers obtained great victories, as all the Israel-
lites prevailed more by prayer than by fight. As by prayer 
Josiah made the Sun to stand still over Gibeon, and the 
Moone over Aiason. By prayer Elias made the clouds to 
fall & raine. By prayer Moses made his enemies to die. E-
lizea raised the dead to life. Solomon obtained wisdom.
So long as the Lord taketh not away thy praying, so long 
he doth not take away his grace & mercy from thee, for 
a wicked man cannot pray well, and he that praieth well 
cannot live wickedly. And therefore prayers are com-
pared to Sampson's hair, for as Sampson's strength laye in 
his hair, so our strength lieth in prayers.

Ester prayed to have that to come to proud Ammon, Ester's prai-
which Ammon wished to have done to Mardochoaus, 
and the poore Iewes.

Judith prayed at the striking, and the cutting off, of 
Holofernes head, which blasphemed the Lord, and wold 
prefere Nabuchodonozor before the God of Israel.

Susanna prayed unto the Lord for her innocency against 
the false Judges at Babilo, that accused her of incotinen-
cy, and they were stoned to death by meanes of Daniel.

We read also of Jud. Machabeus, a noble capaine of 
the Iewes, that he never entred into any battell before 
he prayed, yet was hee in twelve set battels, and in every 
one obtained victorie sauing at the last, at what time 
some write hee prayed not, where he was slaine in the 
field by Bacchides, and his people ouerthrown.

As you heard of good kings by prayers that wanne 
victories, so also shall you heare of wicked & Idolatrous 
kings, as Acha who causd an Idolatrous Altar to be 
made in Judah, like the Altar at Damascus, and consecra-
ted his sonne in fire, and offered him to Moloch.
In like sort the king of Moab supposing his Idol Chemosh to be angry with him, flue and sacrificed his eldest sonne, that should have reigned next after him King, and offered him as a burnt offering to his God Chemosh upon the walles of the Towne. As Achab and Manasses Kings of Iudah did sacrifice their children in the valley of Hinnon to Moloch: for Achab was one of the first kings that brought the name of Baal into Israel; and maintained betwene him and his wife Iezabel, foure hundred and fiftie false prophets of Baal.

Achas had good King Ezechias to his sonne, but Achas the father walked not vprightly before the Lorde, as his sonne Ezechias did, but made moulten Images for Baalim, and burnt Incense in the valley of Benhynnon, sacrificed his sonnes and burnt them with fire, and offered them into his god Moloch, and sought helpe at the gods of Damascus, at Chemosh god of the Moabites, Milcombe god of the Ammonites, and other strange gods: and therefore the Lord gaue him ouer, and deliuered him into the hands of the king of the Aramites, and he smote him, and slue a great number of his soldiers, & brought many prisoners of Iudah with him to Damascus.

Againe, the Lord deliuered Achas into the hand of the king of Israel Phakab, and he slue in one day six score thousand in Iudah; and tooke two hundred thousand prisoners of women, sonnes & daughters, and brought them into Samaria with all the spoyle. The Edomites slue of them of Iudah, a great number, and carried many captiues away: Marke what mischiefe happeneth where an euil king doth raigne. The Philistines also invaded the cities of Iudah, and tooke Aialon & Gederish, and other cities of Iudah, and thus were they vexed by the Aramites, Edomites, and Philistines, and by the Israelites.
Iraelites being their owne nation; for that Acha king of Judah forlooke the Lord, and sought helpe at strange gods, and not at the hands of the god of Israel.

After wicked Achas, the good king Ezechias his sonne succeeded, he was to commence a battell with Senacherib, who blasphemed the Lord, and threatned destruction to Jerusalem, but the Prophet Esay had instructed Ezechias, that this was the Lords battell, & that he would be revenged vpon the blasphemy of Senacherib, for proud Ashur challenged the Lord into the field to fight with him, saying, what god could take Judah out of his hand? he numbered the kings and their gods which he and his fathers destroied, and with horrible blasphemy persuaded the king of Judah not to trust to his god, but to yeeld vnto him; but the lord did put his hooke in his nostrils, and his bridle in his lips, as the Lord had told Ezechias the king, by Esayas the prophet, that Senacherib with all his army should not come to Jerusalem, nor shoote an arrow there, for the battel is mine faith the Lord. And hee sent his Angels that night which destroyed all the princes, all the captains, and all the valiant men of Ashur, and all the whole army of Senacherib, to the number of an hundred, foure score and sixe thousand, without the drawing of one sword of Judah, and Senacherib fled with tenne men with him, some thinke that Nabuchodonazzer was one, but I thinke time will not so allow, for he was at that time but a very childe. But Senacherib fled to Ninive, where he was slaine in the temple, praying before his Idol Nisroch, whom he preferred before the living God, & that by his two sones (the last judgment of the Lord for his blasphemy) to be slaine, before his owne god, before whom he worshipped and prayed when he was slaine by his owne sones, and thus we see
The second Booke of the
see in all iust battels whě we serue the Lord, & trust one.
y in him, that victories come not by man, but by; Lord. Iosaphat.
Iosaphat a good king had Ioram an euil king to his son,
a murtherer of his bretheren.

Exebias. Exebias a good king in Ierusalem, had Manasses to his
sonne, a wicked Idolater, who filled all the streets of Ier-
usalem with bloud.
Iosias a good godly king, had to his sonnes Ioachas and
Joachim, who were taken captiues by Nabuchodonozers in-
to Babilon, for their transgressions and sins, at what time
Daniel was taken captiue, and many other gentlemen of
Iudah; euen Ierusalem whom the Lord had defended frō
the sword of Senacherib, and from all the kings of Egypt:
and Ashur: yet when the finnes of Ierusalem were ripe, it
was deliuered into the hand of Nabuchodonozers, to be
carried captiue into Babilon, as Samaria was to Ninivie by
Salmanashers, one hundred thirtie and three years before
Iudahs captiuitie.

After Ashur had taken the ten tribes of Israel away, he
brought from Bethel, from Cutha, from Anah, and frō Ath-
ath, strange people, and placed them in the cities of
Samaria, in stead of the children of Israel, and of these
people came the Samaritans, of whom mention is made
often in the gospel, with whom the Iews would haue no
societie, for so the woman spake to Christ at Jacobswell,
that why he being a Iew, should aske water of a Sama-
ritan.

This time Zedechiah the king gaue no hearing to the
Prophet Iereym, who forewarned the king of their de-
struction to be at hand, for the which the Prophet was
imprisoned, first by Fashur high bishop of the teple, who
smote Iereym and put him in the stockes, strooke him as
Zedechiah the false Prophet strook Micha, who was after
commanded by Achab to be imprisoned as Jerem the Prophet was, and by means of the nobles of Judah to king Zedehiah. Jerem was imprisoned in a dirty dungeon, Jerem notwithstanding spared not to tell them, that they should die an horrible death, and should lie as dung upon the earth, and no man to bury them; whereat they were so moved saying, let us not regard his words, and let us cut out his tongue.

The citizens of Anathot commanded Jerem not to preach unto them in the name of the Lord, & if thou dost thou shalt die.

Jeremys speech was performed to the overthrow of Jer. 18: the whole kingdom of Judah, neither could it be otherwise, considering they sinned still against the Lord, and they long civil wars between themselves, which continued so long from Jeroboams time, who caused Israel first to sinne, unto the last king of Israel.

Elias after he had destroyed two captains one after another, with their 50. soldiers severally with fire from heaven, & after he had subdued 450. of Baals Prophets, after all these great conquests, and many other such, he feared so much one woman, that for very fear he fled Elias, from place to place from her, & being weary of his life, he lay under a Juniper tree, wishing to die, and prayed to God that he might die, complaining unto the Lord that there was none left of the Prophets of the Lord but himselfe, but he was answered by the spirit of God, that there was seven thousand more in Israel that yet never once bended their knees unto Baal.

The like may bee spoken of Jonas, being like Elias, weary of his life, hee sought meanes to forsake his Countrey, and to flye by sea to other Countreys,

V 2 but
but the sea could not brooke him, but deliuered him to be deuoured of a whale, and the whale could not keepe him, but was compelled to vomit him vp from the bottome of his belley to goe to preach to Ninivie, so that Elias would faine die vnder the Juniper tree, and Jonas would willingly be throwne and drowned in the Sea, cleane contrary to the purpose and prouidence of the Lord.

Elias was weary of his life to see the Prophets of the Lord so destroyed, and Jonas to see his labour in preaching profit nothing, that he should be reputed a false Prophet, the Lord not destroying the Citie after foure daies according to his word, but sparing it in mercie as he did pittie the gourd in mercy.

After the Lord had giuen great victories to many of the kings of Judah; to Asa ouer Zerab king of Ethiopia; to Joelouer Sheba king of Egypt; to Ezechiaouer Senacherib, yet Judah still forsooke the Lord, though Jeremiah tolde them from the mouth of the Lord their destruction, when they rather threatened then beleued.

But neither Joachim, nor Zedechia, would neither heare, nor beleue the Prophet, and therefore the Lord deliuered them both into Nabuchodonozers hands, the one was slaine in Jerusalem, and his body commaundd to be cast out of the citie, and to be left vnburied like an asse: the other Nabuco, tooke prisoner, and caused his owne children & all his chiefe friends to be slaine in his sight, and after hee fawe this tragical fight with his eyes, Nabuchodonozers being then in Rebla, before whom Zedechia was brought, after he reprehended him for his perjurie and trecherie, and accused him for his falsehood, caused his eyes to be put out, and so bound in a chaine and carried prisoner to Babilon, where hee lay
and dyed in prison, being the last king of the line of David, and the twentieth king after Saul.

There was a mighty king in Damascus over the Syrians called Adad, who after many great battles with David, was subdued in a great battle at Euphrates. This Adad was so great for his great victories among the Syrians, that they named every king after his name Adad, to the number of ten, and the tenth king was that Benhadad which besieged Samaria in the time of the Prophet Eliezus, whom this king Adad could no better favour, than Adad his predecessor could favour David, or king Achab did Elias.

After this great victory David imposed tributes upon the Syrians, as he did before upon the Idumeans, Joseph. lib. 7. Moabites, and others, he returned to Jerusalem, dedicated and consecrated as a trophy of his victory, the armours and rich spoile of Adad, king of the Syrians, in Jerusalem to the Lord.

So the Philistines used the body of Saul, slain in mount Gilboa, after they had sent his head to the Land of the Philistines, and hanged his body on the wall of Bethshan, they would be sure to lay vp his Armour in the temple of their god Ashtaroth, according to the customs and manners of the Gentiles: for they used to hang the armours and spoiles of their victories in their Temples to their Gods.
How Achab though a wicked king had two great victories against Benhadad king of Syria, who had 32 kings in his armies, of divers great blasphemers punished, of the Idolatry of Israel, and of the prophecy against Jerusalem.

Benhadad king of Aram, assembled an army against the Lord, having two and thirtie kings, which were governors and rulers of provinces, with horses and chariots without number, came and fought against Achab king of Israel, a most wicked king. And yet the Lord seeking to winne this wicked king, as well by victories now, as by miracles before, sent a Prophet to Achab; promising him over Benhadad king of Aram a great victorie. For the army of the Syrians were so many, that Benhadad sent a Herald unto Achab, commanding him to deliuer vp to his hand Samaria, and all the cities of Israel, or else hee would come with such an armie, that the dust of Samaria should not be inough for euery soouldier a handfull; much like Xerxes king of Persia for his vaunts and bragges, who doubted that the sea Hellespont had not roome ynoough for his nauies, nor Greece had land inough for his armies, nor the aire wide inough for his flottes, but Xerxes was answered by Demarathus the Philosopher, as Benhadad was by Achab: Let him not brag that putterth on his harness, as he that puts it off, but the king of Syria bragged as Xerxes did before he won the victory, for the Lord gaue the victorie to Achab, and such a victorie by slaughter, by chasring, by taking of men, horses and chariots, that the king of Syria fled,
Aed and escaped narrowly with fewe horsemen that were his guard, and said that the gods of Israel were the gods of the mountains, & therefore they overcame vs, & challenged a battel with Israel in the valleys, where they assured themselves of victory, thus they blasphemed the Lord in their furie, but to their losse & great overthrow.

The blasphemy of Rabfasis, & of his maister Senacherib king of the Affirians, saying to king Ezechiah, let not thy god deceive thee in whom thou hopest and puttest thy trust; was not he slaine praying before his god Nesroch in Ninimie, by his owne two sonses?

The blasphemy of Nabuchodonozzer, saying: What God is hee that is able to take you out of my hands? was not he punished with the losse of his kingdom, and to live among beasts like a beast, and not like a king, vntil he acknowledged the Lord:

The blasphemy of Holofernus, saying there was no god but his maister Nabuchodonozzer, was not his head cut off by Indith a woma, & put vp the walls of Bethulia?

And likewise the blasphemy of Nicanor, which said: is there a God mightie in heauén that commands to keep the Sabbath day, and I am mightie on earth that com-

And so the blasphemy of the Scribes and Pharisses, saying, that Christ the Lord did not cast out diuels by his owne vertue, but by the power of Belzebub, but the Lord left not them unpunished.

The blasphemy of Benhadad, saying, that the Lord was the God of the mountaines onely, not God of the val-

Yet
Yet the Syrians prepared such a number for the second battel, after they had escaped hardly from the first battell, that they filled all the countrie, and the children of Israel were like to little flockes of Kids in respect of their number: but the Lord sent his Prophet to Achab, saying: Because the Syrians haue said that the Lord is the God of the mountaines, and not God of the valleys, behold, this great multitude of men, and Benhadad the King himſelfe, withal the two and thirtie Kings besides, will I deliuer to thine hand, and he shall know that I am the Lord as well of the valleys as of the mountaines.

And so the Lorde brought it to passe, that in that battell an hundred thousand footemen were slaine of the Syrians, and seuen and twentie thousand that fled from the field to Aphec to saue themselues, were killed by the fall of a wall that crushed them to death, and Benhadad the King fled to the citie, from chamber, to chamber, and hid himſelfe, according to the Prophets saying, untill many of his chiefe Princes that escaped hardly from the battell, came with sackcloath about their loynes, and ropes about their neckes in token of submission, to entreate Achab king of Israel for the life of Benhadad, which he graunted, contrary to that which he was by the Lord commanded for to do, as Saul did by Agag king of the Amalekites, so Achab did by Benhadad, but it was told Achab by the Prophet, that his life should goe for his life, and his people for his people.

This Achab a wicked and Idolatrous King had such two great victories for that the Lord alwaies would haue Israel to forlacke their calfe in Bethell, and their Idolatry to Baal in Samaria, but sinne was written in the table of their hearts, and grauen vpon the edges of their Aultars, with a penne of Iron, and with an Adamant clawe
Stratagems of Jerusalem. 153

clawe said the Prophet, that there was nothing among
them more pretious then woods, thicke trees, groues,
mountaines, hills and fields, for altars to serve their Ido-
latrous woorden goddes, so greatly they offended the
Lord that he asked the Heathens, if any heard such hor-
rible things as his people had done, yea the Priests to
whom the lawe was committed, the Prophets which
wanted not the word of the Lorde, and the grave wise
Senators.

So that Israel would not be instructed, neither take
warning by the Prophets, before the small end and sud-
daime destruction of Jerusalem by Nabuchodonozor king
of Babilon, though the Lord commanded the Prophet
Amos to strike the lintell of the doore, that the postes
might shake, signifying the threatning of the Lorde a-
gainst Israel.

So was Ezechiel commanded to take a bricke and
to purtray the citie of Jerusalem vpon the bricke with a
sharpe knife, to signifie the destructiō of the people and
of the citie; and the same selse Prophet sheweth the de-
struction of Jerusalem by Nabuchodonozor king of Babel,
by a parable of a seething potte, and the day was com-
maunded to be written by the Prophet. Jerusalem the
the valley of vision, so named, because of the Prophets
which were also called seers. The Lorde said that hee of vision.
would bring such a plague vpon Jerusalem, that the eares
of them that should heare it should glowe, for I wil send
ny fisheers to take them, and many hunters to hunt them
from all mountaines and hilles, and out of the caues of
stones faith the Lord.

Yet though Jerusalem was so severely prophesied Jerusalem.
by Amos, Ezechiel, and other Prophets, to be destroyed,
yet they were comforted by the Prophet Jeremi against
Jeremiah, 153.

X
The second Booke of the

that they should returne fro their captiuitie after seuentie yeares, and rebuild Ierusalem.

And as by Jeremi by hiding of his leather girdle by the riuer Perah, as the Lord had commaunded him, signifying that by the rottënes of the girdle Ierusalem should be rebulded after seuentie yeares. And by the selfesame Prophet they were assured by his buying of the field Anothot, and by the hiding of his writing of possession thereof, in signes and tokens of their libertie againe, and that Ierusalem should be built againe, and inhabited: this was but the second ouerthrow of Ierusalem by Nabuchodonozor.

This was like Noah that preached the destruction of the world by a deluge, before the deluge, and yet married a wife, much like to the Prophet Jeremi that preached the destruction of Ierusalem, and yet bought lands.

The Prophets used many of these signes as eye-witnesses to confirme their memory better, and to except with more faith the words of the Prophets.

The Prophet Jeremi proceedeth forward to denounce the ouerthrow of those proud kingdomes, that rejoyned much at the destruction of Ierusalem, as Egipt and Babilon, and all the euill that should come vpon Babilon, Jeremi wrote it in a booke, & sent Sheraiah with his booke to read it, and when he had done reading, Jeremi commaundeth him to binde a stone to the booke, and to cast it into the midst of the riuer Euphrates, and then to say, thus shall Babilon be cœfounded; thus the Prophets used besides their prophesies to adde some action to make the words the more to be remembred.

So also the Prophet Ezechiel prophesied against Egipt, and against their great cities, saying: The sword of the Lord shall come to Memphis, to Peulisium, and to Alexandria,
Stratagems of Jerusalem.

dria, I will overthrow Memphis, saith the Lord, I will destroy Pella, the strength of Egypt, and I will make a great slaughter of all the men in Alexandria.

For as Babylon was taken, Maradonah overthrown, and Bel confounded, so was the strength of Egypt, & the arm of Pharaoh destroyed without any recovery of their Empires againe, but so was not Jerusalem.

Nabuchodonozzer in like fort as he overthrew Jerusalem, and made a conquest of the countrey, even so his great citie of Babylon was caried by Cyrus away into Persia, within seuentie yeares after he tooke Zedechiah, the last king of Judah, captiue in Babylon: so Egypt was taken by the Persians, and last by the Romanes.

But Jerusalem as you heard by Jeremy, should not bee so destroyed, but should be defended against all her enemies, and the Lord shall destroy all nations that come against Jerusalem, for the Lord hath delivered Israel out of the fierie furnace of Egypt, and from all the stratagems of the Heathens. I will make the Princes of Judah like Zach. 12, coales of fire among the wood, and like a firebrand in the sheffe, and they shall devour all people round about them, saith the Lord.

The foure hornes which Zachary saw, which scattered Jerusalem, Judah, and Israel, but the Lord appoints Zachary: Carpenters and Smiths, with mallets and hammers, to breake the hornes of those enemies, for Jacob the Patriarch prophesied that the scepter should not depart from Judah vntill Silo should come, so that after the destruction of Jerusalem vnder Nabuchodonozzer, to the last destruction of the same vnder Titus, Jerusalem continued her government, according to the prophesie of Jacob, so that neither force, power, nor stratagems could preuaile against Jerusalem.
CHAP. V.

Of Semiramis stratagems in India, and of Tomiris in Scythia. Of the victories of Alexander the great. Of Pyrrhus warres in Italy, and of the overthrow of Xerxes armie in Greece, by Leonidas at Thermopyles, and by Themistocles at Salamina.

The stratagems which Jerusalem vsed in the battells of the Lord, were nothing like to the stratagemes of the great Monarchies and Polymarchies of the world, who repose their trust in their dumbe Idolles and woodden gods, and in multitude of men and beastes, as Semiramis did, a woman of great fame and report in histories. Willing to excell men in martiall actions, tooke her voyage into India, with such innumerable armies, that Staubobates king of India was so frighted with the report thereof, that he caused all his Elephants to be brought and to be set in the most shewe to terrifie the Affirians, that it made the Affirian armie more willing to returne backe, then to goe forwards.

Semiramis perceiving that the Affirians were afrighed and amazed, at the sight of so many Elephants, and that the king did purposely set his Elephants in sight to amaze the Affirians, which was the order of the Indias to terrifie all Princes with the sight of their Elephants: she vsed this stratageme, caused 300 thousand great oxen to be slaine, and their skinnnes to be stuffed & filled with heyde, and to be framed in forme and fashion like Elephants: in every one of these she put in a Camell, and a man vpon his backe, which she placed in the forefront.
Stratagems of Jerusalem.

foresight of the battell to terrifie the Indians, and their
King Staurobates, for (as Semyramis thought) the Indians
supposed that all the world could not bring more Ele-
phants into the field then the Indians could.

After these fained elephants, she placed such an infinite
number of camels behind the armie, that the sight ther-
of much terrified Staurobates & his army, that Semyramis
by this stratagem got two great victories in India. But
after these fained elephants were betrayed by one of Se-
myramis Captaines taken in the warres, who by torture
confessed the secrecie of Semyramis stratageme, that she
was glad to leave India, and to returne to her Coun-
try.

Euen so Tomyris Queene of Scythia, to require Cyrus
stratageme, by a banquet which he made purposely to
deceiue the Scythians, fained to flye for seare, and left
his tents full of wine and good cheare, and sodainly re-
turning, found the Scythians banquetting and feasting,
and so charged with wine, that they were more readie
to sleep then to fight; whereby Cyrus slue Sargapis To-
myris sonne, with two hundred thousand Scythians.

The like stratagem vsed the Lorde against the Ara-
mites, when an Asse head was solde in Samaria for fift-
tie sickles, that such plentie was in Samaria as Elizeus
said before, that the Aramites left their Tents with all
provisions, and fled without any shewe or likenesse to
bee done against them, but this was a divine stratage-
gem by the Lord.

Tomyris after her great losse which she had by Cyrus
of her sonne and her people, caused trenches, deepe ditches,
and sharpe stakes to be made secretly, and placed
armed souldiers in the same, being in narrow & straight
places, dissembling that she was not able to giue a second

X 3 battell
The second booke of the

Tomyris Stratagem.

battell to Cyrus, but faigned herself to die, and all her army with her, to draw the Persians after her, vntill she brought the vnto these trenches, ditches, & narrow places, where she had let in wait an innumerable multitude of armed Scythias round about Cyrus & his army, which upon the sudden fell vpon the Persians, & flew two hundred thousand of them, that there was not one left alive to bring tidings vnto Persia of Cyrus death; & thus Cyrus the great king of Persia was overthrowne with all his army by Tomyris Queen of Scythia, a woman, with the like stratagem as he overthrow Tomyris before.

Sampson who overthrew 6000. of the Philistines at one time by fall of a house, at an other time flew 1000. of them with a Lawe bone of an asle, who burned their rickes and their corne, destroyed their vines, & plagued them every way. Yet this Sampson was taken, bound, his eyes pulled out, solde and deliveried to the Philistins his enemies, by a stratagem of a woman, Dablya his wife.

Moses being chosen general ouer the Egyptians against the Æthiopians, hearing by reports of the dangerous passage through the wildernesse frō Egypt vnto Æthiopie, deviled a stratagem to passe through the wildernesse full of noisome serpents, where Moses must needs passe through, he made certaine chests of bull-rushes, & caried out of Egypt with him a number of the birds called Ibes, which bird to kill in Egypt was a capitall crime by law made, for that they were so beneficall to Egypt, whose naturall hatred is such against serpents, that when serpents assaullt Moses in the wildernesse, he would let out his birds Ibes who assaullt them, chas'd them, & flew them, that Moses by this means passe safe through the wildernesse, to the wonder of both the Egyptians & Æthiopians, and therby had two victories ouer the Æthiopians.

Alexander the great, twelve hundred yeares after Semyramis taking his journey with his Armye into
Indie, where, when his army saw so many Elephants set in battle array, along upon the river of Ganges side, it so amazed the Macedonian army, that they told Alexander that they came not to fight with beasts but with men, so fearful at the sight of the Elephants, that the Macedonians would go no further. Alexander being of invincible courage that nothing could fear him, without stratagem, but of mere magnanimity, requested the Macedonians & the Persians that were in his army, not to leave him their king to such shamefull reports, as the sight of a few Elephants might terrifie Alexander the great, and his invincible army.

The Argyraspides his principal soldiers, havning persuaded the most part of the army to avoid shame & infamy, and to flock to their captain Alexander, whose only request was to have them altogether at once to shoote at Porus King of India, which being persuaded hardly thievnto, were forced for shame to perform the request which Alexander sought at their hands, which they performed, that so many shots lighted vpp the king at once that he fell to the ground from his Elephant, and the Indians fled, supposing their king to have been slaine.

Thus Alexander got the first victory in India, made a great slaughter, tooke their king, being sore wounded, & delivered him to his generals & captains to cure: and Porus was substituted a king under Alexander in India.

Alexander had not such a booty in India by taking king Porus, as he had by Darius in Persia: the greatest treasure which Alexander brought from India were a fewe Elephants, which were not before Alexander's time seeen in Asia: Alexander had such treasure in Susa, being but one citie in Persia, that he found aboute 40. thousand talents of gold & siluer in the kings treasury at Susa, coined: he found besides, nine thousand talents of gold in Dariks, which were with Darius name stamped on it.
Alexander also found in Persipolis the chief city of Persia, twelve hundred thousand talents of gold & siluer, which were from Cyrus time, ready alwaies kept for the warres, for the yearly renewenues of Persia were kept in Persipolis.

It is written that Alexander the great founde such a maruellous treasure in Persia, that he loaded ten thousand Moyles, and three thousand Camels, with the gold and siluer of Persia onely, and the kings warderobes. At what time he was requested by one Thaïsa a Curtizan of Athens, of singular beautie, that the great pallace of king Xerxes might be destroyed and burned, to revenge the burning of Athens, and the injuries which Xerxes did in Greece, that it might be said afterwards that a woman of Athens, requited the wrong which Xerxes did to Athens, with the burning and destroying of great king Xerxes pallace in Persipolis. Yet got Alexander more fame by the Elephants he brought out of India into Asia, by the overthrow of king Porus, then by all the wealth he had in Persia by subduing of Darius, for as Elephants were the only strength of the Indians against Alexander with his Macedonian and Persian army, and of the Affricans against Scipio, and others of the Romane armies.

So in Asia in many places Camels were their onely force in field. So Mithridates furnished his warres against Lucullus with Camels. So did Antiochus the great against Scipio. So also it is written of Cresus, that the fight of his Camels was such, that the horses overthrew their ryders, that Cresus wanne by his Camels great victorie.

All the Arabian kings vsed Camels in their warres, as the Indians & Affricans vsed Elephants, for Camels were as plentifull in Arabia, as Elephants were in India.
After Alexander the great, Antigonus used Elephants, after Antigonus Pirrus, who grew so great a souldier after he had vanquished Demetrius King Antigonus sonne, that he brought from Epyre to Lucania in Italy twentie Elephants, to fight with the Tarentines against the Romans, at what time Elephants were first sent in Rome, as I said before; but in Hannibal's time after Africa was subdued by the Romanes, African Elephants were as common at Rome in a manner as horses (though not so cruel in fight as the Indian Elephants were) yet seldom used by the Romanes in any of their warres, but rather used in triumphes.

Leaving these Elephants, & a little to speak of Thais, a Curtizá of Athens, who was no lesse desirous to become famous upon some conquest over the Persians, then was Semiramis Queene of Babylon over the Indians.

If the desire of fame be thus in women found, how much more in men? and therefore Scypio African would have the picture of Ennius the Poet put vp in the Capitol, for that Ennius wrote that while Africa was subject to the Romanes, and as long as the Roman Empire should flourish, so long the name of Scypio should flourish.

Pompey the great gau the Theophenes a whole citie because hee wrote much of the name and fame of Pompey, and Alexander the great thought Achilles to be most happy, for that his warres and victories were advanced by Homer, and the same Alexander (hearing Anaxarchus alleging a place of Democritus his master, that there were many worlds) wept, for that he had not wonne halfe a world; thus great men shou'd ever to have their name advanced on earth.

Hannibal being called from Italy into Africa, after his brother.
The second Booke of the
brother Asdrubal was slaine, to resist Scipio African General ower the Romane army at Carthage, Hannibal before he returned from Italy, caused triumphant arches and pillers to be set vp to advance his fame, in many places of Italy, in the which he caused to be ingrauen his great victories, and the number of all the Senators, Cōfuls, Proconsuls, Prātors, Romane knights & captains, which he vanquished and slue at the foure great battels, Tifinum, Trebeia, Thrasimen and Canne, which were set in Grecke & Punike letters, for a memoriall of his being in Italy.

Pirrus, after that he had giuen two ouerthrowes to the Romanes in the behalfe of the Tarentines, had the third ouerthrow himselfe, and such an ouerthrow, that of twentie Elephants which he brought with him from Greece to Italy, he brought none backe from Italy againe vnto Greece.

Yet Pirrus caused an Epilogue of his victories and fame to be writte & set vp in the temple of Jupiter at Tarrentum, in these words; Qui antehas invicti suere hos vici, victusq; sum ab iisdem, the stout Romanes which were by none before ouerthrowne, I ouerthrew, and was againe by the Romains ouerthrowne, but being blamed by his chiefe captaines that he confessed himselfe to be ouerthrowne, said; I so ouerthrew the Romanes, that I dare not answere them another battel, lest I should haue no more men come out of Italy, then I haue Elephants.

The Romanes in the warres against Pirrus in Italy, were once or twise ouerthrowne by means of Pirrus Elephants, but the Romanes thus annoyed in the first and second battel by the Elephants, inuented this strata gem, to sling downe bundels of broom-stalks or hemp, besmeared with pitch, tarre, and brimstone, being set on fire from the walles vpon the Elephants and the souldiers in the Turrets.
Upon these Elephants were strong Towers made of
wood, vpoby every tower was 32. men placed that fought
in them, besides the Indians that ruled them, but by the
foresaid stratageme they were all ouerthrowne, sauing
foure which were brought to Rome from Lucania, to set
forth Curius his triumph, but in the time of Hannibal to
prouoke these Elephants to fight, they vfed to shewe
them the blood of grapes & mulberries. So did Antiochus
in his warres against the Jewes.

In Italy, betweene the Tarentines and the Lucans a
great battell was appointed to be fought, in the which
battel Archidamus king of Lacedemonia, taking part with
the Tarentines was slain in the field by the Lucanians.

This Archidamus was the son of great Agesilaus, he had
gotte divers victories in Greece his own country, & that
victory especially over the Arcadians called the tearles
battell, and yet this king died in Italy; being called from
Greece to aide the Tarentines.

So Pirrhus in the like, was almost taken by the Ro-
manes, but he was driuen to forfaie Tarentum, and glad
to his losse to flie from the Romanes, though he was the
most renowned warriour in the world at that time, and
to say that the Romanes had their Pirrhus, as Hannibal
said after 17. yeares warres with the Romanes, that the
Romanes had also their Hannibal, and that Rome could
hardly be subdued but by Romanes, for both Pirrhus
and after him Hannibal, found the Romanes to be an in-
vincible nation.

For after that Cineas Pirrhus Embassador had retur-
ned from Rome, being demaunded of Pirrhus of what
state the Romanes were in Rome, what rules, what
lawes, and what kinde of government the Romanes
had.

Y 2  Cineas
Cineas answered that the Senate of Rome appeared to him a counsell house of many kings, and every man seemed to him in Rome to be such as King Pirrhus was in Epyre.

At that time Pirrhus said to Cineas, were I king of Rome, or had I Romane souldiers, I should soone be an other Alexander. For Pirrhus was by Hamibal adjudged to be the second souldier at that time in the world after Alexander.

Pirrhus was a man so full of courage and valour, that when he was chalenged into a combat by a Generall of the Army, and though he was wounded in the batell, yet bloudie as hee was, hee could not endure the challenge, but aunswered his challenger, and killed him.

Marc. Sernilus for private challenges in combats excelled all, who had bene a Consul, and had fought in his owne person 23. challenged combats of life and death, and slew as many as he fought withall.

For among the olde Romanes and the Grecians, (when two armies met together) they used to chalenge combats to saue bloud, betweene one and one, as Marcellus and Britomarus: betweene three and three, as the Horatians and Curatians, betweene three hundred and three hundred, as the Lacedemonians and the Argiues.

For at the great battell betweene Marcellus the Ro- mane Consull, and Britomaruus King of the Gaules, who challenged Marcellus to fight a combate betweene them both in the battell at Chasidium to spare bloud, and to yeeld the conquest where the victorie fell.

The combat being performed, and the king slaine by Marcellus
Marcellus in the field, both the armies joined their forces together, and fought it out, that four score thousand were slain of the Gaules, and their King, which honor happened to none of the Romans besides, but to Romulus, who killed Aexen King of the Caeninians in the like combat, and also to Cornel. Cossus, who slew Tolumuss general of the Thucanies.

The Romanes were so joyfull of this victorie of Marcellus, that they caused a masse cup of gold to bee made of the spoile, and to be sent to Appollo Pythian in Delphos.

So did Xerxes the great king of Persia, in his voyage against the Grecians, dranke a cup of wine to Neptune, and after his draught threw the cup into the middest of the sea, as a sacrifice to please Neptune, yet had not hee such good successe as Romulus and Marcellus had, for at that time Xerxes levied so great an army into Greece, that fixe hundred thousand bushels of corne was daily spent in Xerxes Army, thinking to conquer all Greece with terror and feare of such an Army, for that Greece at that time was busy in setting forth their Olympicaall feast. He came to Thermopyla, where hee was met by Leonidas a noble Greek, with fixe hundred Grecians, and was put to flight with the losse of twentie thousand Persians.

This was one of the most famous victories and rarest battells that euer the Grecians had over the Persians, though the battell at Artemisium and Salamina, by Themistocles, and the battell at Marathon by Milciades, were farre greater battailes, with such slaughters as Xerxes lost three hundred thousand Persians, yet none was fought with such a resolute courage, as noble Leonidas did to the last man at Thermopyla.
Such was the courage of Leonidas, that when it was tolde him, that the Army of the Persians were innumerable, and so many that they couered the Sunne as it were with a cloude with the multitude of their Archers, we shall fight the better said Leonidas, in the shadowe.

Xerxes Armie beeing ouerthrowne first by Leonidas at Thermopyla, and after by Themistocles at Artemesium, after much slaughter of the Persians, Themistocles fouldiers thought to take away the bridge, to prevent those Persian fouldiers, that fought by flight to escape through the bridge.

But Themistocles forbade the contrary, saying, I had rather haue the Persians willing to depart out of Greece, then to force them desperately to fight in Greece against their wills: this time vsed Themistocles a subtil stratagem, he sent to Xerxes a secret messenger, and faigned himselfe to be Xerxes friend by the messenger, and tolde him what danger he was in, vnlesse he would make haste out of Greece.

Many vsed these kinde of stratagems, as Cesar did against the Germains, and Agesilus against the Thæbans, for it was one of Pirrhus precepts left to his fouldiers in writing, not to resist the violence of the enemy, being desperately urged to fight.

The like stratagem vsed Lu. Martius, Generall over the Romane army against the Affricans, having compassed round about the army of the Affricans, that either they must fight valiantly, or die. Martius knowing well that all men will fight desperately in extremities, commanded his fouldiers to give them way enouh for passage, and to hide themselves out of sight, and presently to fall upon them in their flight disordered, so that the poore
poore Affricans being glad to flye, were miserably slaine of the Romans, without any slaughter of the Romans.

Claud. Nero after he overthrew the Aftrican army, and their general Asdrabal, coming to Italy to aide Haniball his brother, but being prevented, his army was over-thrown and slaine; and his head cut off and sent to his brother Haniball on a pole for a present, which so daunted Hanibals courage and his army, that he had no longer lift to stay in Italy, then Xerxes had to stay in Greece.

So Lu. Sylla sent the heads of Marius captaines which were slain in the field, upon poles to discourage his enemies, being besieged by Syllas captaines at Prænesta.

The very like did Arminius general of the Germains, caused the heads of those souldiers that he flew in the field, to be sent & cast in the trenches or rampiers of the enemies, strange sights, and strange reports, doth much discourage the enemies: for Sertorius slayd a souldier, for that he said that Herculeus one of his great captaines was slain in the field, least he should discourage the souldiers: these are kind of stratagems which great captaines use, to terrifie the enemies, and to encourage their owne souldiers.

So Iugurth said that he killed Cai. Marius with his owne hand in the warres of Numidia. And Leuinus said, that he killed Pirrus with his owne hand in the warres at Tarentum: but these were words to encourage their souldiers, but it fel out otherwise, that Iugurth was taken by Marius, and sent to Rome prisoner from Numidia, and Leuinus the Consul overthrowned by Pirrus at the citie Heraclea, by the ruer Cyris.
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CHAP. VI.

Of military discipline and reward of soldiery among divers nations.

In all nations military discipline was so taught, and martial lawes so observed, that if they deserved by their good service any preferment, though hee were but a meane soldiery, hee should not loose the honour and dignitie of his advancement, to rise by degrees from the lowest soldiery unto the highest captain, and so in like sort by faults and offences committed, they should be disgraced and castrated from their government and regiment, and bee punished further by the lawes military for them therein appointed, which I will intreat of, when I come to speake of every several country, of their warres, battles, and victories, then you shall finde the several military discipline agreeable to the skilfulness of the captain, the greatnesse of the victory, and the nature of the place.

It should seem that all nations of the world had their first instruction from the Hebrewes, as well their military discipline, as martial lawes, for the Lord commanded Moses first in the wildernes to muster the people fro twenty yeares vpwards, and likewise Moses commanded Isbnah to muster the Hebrewes to fight against the Moabites, for that the Moabites denied them passage through their countrey into the land of Canaan.

Among the Persians imitating the Hebrewes, their youthes from twenty to fiftie should be brought vp in warres, and no longer by the Persian lawe might they continue
continue in warres, but had their maintenance and preferment after to live at rest, & to teach the yong youthes of Persia military discipline, having after their long seruice golden girdles giuen them by the king, to shewe their good seruice to their countrey, and their credite with the king of Persia.

The like lawe among the Scythians was duly observed and carefully examined, that no souldier past fiftie sixe years old should be chosen a fit souldier for the warres, though both in Persia and in Scythia, two nations ever in warres one with the other, their captaines and officers were men of knowledge, counsell & authority, to instruct the army by whom they should be governed.

So also the later Romanes being Polymarchies, and camp-maisters of the world, hauing brought all kingdoms & countries vnder their gouernment, were not ignorant of all forraine, externall martiaall lawes, and military discipline, but followed the Persians and the Scythians in instructing of their soldiers, making choyse of the fittest, and yongest men, from twentie to fiftie, to serve the common-wealth. Though Camillus in his warres against the Latines and the Volscians, and Alexander the great in his warres against the Grecians and the Persians made choyce of skilfull and olde souldiers, which were brought vp in warres before with Philip of Macedon his father, to be in his Campe. So likewise did Cesar honour much his old souldiers.

In later time the kings of Syria vseto send collers of gold, robes of purple, and to be called the kings friends, to the chiefe captaines of the Iewes, so the Iewes were wont to send to the Romanes, and to the Lacedemonians, targets & crownes of gold to be in league & fauour with
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with the Romains, so that all nations sought favour and friendship at the Romanes. So the Carthaginians sent to the Romans gifts & rewards for captains & generals.

The Romane soldiers that were of courage, and knowne as Praetorian, legionarie or manupular soldiers, were rewarded with such gifts and presents, as they were in all countries preferred and advanced from one office to another, esteemed & extolled, with sundry kinds of gifts & rewards, as crownes & garlands, some crowns made of Lawrell, some made of mirtle, some of Popley, some of Oliue, and some of Pine, some made of Oaken boughes, for those that saued cities or citizens.

Crownes and garlands of the Romains.

Sire in viva Caligula.

There were in the later time of the Emperours, new kinds of crownes inuented, by the Emperour Caligula, made, some like the Sunne, others like the starres, called Exploratoria corona, Tribunes and great Captaine had bracelets and golden ringes.

The Romains wanted no variety of crownes & garlands, beside mony, lands, and other gifts. Besides there were certain speciall crownes & garlands called Murales corona, made like the walls of a citie, for those that scaled walles, as Cicinnanus, for others that besieged fortes, as Corilianus, crowns were made of green grasse, called Corona graminea: for those that saued cities, or by sea fight, crowns made like a ship, called Corona navales wer giue, as to Lu.Varro, by Pompey the great, in his warres against the Pyrates. Such crownes & rewards were chiefly by the generall appointed by the law of armes, to be giuen to such soldiers that had either scaled walles, besieged forts, saued cities, or by sea fight. For euens as the Consuls & Generals might claime a triumph by their victories, so might the Collonels, Captains, and gallant soldiers, claime their garlands, & military rewards for them for their service appointed. It was lawful for any Roman knight
Knight to come with his horse in his hand before the Censor of Rome, declaring every captain under whom he served, what countries he had been in, and having declared an account of his victories and service, requesting to be dispens’d with for going any longer to the wars, according to the custom of the knights of Rome, he might with licence of the Censors take his ease according to the law.

So Lucullus gave over after he had gotten many victories & triumphs, and much enriched Rome & himself, took his rest & quietness according to the law of the Romans, though after he was in scoffe called by Pompey the great, the Roman Xerxes, for his great fare, and idle Xerxes Re life in Rome, yet he escaped thereby the tragical end of manns.

Pompey, whom Lucullus called the great Agamemnon, to require the name of Xerxes by Pompey giue unto him, he also escaped the tragical end of Caesar, who would not take his rest before he became Perpetuus Dictator, to be slaine in the Senate. So also of Crassus, who could not stay in Rome being the wealthiest man in Rome, and thought no man wealthy, but hee that could keepe an army of his owne charge, but would goe seek for more wealth into Asia, to be slaine in Parthia, & to have gold melted in his mouth, being dead among the Parthians in reproach of his avarice, as Cyrus had his head bathed in blood in Scythia, in reproach of his tyranny.

Had Scipio when he had ioyned Namantia unto Carthage, and vanquished Hannibal, followed Lucullus in taking his ease, after his great victories. Had Cicero himself after he had quenched Catelina’s conspiracy, quieted himself, no doubt his head had not bin brought by Poppilus to Mar. Antonius. Had M. Crassus bene not mowe with the sight of Lucullus triumph, stayd in Rome, & take his rest as Lucullus did, his head had not bin sent to Heroedes by Surena. But I wil return to military rewards of the Persians, among whom divers military gifts were appointed for soldierys.
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The king gave them a golden girdle, and rings of gold that had either by policy or manhood gained fame by service, whereby they were known to be in the king's favour, and therefore to be accepted and reputed among the Persians as gallant soldiers, in any province of the Persians.

Among the Romanes and the old Gauls, as among the Persians, the greatest honour that they could give their soldier, was to give them girdles, and the greatest infamy and dishonour that might be, was to loose their girdles from them, which was as great a dishonour as to take their speares out of their hands, or their horse from under them.

The Kings of Persia herein followed the Hebrewes, for in the time of Absolon in his wars against his father in the wood of Ephraim, where he hanged by the haire of his head between two oakes, at what time Joab would have giuen the messenger that brought these tidings, tenne sickles of siluer and a solider's girdle, if hee had killed Absolon; and therefore girdles were giuen to soldiers among the Hebrews, in the time of the kings of Israel, before the kings of Persia.

Among the Hebrewes before the time of the kings, after they came to the land of Canaan from Egypt, the soliders had lands, townes, cities, countreys, and what spoile sceuere they gained by the sword, for all that they wonne in the land of Canaan, and other countreys, was equally diuided between the Hebrew soliders and the twelve tribes.

The Kings of Asia so esteemed the olde and chiefe soliders of Alexander the great, called Argyrapides, that they sate in counsell with the kings of Asia, as Judges ouer other soliders, to direct and instruct them in military
tary discipline, and after if occasion required, to correct them for military faults, and martiall offences, having their allowance out of the kings treasury: for these cap-
taines after the death of Alexander the great, contented to serve under Antigonus, Seleucus, Demetrius, or Lysima-
chus, which during the time of Alexander, were named but Argyraspides themselves.

In Egypt the chiefe and auntient souldiers called Ca-
lasiris, had after good service done, besides their martia-
all allowance, a certaine proportion of bread and flesh, and a measure of wine by the king appointed in severall
cities and garrisons of warre in Egypt, to instruct the E-
giptian youthes in martiaall affairs.

Euen so the Æthiopian kings, imitating the manner of the Egyptians, observed the like law, their old & chief
souldiers being bruised and broken in the warres, called Hermothibiy with a certaine proportion of allowance of
bread and flesh.

The Grecians very carefull to maintain their good souldiers, they met together at the temple of Neptune in
Isthmos, and there the Judges of Greece, called Ampbi-
tions did consult, & with judgement discerne, & through-
ly examine the deserts and service of euerie well deter-
ued souldier, with such rewards & gifts as were appoin-
ted for them accordingly by martiaall law. The Amphi-
tions as you heard, were wont twice a yeare, in March
and September to meete, the one in Isthmos, the other
in Trozena, where in the one seuen cities appeared, and
in the other twelue, to consult of martiaall causes.

So that it was not lawfull among the barbarous Scy-
thians, that any souldier should claime or challenge any
martiall reward by the law of Scythia, vnlesse hee had
brought an enemies head slaine by himselfe in the field,

The allowance of the kings of Egypt to their souldi-
ers Calasiris.

The Judges Amphictions consulted of the publicke
warres in Greece.

The Scythi-

ans law for souldiers,

vpon
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upon his speare vnto the campe, and presented it before
his captaine, he might not be partaker of any bootie or
pray among other soouldiers, without some exploit done
worthy of it.

CHAP. VII.

Of provisions and maintenance of soouldiers. Of the honourable
burials of them that were slaine in the field, and of diuers
Monuments.

Mong all Nations of the world, the
greatest care they had was to provide
means to maintaine soouldiers, that
Solen made a lawe in Athens, that the
rewards due vnto those valiant soouldiers that died in the warres, should
bee distributed vnto their children, be-
ing alioe, and those gallant Captaines that died in the
field, should be honourably buried, with pillars and ar-
ches set vpon their graues, and their names written vpon
them in Ceramicus and such other places.

This lawe of Solon was reuiued two hundred and three
score yeares after by Alexander the great, who so
much honoured and advanced the worthinesse of mar-
tiall men, that he caused to be buried in the field Adra-
stes, one hundred and twentie knights, that died valiant-
ly in the field, and caused strong arches, and pillars of
marble to be made ouer their graues, with their statues
and Images, and their names written vpon them, with
their due commendation as an honourable monument
of their perpetuall fame.

Licurges lawe was, that no dead man should put his
name
name in brasse, in Iuorie, or otherwise upon his Tombe, yniſſe he had bene slaine in the field like a valiant sol-
dier, fighting for his countrey.

These Funerall monuments were vsed long time before the Grieues among the Hebrewes, who us'd to
set vp pillars and monuments on the graues of the dead, the auntient Fathers did it to teftifie the hope they had
of the resurrection, not as the Gentiles did it, for pompe
and proude of their triumphes and victories, but as monu-
ments and vertuous visions.

Iacob after his vision had in his dreame, tooke the Bethel the
Stone that he had laid under his head, set it vp, and made a
pillar of stones in that place, and after hee had an-
ointed the same with oyle, which was the first an-
noiting wee read of in scripture, hee named it Be-
thel, which was Luz before, which name continued vntill Ieroboams time, 784 yeares, at what time Iero-
boam erected a golden calfe to be worshipped, and ther-
fore was named Bethauen, as mount Olynet, for that it Osee 10.
was full of Images, Idols, and Aultars in the time
of the Kings of Judah, was named the mount of cor-
ruption.

After this, Iacob when his wife Rachel dyed at the
birth of her sonne whom she named Benoni, which Ia-
Monuments cob after his wives death called Benjamin, on whose
graue hee pitched vp a pillar of stones, as Iofhua had the
picture of the Sunne on his graue.

So Samuel tooke a stone and pitched it betweene
Mazphah and Sene, and called the name thereof the
Stone of help, as a marke and a trophy of victorie which
the Israelites had ouer the Philistines. Yet Abfolow fol-
lowing the Gentiles, of very pompe and pride reared
up a pillar, saying: I haue no male childe, and there-
fore
fore I will pitch vp a pillar as a monument to have my name in remembrance, and he called it after his owne name Abfolons pillar, to have his name great.

There was euery care in former age of holy mens burials, long before Ceramicus in Athens, or the field of Mars in Rome, these places were appointed, where Greeke and Roman captaines were buried with their pompe and pride together.

Abraham the Patriarke had care for the burial of the faithfull, and bought a field therefore in Hebron for the burial of him, his wife Sarah, his children, and posteritie.

So Iacob did command his sonne Ioseph to bring his body from Egypt to Hebron. The like charge gave Ioseph to his children when he died.

We read of certain kings of the Gentiles, who had such care of their burial, as Menedes king of Egypt, imitating Abraham, appointed a place of burial for himselfe & the kings of Egypt that lineally succeeded him, of his name and stocke, which continued the raigne of 17. kings successufully after king Menedes.

In like manner Perdica king of Macedonia, shewed to his sonne Argeus a place, where he himselfe and his posteritie after him should be buried, for he was instructed by an Oracle, that as long as they buried the kings of Macedonia in that place, the kings should continue in one stocke and family, which continued three hundred and three score yeares, vntill the time of Alexander the great, who died in Babilon out of Macedonia, and was buried in Alexandria in Egypt.

This much I wrote to proove the Hebrewes to be father of all antiquities, and now to Athens, and to their soldieters, where with such care they were looked vnto after
after any victory that their hair should be curled, and
trimmed up with silver fillets, others were crowned
with a knot like the rowle that women wear on their
heads, others were decked with garlands of mirtle. In
this the Athenians seemed equal to the Romans, that
they brought all the Images and statues of their gods,
and all the whole state of Athens with such solemnity &
pomp, came crowned with Oliues, Mirtle, and Iuye, to
meet the conqueror at their gates with the song of Peana,
at what time the Orators & Poets contended upon theaters
to excell one an other in the praise of the conqueror
and his captains, as they did of Demetrius, and others.

For among the Grecians divers places of exercise were
appointed for Orators & Poets, as at Theseus grave, & at
Helicon, where some in Comedies & some in Tragedies,
contended for victories, where Sophocles was judged
to bee victor in his Tragedies ouer Æschylus, for the
which he was rewarded with a Bucke Goate.

Againe in the second games and playes the Poets met
in the Citie of Elis, where Menander was ouerthrown by
Philomene in the contention of Comedies, for the
which Philomene had in reward a Bull.

So Theopompus, Isocrates scholler, had the garland gi-
uen him by consent of all the Judges.

Hesiodus in verses contended with Homer, & had at that
time onely the garland giuen him, for the victory therof
Hesiodus wrote an Epigram upon a pillar, in memorie of
his victorie ouer Homer in Helicon.

Among all these Poets & Orators, there was one wo-
man called Corinna, so excellent in verse, that she was
named Musca Eirica, and contended with Pindarus the
Poet in Thebes in verses, & had s. severall victories, for the
which victories she was 5. times crowned with garlads.
And because Corinna shall not be alone without fellows, Arete, Aristippus the Philosophers daughter, shall be the second, who after her fathers death ruled and governed Aristippus schollers, and read philosophie in Athens.

So Leonium as a third fellow, though light, yet so learned, that she durst write & that in Atticall phrase against that great Philosopher Theophrastus.

Agamemnon Generall of all Greece in the warres of Troy, so rewarded Ajax for a combat that he fought with Hector hand to hand, with the sacrificing of an ox with gilt hornes; and rewarded Achilles for that he killed Hector in the field, with tenne talents of gold, twelve horses, and seuen faire women of Lesbia, that was the olde custome and manner of auntient time in that countrey to reward such champions.

So Themistocles was crowned with a crowne of the sacred Oliue tree, and gratified with a rich triumphant chariot by the Lacedemoniæs, for the deliuerie of Greece at the battell of Marathon, from the invasion of the Persians.

Horatius Coles had a statue of marble to him erected in the pallace of common meetings, for that hee resisted the army of the Hetruscanes, being but himselfe, standing on a bridge of wood over Tiber.

The reward of soldiery among the Scythians was, to drinke out of the Kings cup, as oft as they had brought an enemies head to the campe, and might by the law of Scythia make claime to drinke of the kings cup, as oft as any soldiery slew an enemy in the field, and brought his head to his captaines tent.

It was the maner and custome among the Scythians, that the kings cup should be carried vp & dowe in the field to honor those noble captaines that had wel deffered by seruice to drink out of it.
So among the Indians the soouldier that had brought the head of an enemy to his captain, should hau e for his reward, a black horse, & a blacke bull, which colour was farre more esteemed in India then any colour else.

CHAP. VIII.
Of triumphes, trophies, and victories, and of military livres, and advancing of souldiers.

Of victorie was gotten in Rome, without feasts, sacrifices, and triumphes made, to animate the generalls, captaines, and souldiers, valiantly to stand in the face of their enemies. For Pompey the great in his three triumphes over Afric, Asia, and Europe, carried captiue three hundred, thirtie, and nine kings, kings children, princes, peeres, and noble men, brought as prisoners and pledges with him to Rome. In this Pompey was compared by Plutarch to Alexander the great, for his triumphes over three quarters and parts of the world.

Others brought in their triumphs withall pomp and tolematite, crowned with Lawrell and with Oliue garlands, the formes, likenesses, and pictures of mountains, hills, woods, cities, townes, and rivers, scituated in those regions whom they conquered.

Luc. Cornel. Scipio, after he had put Antiochus the great to flight, he carried into Rome in his triumphe, the likenesse & form of an hundred and thirtie cities & townes which he conquered in Asia, and therefore was surnamed Asiaticus.

Luc. Sulla in like manner carried in his triumphe all the Citties of Greece, which were set out very lively.
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in large ensignes, and painted brauely in banners and flags.

So did Marcellus carry the citie of Syracuse in his triumph set out on long tables.

So did Caesar carry the likenes and forme of the river Nile, and the river of Rhen in long tables painted, with the picture of Scypio and Cato.

Pau. Emilius triumphed over Persius king of Macedonia, and his children, whom hee conquered, and brought them captiues and prisoners into Rome. In this triumph Emilius brought all the olde auncient monuments of the Kings of Macedonia, and the greatnesse of Alexanders Empire, which was brought by Alexander from Persia to Macedonia, was troden under foote in one or two victories, and the Empire carried by Emilius, from Macedonia to Rome.

In this triumph of Pau. Emilius, the rich armours of all the Macedonian and Illyrian kings, then at the plate, cubbords, and Jewels of the auncient kings of Macedonia, were carried in charriots, after followed foure hundred princely crownes of golde, which the cities of Greece sent to honour Emilius victorie, and to beautifie his triumph, in the which triumph such wealth and treasure was brought to Rome by Pau. Emilius, as farrre exceeded the triumph of Scypio Asiasicus, who carried in his triumphes the pictures of Townes and Citties of Asia painted in tables, or the triumphes of Caesar, who brought but the likenes of hilles, mountains, and rivers; or of Pompey the great, who brought in his seuerall triumphes 339. kings, kings children, princes, peers, & noblemen, yet none of these were equall to Pau. Emilius, in respect of the wealth he brought in one triumph to Rome, who brought all the treasure & wealth of two king.
Stratagens of Jerusalem.

Others brought in their triumphiess, the Images and statues of the kings which were slain, or otherwise died before they could be taken captives, as Lucullus brought the statue or picture of Mithridates, set out and painted very lively in ensignes.

Scipio carried in his triumphant Carthage, the Image of Asdrubal, Hannibal's brother.

So Augustus Caesar brought the Image of Cleopatra to Rome in his triumph, after shee threw herself to beare company with her friend Mar. Antonius.

Others brought in their triumphs kings alive; as Juba brought king Juba and his sonnes with all their treasures of Mauritania, in great triumph and pompe into Rome.

Marius brought in his triumph Ingurth, with all spoyleys and wealth of Numidia, with all the solemnitie that could be.

Yet in the infancy of Rome, before Rome grew to any greatnesse, the first kings triumphed on foot into the citie, as Romulus, who though he triumphed over king Acron whom hee slue in a combat challenged, yet he being a king carried vpó his shoulders the rich spoyleys of the same king, being set in order upon a young green bough of an oake, astrophies of triumphes, without either horse, coach, Elephant, or braue shevess, and yet his triumph was for two kingdoms.

So did Corneli Casius, who slue fighting in the field hand to hand, Tolumnus General of the Tuscanes.

And so did Marcellus, who likewise slue with his owne hand Brutomarus, king of the old Gaules, before they were called Frenchmen, this honour happened to
The manner of Sesostris triumphes.

The Second Booke of the

none of the Romaines besides, but to these three, for Rome yet was scant heard of out of Italy.

Sesōstrīs king of Egipt, by Herodot called Sesostris, for examples sake of courage & fortitude of soldiers, and to kindle their mindes to attempt great exploits in wars, he vied when he had ouerthrowne a valiant Armie, and manly soldiers, he would set vp a marble pillar, and vppon it the picture of a man in brasse, with a naked sword in his hande, as a trophy in triumph of his victorie ouer hardie men: and if hee had vanquished but a cowardly company and timorous soldiers, hee would cause to bee put vp the picture of a naked woman with a Glasse in her hand and a combe, to disgrace the soldiers which hee had conquered, signifying they were timorous, cowardly and womanish soldiers.

For honour and rewarde of military discipline of all kingdoms and countreys, were invented by wit, and by law confirmed, to set vp monuments of fame to great conquerors and noble Captaines, to stirre vp young men to embrace Armes, and to exercise martiall feates.

As Pericles in Athens had nine feuerall trophies for nine feuerall victories, and upon every one his name written.

So Sylla for his victorie against Archelaus had a trophy set vp, and his name written with these words, Victoria & Sylla.

Domitius Aenobarbus, and Fabius Maximus, for their victories against the Allobroges, were the first among the Romaines that builded vp high towers of stone and pillars of wood, and hangd the enemies armors & weapons thereon, as trophies & monuments of their victories.

Sicinius
Sicinius Dentius, to signify his singular commendations, had for his noble exploits in divers wars, eight golden crowns, four civil crowns, three scaling crowns called Murales corona, four score & three chains, eighteen pure spears, and had a hundred three score bracelets gave him in rewards & gifts, for his brave service in several battles.

The like praise had Manlius Capitolinus, who besides four civil crowns, had twenty six military rewards; and before he was seventeen years old, when two rich spoiles of the enemy. So forward to winne fame and become famous were the old Romans.

The old Romans used to honour them that fauco citizens life with a garland of oaken boughs, for so was Corilianus by the Dictator Titus Largius, at the last battell of Torquine the proud, crowned with a garland of oaken boughs:

Besides these crowns, garlands, chains, bracelets, rings, and armour, given by the Generall, they had certaine military garments, and certaine acres of ground, divided betweene worthy and well deserved soldiers by the lawe Agraria, appointed to encourage the soldiers to hardinesse.

Alexander the great so esteemed the Tribune of the soldiers, that he would admit none in the place under three score years old, unlesse he had bene of great skill, long experience, and a man of good and long service, to whom Alexander the great admited to weare golden rings, as a reward of a military honour, neither was it lawfull to any Romaine citizen, unlesse hee were a Senator, or of the order of knighthood, to weare golden rings in ancient time.
This officer called Tribunus militum with the Romans, was named with the Lacedemonians Harmostes, an officer of the care and charge of service, as the Tribune or the Collonell of souldiers, and might not continue in that office past six moneths, as long as the Dictator of Rome was to enjoy his office.

And when the Emperor, Prince or General, would allow and commend the office & place of the Tribune to a grave skilful Captaine, he would put a naked sword in his hand, signifying his authority over the souldiers, repeating the wordes of the lawe of armes before the whole armie, set downe in these words; Milites quibus insipientes, Parente, corumque Tribuni sunt.

The same forme vsed Traiane the Emperour in his time, when he appointed Zara a Tribune over the Praetorian souldiers, gieing a sword in his hand saying; Accipe gladium, quem prome &c. If I vs this government well, vse it for mee, If I do euil, vse it to destroy mee.

None might be with the Romanes admitted to be Tribunes of the souldiers, vnlesse he had bene before a leader of the band called Cohortes, neithermight any man be taken Harmostes among the Lacedemonians, vnlesse he had bene a Captaine, or a leader of the band called Agema.

In all countreis the honor of armes was aduanced, and the skilfull souldiers so esteemed, that one nation practised how to excell another in feats of armes.

As among the nations called Audiules, people of Lybia, who practised to fight in the darke with their enemies, to excell others, they became so prompt & readie, that they made no difference betweene night and day, either to fight on horse or on foote. The
The people called άρρίδων, dwelling in Rafia, delighted to march to fight in the dark with blacke shields, and blacke apparell, for that one should not see the others.

Some reade of the Lacedemonians, because they would exceed others, they would in the darkennight goe to the field, and learn to fight in the darkone with the other, to excelle others in martiall knowledge.

Aragth when her would enter battell with the Romans, her would make choice of his time in the vourning, that his soldiours should be ouerthrown, they might better escape, and hide themselfes in the night time, then in the day time.

So Mithridates kings of Pontus, fled from Pompey the great in the night time to saue himselfe, but 40000 of his soldiours were slaine.

The soldiours notwithstanding of Athens, might not by the law of Solan go out of their chamber in the night without light, such differing of military discipline was betwene Athens and Sparta, for the busie-headed Orators at Athens, often troubled and moved the best captains to seditions, and therefore Solan's lawe was observed, so that no captain might goe abroad in the night without light.

In like sort the Parthians (as the Athenians) were by lawe commanded not to fight in the dark.

The Persian king had besides the soldiours called Homotimi, others which were ane thousand chosen soldiours, of the best and chiefest men in all Persia, named Turma immortales, the immortal band, a thousand of these were electted to be the kings chiefe guard, called Mellephori, these had chaines, bracelets, rings, and girdles of gold, and onely commanded to attend vp on the kings person, and were such soldiours in Persia.
The second Booke of the

Neodomade chiefest soultiers of the Lacedemonians.

Ianizari chiefest soultiers of the Turkes.

as the guard of Romulus called Celeres, were with the Romans.

With the Lacedemonians their chiefe and strongest soultiers called Neodomade, which Sparta ever kept in store, as their onely staie in any great battell, against the Persians, these plagued the Persians, and therefore called of the Persians Gardates.

The Turke hath in his principall band called Ianizari, one thousande, two hundred chosen men of the greatest skill, and longest experience in warre, which is among the Turkes, called Robur & Medullis Turcici exercitus, instituted by Amurates, the second of that name, and resembling much the Macedonian Armie called Phalanges, for the Turke imitateth the Macedonians, as the patterne of their military discipline in all martiall exploits.

For as that little kingdome was much renowned by the fame & fortune of Alexander the great, who brought the Empire from Persia to Macedonia, so was that kingdome and other kingdomes, by cuill warres betweene his captaines destroyed within fewe yeares after Alexander.

Now it followeth after we haue spoken of the honour and triumfhes of nobles, captaines, and skilfull soultiers, and after the gifts and rewards of good soultiers, to speake of the punishments due to such idle in-solent soultiers, that were seditious & rebellious with-in their campe.

C H A P :
CHAP. IX.

Of several military punishments by martiall lawes, both of the Hebrews and of the Gentiles, in divers kingdoms and countries.

Divers punishments by divers great notable captains were inflicted upon rebellious, seditious and cowardly soldiers. As first of the punishment of the Hebrews, as Choré, Dathan, and Abirón, were so punished for their disobedience, that the earth swallowed them up alive, and many of their complices, to the number of two hundred and fiftie.

Achan for stealing of the Babilonian garment at the citie of As, hee, his wife; his children, and all his family, was burnt to death at the commandement of Josua, so severe the lawe of the Lord was against disobedient soldiers in divers places of the wildernesse, as at Massa, Riphidim, and Meribah, that it spared not Moses Generall of the armie, and the servant of the Lord, it farre excelled the punishment of the Gentiles, besides in the wildernesse they were stung and bitten with serpents, and venemous beasts, as also they were left among the Canaanites, Amalekites, and others, that should be as prickes in their sides, and needles in their eyes, to punish them.

So the soldiers that obeyed Moses, Josua, and others, were rewarded with all good blessings, with manna and Quailes from heauen, and drunke of euerie rocke.

Besides
Besides, Moses was commanded to lift up a brazen Serpent in the wilderness, that those that were slung, bitten, and dangerously hurt by Serpents, by looking on the brazen Serpent should be healed. Thus were the Hebrewes fortie yeaeres in the wilderness, where their shooes were not wore, their apparell, nor their garments chaunged, and thus were the fouldiers of Moses both punished for theyr faukes, and rewarded for their seruice. Now to the punishment militarie of the Gentiles.

The Romanes which exceceeded all Nations for their liberalitie in rewarding good fouldiers, and for theyr severitie in punishing euyll fouldiers, had such cruell severall lawes to infliet punishment, as farre exceeded all people.

As Fabius Maximus, was so seuer for his military punishment, that he would cut off the right hand of any mutinous or seditious fouldier within the campe.

Aurelius Cassius, being Consull and Generall in the field, would cut off both the hands & the feete of those fouldiers that so offended, saying, that they should have no hands to fight with the enemies, nor feete to goe to the enemies.

Euen so Scipio Africani commaunded those fouldiers that were seditious, to be deoured of beastes, and Paul. Aemilius commaunded them to feed Elephants.

So Jull. Caesar thought no punishment sufficient for those that were seditious among their fellowes in the campe, and fled from the campe to the enemies. The Romanes woulde not suffer the least offence in a fouldier vnpunished. It was Cæsars rule and order that his fouldiers should come as braue to the field as himselfe, that no man knew the difference betwixt Cæsar and his fouldiers.
Stratagem of Jerusalem.

The difference between Agesilus and Cæsar.

Agesilus went as simple among his soldiers, as the basest soldier he had. Many great captains imitated Agesilus in all his discipline military, who only among the Greeks for his victories and greatness of mind, was called great Agesilus, whose stratagems were notable; for that noble captain and great soldier Agesilus having wars with Tysaphernes, the king of Persia, his general, feigned himself to remove his camp, and to go to Caria, by which stratagem he enticed Tysaphernes to follow after him. Agesilus in the mean season entered into Lydia, sackt cities, slew many, and carried much of the Kings treasure, and of the wealth of Lydia, into Greece. Many the like stratagems used Agesilus against the Persians.

Antigonus, king of Macedonia, compelling the Ætolians into a narrow straight siege, ready to famish, and being aduized that the Ætolians would come out desperate to fight and valiantly to die, before they would either yeeld or be famished; commanded certain of his captains to draw backe, and to hide themselves, to give them an open passage to fly, and in their flight to set upon them.

Epaminondas with his Thæban Army, being ready to strike a battell with the Lacedemonians, used this stratagem, to make his soldiers beleue, that the Lacedemonians, if they should have victorie, had decreed to kill, and to make an end of all the Thæbans, and to bring their wives and children into servitude and bondage to Sparta.
To make his Theban soldiers to fight more valiantly for their country, for their wives, and for their children.

So Christ Jesus doth instruct vs. to fight the battles of our salvation against Satan, with all our hearts & minds; lest he should bring us in perpetual servitude. not to Sparta, but unto Gehenna.

Marcellus vled those soldiers that began to flye from the battell, and for feare forsooke their standart. Marcellus brought those at the next time, and placed them in the forefront of the battell, either there to die like men in the battell, or else to recover the shame and ignominy that they had sustained in the last battell before.

Appius Claud. appointed those fugitive soldiers that would first flye, and turned their backs to the enemy, to be brought bound before the whole army, and to number them, and after to take every tenth soldier by Decimation, & to kill them with clubs in the open sight of the army. Many Roman generals used this punishment according to the antient law of Decimation.

Alexander the great caused two captains that kept a castle, committed to their charge by Alexander, for that they fought not in their place, the one was slaine with the other being bound to a post, and shot to death by captains with arrowes. Yet Alexander was of that gentle and milde nature, that when he sawe one of the soldiers shaking, and ready to dye for colde in the winter time, and colde weather, Alexander sitting in his chaire at the fire, made him sit in his seat and warm him well, saying: If thou were borne in Persia, and hadst fate in king Cyrus chaire, thou shouldst die for it, but not so in Macedonie, to sit in Alexander's chaire.
The like humanitie was in Xenophon, being on horseback, who commanded certaine of his souldiers, to take a hill hard by; one of the company murmured and said, it is easie to command on horsebacke, Xenophon presently lighted, and made that base murmuring souldier to ride in his place; and hee matched on foote vp the hill before his souldiers; untill the Army was ashamed, and forced him to take his horse againe from the souldier, whom the souldiers reuled and taile on, beating and buffeting him.

Bochoris decreed a military lawe against offensive souldiers in Egypt, that would not obey their Captain or forfake their standart, or any way were seditious; they should bee removed from the place where they served; and become againe as base souldiers as they began.

Also if there were any souldier that would betray any secrets of the Camp to the enemies, hee should have his tongue cut out of his head by the lawe of Bochoris.

Juba King of Mauritania, for the like offence, for that certaine souldiers of his Army fled from their company to their tents, caused them to be hanged vp on a gybbet, in the midst of the campe.

The Persians thought it no greater infamy to their souldiers, then to breake the lawe of their countrey, the penaltie whereof was, that the idle, sloathfull, and cowardly souldiers, should beare on their backs a knowne trumpet, or a common woman, through the whole camp in the sight of all the Army, openfaced and bareheaded; because hee might bee knowne for ever after to be a defamed ignominious souldier, and therefore Cypio in his warres against the Affricans, and Artaxerxes in his
his warres in Persia, forbade by the lawes made, that no woman should follow the campe, lest souldiers should be among women out of the way, when they should be in the way to fight in the field amongst men. Yet Alexander the great, and Alexander Severus the Roman Emperor, allowed women to follow the campe.

Among the Lacedemonians, the onely skilful souldiers of Greece, the Judges called Ephori, made a lawe in Sparta, as the Ariopagites made in Athens, or as the officers Censor did in Rome, against vagabounds, runnagates, and idle souldiers.

Among the Macedonians it was not lawfull for any man that was not Miles adscriptus, and had not taken a military oath to be a souldier in any warre that the Macedonians took in hand: neither might a souldier vnsworne be admitted to fight or draw his sword against the enemie, so carefull then was old age to keepe the order of military discipline, and martiall lawes.

The lawe among the Syracusans was, that the Generall of the horsemen did write the names of those souldiers in tables that disordered themselves, or troubled others of the Army, that they might be punished after the battell, with such punishments as was appointed for them by the lawes of Syracusa.

The people called Daci, had a lawe written in their country, that when their souldiers had not fought stoutly or manfully, they should lie with their heads downward, towards the beds feet, without pillow or bolster, and be at their wives commandement, and their heads to lye at their feet, if they should breake this lawe, their wives might have an action against them in lawe.

Aurelianus the Emperour so seuerely charged the Tribunes.
Stratagems of Jerusalem.

Tribunes & Colonels, that in any case they would punish those soldiers, that would either steal a lamb, or pullet, eather grapes from the vine, or pluck ears from the corn.

Observe among all nations, the punishments and severities of offences, and that by the rudest nation of the world. As among the barbarous Scythians, Tamberlane's severities was such, that a poor woman complained of one of his soldiers, that he took a piece of cheese and a little milk, and after refusing to pay, Tamberlane caused the army to stay at the complaint of the woman, and to march before the woman's face, until he found that soldier, he caused his body to be rent and opened in the sight of all the Army, and when he saw milk and cheese in his maw, he said to the woman, behold, I have made this soldier to pay well for thy cheese and milk, & so will I make others that so offend.

An other example in Tamberlane, being presented by a poor husbandman with great treasure which he found in a vessel as he was digging in his own ground, Tamberlane demanded whether his fathers name and Image were upon the, causing the superscription of the money to be read, being answered that it was Caesar the Roman Emperors, he said, they be not Tamberlanes, and commanded that none of the soldiers should rob or spoil the poor man of the benefits of his good luck by his trouell.

This was that great Scythian Tamberlane, that had six hundred thousand footmen, & four hundred thousand horse against Pazaites the Turk, and gave him battle at mount Stella, a place more famous, for that there Pompey the great overcame Mithridates king of Pontus there. Tamberlane overthrew the Turks, & tooke Pazaites their Emperor, kept him, & fed him in a cage under his table, whom
whom he carried afterwards in a cage every where in
his warres. The like infamy hapned to one of the Empe-
rors of Rome, by Sapor king of Persia, who kept him all the
dayes of his life as a blocke to mount on horse.

But Sesostris king of Egypt, did farre passe the Scythian
and the Persian kings in his victories, for he caried those
kings and princes whom he subdued, bound round a-
about his coach from countrey to countrey, from region
to region, as in a great triumph, wherein Sesostris gloried
much.

And yet all these three came short to Adonizebech,
who kept seuentie kings vnder his table, whose toes and
thumbs he cut off. Thus cruell tyrants haue the like
punishment oftentimes, as others were by them puni-
ished.

CHAP. X.

Of certaine noble Romane Captaines, compared with Greeke
Captaines. Of the force of eloquence, the commendations
of divers great Captaines, and their stratagems.

Plutarch therefore very fitly compareth some Capt-
aines
Stratagems of Jerusalem.

Compositions of certaine Roman captains with the Greekes.

Stratagems of the Greeks with the Romanes, as Lucullus compared with Cymon the Athenian, both of equall fortune in great victories, the one in Asia, the other Persia. Mar. Cato, surnamed the Demosthenes of Rome, compared with Aristides surnamed the Just in Athens.

So Hanibal is well compared to Philip of Macedon, for false, subtil, deceitfull, & craftie stratagems, they weye not how they conquered, so they might conquer, they were in no wise to be trusted vnto either, by their promise, or by their oaths: so farre differed Philip from his sonne Alexander, that what Alexander wonne, he wonne it onely by magnanimitie, and Philip by fraud.

Demetrius after many victories of Ptolemeu king of Egypt, and an other victory by sea in the Ile of Cyprus over the same king: the third victory against Cassander king of Macedonia at Themopyle in Greece, this Demetrius grew so fortunate and great, that Seleucus, Ptolemeu, Lyssmachus and Pirrhus, foure mightie kings, enuying Demetrius greatnesse, conspired against him, and ioyned their force together, for they all feared and doubted his courage, and enuied the greatnesse of his fortune.

Demetrius marching on with a great army to besiege Athens, Crates a Philosopher, carefull of his Countrey, and fearefull of Demetrius leaft he should destroy Athens, the schoole of learning, and the eye of Greece, met Demetrius vpon the way with his Army, whom he so entreated with sweet perswasions, & eloquent words, that the fury of Demetrius was mitigated by Crates the Philosopher, that he raised his siege, and departed from Athens.

So Demades the Orator in like sort did perswade Alexander the great, readie with his army to plague and to destroy all the cities of Greece.
So did Arius the Philosopher perswade Augustus Caesar to spare the citie of Alexandria.

So had Cicero wealigh perswaded Caesar from the battle at Pharsalia, with such pithie force of eloquence, with such vehement words, that Caesar's countenance chang'd, and his body so shooke, that the booke which he held fell out of his hand.

Cyrus spared Cæsars for Solons sake, and Alexander spared Thebes for Pindaros sake; the force therefore of eloquence is such, that Philip king of Macedon euer doubted the tongue of Demosthenes more then the strength of the Athenians. But againe to returne to Demetrius, whose greatnesse grew so great in Macedonia, in Asia, and in Greece, that in sumptuous building of ships, framing of all sorts of engines of batterie, this Demetrius excelled all Kings of his time: For Æropus King of Macedonia, delightted onely to make fine tables and lampes: Arfaces King of Parthia, in making their arrowes heads keene and sharpe: Attalus King of Asia, in planting of phisicall hearbes: But Demetrius might bee compared for his engines of batteries, and his princely praetise, to Archimedes himselfe, being the onely Geometrer of the world at that time, whose death Marcellus lamented more, then he rejoicyed for the winning of Syracuse.

For when Archimides was slaine in his studie, and Syracuse taken by Marcellus soylediers, hee sough no longer time to lyve, but till hee had ended certaine Geometricall conclusions which he had inuented, for Marcellus that noble Romane feared more the Geometricall engines of Archimedes, then all the force of Syracuse, and therefor Pythagoras who he found any new skill in Geometry, he straight offered sacrifice to the Muses.
Demetrius grew so great in Greece, that at a general assembly of the states in Greece, he was chosen Lieutenant general of all the Grecians, where none were but four before him. Philip king of Macedon, and his sonne Alexander the great: before them, none but Agesilas and Agamemnon, and yet died Demetrius a yeelded prisoner to Seleucus, whom Demetrius in his greatnesse was wont to call but keeper of the Elephants.

Demetrius laughed them to scorne which called any other prince king, but Antigonus his father, and himself. The orators in Athens contended in orations who shuld exceed in preferring new titles of honors to Demetrius. In so much they decreed that the moneth Munichian which is January, should be called Demetrian, and their feast Dyonisa, should be called Demetria; and that Demetrius and his father king Antigonus, should have their pictures carried with the pictures of Jupiter and Minerva in the tryumph of Peplon, in the holy banner of Athens. This was the marching of Demetrius greatnesse to die a prisoner.

CHAP. XI.

Of the warlike marching of divers noble Captaines, with their famous victories and stratagems. Of the crueltie of Mithridates against the Romanes. Of Marius, and his revenge over the Cymbrians.

Wo other great Marchings of Epaminondas & Agesilas, the emulation betweene these two Captaines, was the cause of the overthrow of Sparta, in the battell at Leuctres, by Epaminondas: at which battell Cleombrotus the king, with all his captains and chiefe of the Lacedemonians was slaine, and that

C.c.3

noble
noble Greeke Cleomenes, was slaine at the kinges foote, with a thousand of the most valiāt Spartans about him, at that time there was a great feast at Sparta, when this newes came to the Ephories of the victorie of the Thæbans. This battel was thirtie yeares after the ouerthrow of Athens by Lyfander the Lacedemonian, and now the ouerthrowe of Sparta by Epaminondas the Thæban.

These two cities were named the two eyes & the two legges of Greece: and yet Sparta could not abide Athens, nor Athens abide Sparta: there was never such a victorie heard of in Greece, that the stout Lacedemonians, the most skilfull soouldiers & warlikest people of all the Grecians, should haue their king slaine in the field, and the chiefe captaines and citizens of Sparta.

In this battell Pelopidas being neither General nor governour, but Captaine of the holy band, defereued as much honour and glorie of this victorie as Epaminondas did, being then General of the whole armie, and governor of Baotia, & this great ouerthrow of the Lacedemonians, fel iustly through the malice & enuy that Agesilaus their king bare to the Thæbans, being thereunto moued by the stout answere of that most noble Captaine Epaminondas, giviing no place to king Agesilaus greatnesse, nor to his stout Lacedemonians.

Pelopidas the Thæban, laying siege to two great cities of Greece at one time, wrought this stratageme, cauased foure Captaines to come all crowned with garlands of mirtle on their heads, hauing brought some of their owne soouldiers, as fained captiues to Pelopidas, and withall caused a whole wood, which was betwene the two cities to be burnt, as though it had bene that citie which they besieged, which so terrified the towne, that
Stratagems of Jerusalem.

Upon the fight of that fire, they yeelded to Pelopidas.

Epaminondas being ready to enter battell with the Lacédonians, his leate where he fate, after he rofe vp, fell downe, which the fouldiers tooke for no good signe, which he perceiued, and said; We are forbidden to fit going about to win victorie. We must watch and pray, we must not be idle, for Satan is most busie, when we thinke our selues most sure: We must say as Epaminondas saide to his fouldiers, Veta mur sedere, so Christ speakes vnto vs, Videat qui stat ne cadat. You that stand, take heed lest you fall.

Another famous victorie at Mantinea the chiefie citie of Arcadia, the glorie thereof fell to the Thæbans, by the prowesse and courage of Epaminondas their General, and yet died he of a wound he had in that battell.

When Epaminondas died, died the honor and glory of the Thæbans, for before him no great fame was heard of Boetia, and after him nothing esteemed, so little he weighed glorie, as hee weighed wealth, and so little he esteemed wealth, that when Epaminondas died, hee wanted mony to burie him. In so much that Cicero said, that he wondred that so great a Philosopher and so singularly learned, should become so noble a captain that all Greece preferred him for both.

Many sought to imitate Epaminondas, for Philopomen followed Epaminondas steppes in all his actions, but chiefly in three things: hee followed his hardineffe to enterprize any thing: hee followed Epaminondas wisedom to execute all great matters, and followed his integritie from corruption, bribery, and taking of money, hereby came Philopomen to be the most renowned capaine of all Greece in his time.

Cicero.
Philopomen was eight times General of the Achaians, being then seventeen years old, for Philopomen delighted from his youth in warre and martaill exercise, and loved alwaies soldiery and armes, for he was in his time one of the best, and one of the last Captaines of Greece, and therefore reputed a better Captaine for war, then a wise governour for peace. For at the battell by the riuer of Lariffus, Philopomen being General of the Achaians against the Aetolians, where hee slue Demophonius General of the Aetolians, in a combat fought betweene them both in the sight of the armie, and after ouerthrew the whole hoste.

Philopomen grew so great in Greece, that the name of Philopomen made the Bæotians to flie for feare from the siege of Magna, and made the Spartans after he had raied the town to forlake Licargus lawe, and compell the Lacedemonians to follow the Achaians maner and customes. The Grecians loued and so esteemed this Philopomen, that Titus Flaminius, enuyed him for his fame and greatnesse in Greece, being then Consull of Rome, and had restored all Greece to her former libertie.

Philopomen turned all curiositie and daintie fare, to braue and rich armours, to gallant and warlike horses. Philopomen was the last famous man of the Grecians, after whose death Greece decayed. Hee was wont in his youth to reade Homers Iliads, and especially Evangelus bookes of the discipline of warres, for by reading and talking he became an excellent soldiers.

So Lucullus by talking with soldiery, by reading of bookes, and by exercising of military discipline, became one of the noblest Captaines that the Romaines had: for at the battell at the riuer of Rindacus, hee gaue the
Strategies of Jerusalem.

The overthrow to Mithridates soldiers, that forty thousand were slain in the field, fifteen thousand taken, and six thousand horses of service, besides an infinite number of beasts for carriage, the overthrow was such, that they which came fro the city Appolonia, had all spoyle while both armies were a fighting, as Lucullus and his soldiers had after the victory was gotten.

Lucullus fought with Mithridates another battell at the river Granicus, where Alexander the great gave the first battell to Darium king of Persia. Here also Lucullus in a very great battell fought with his Roman armie so fiercely and with such courage, that both the river of Granicus and the river of Asopus ranne all of blood: and the number that were flaine of Mithridates soldiers as mentions are made, were wellnigh three hundred thousand men of all sorts of people.

This Mithridates was the greatest enemy that the Romanes had after Hannibal, and yet Hannibal and all Africa was subdued within seuenteeene yeares by the Romanes, and that most noble captain Pirrus, who fought with the Tarentines, Samnites & others, against the Romanes, hee was driven out of Italy within foure yeares, but Mithridates endured the fury of the Romans fortie yeares, vntill he was weakened by Sylla, wearied by Lucullus, and at last subdued by Pompey the great.

Mithridates king of Pontus, fearing much the power and pollicies of the Romanes, frequented hunting, that he vied no house in towne or country for seuen yeares, that thereby he was able to endure any labour and to preuent any stratagem of his enemies.

So did Sertorius, with many other Roman & Greek captains, that Xenophon maketh a catalogue of the names that became noble soldiers by hunting.
Hannibal laying siege to Tarentum, being agreed with one Eoneus a Tarentine for a certain sum of money to betray the citie Tarenti, Eoneus vled this stratagem by the counsel of Hannibal, to go out a hunting in the night time, for feare of the enemies, and to bring to Livius the governour of Tarentum, buckes, boares, and such other wilde beasts, as Hannibal himselfe delivered vnto him, who taught him the stratageme. Hannibal seeing that Eoneus was nothing suspected, for that he vled hunting, caused Afferican soldiers of his to be cloathed like these hunters, and to enter with these hunters into Tarentum, who asloone as they entered into the Towne, kilde the watch, and opened the gates to Hannibal to come in.

Lysimachus. Lysimachus king of Macedonia vled the like stratagem, laying siege to Ephesus the chiefe citie of the Ephesians, hauing corrupted one Mandro an arch pyrate for money, who often vled to come to Ephesus with a shippe loaden with praine to relieue the Ephesians, and by his often comming, being not suspected, brought certaine Macedonian soldiers fast bound to his shippe, as Captiues taken to please the Ephesians, which afterward betrayed and deliuered the towne to Lysimachus.

Marcellus. So did Marcellus take the citie Syracusa, by solliciting of one Sosistratus a Syracusan, whom hee wanne with money to be his friend, who counsell'd him to be readie, and to come vnder intreatie of peace vpon the Syracusans feast day called Epicides, by this means through the counsell of Sosistratus, Marcellus obtained Syracusa.

This great Romane enemy Mithridates king of Pontus, so hated the Romanes, that hee gathered together all
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all thepoore banished Romains, scattered every where in Asia, Roman marchants & others, busied about their traffiques, & caused them to be slaine, to the number of 50000 in one day, to satisfie his wrath vpó the Romains, Lucullus had also two of the most famous and renowned victories over two of the most mightie & greatest princes of Asia, Tigranes king of Armenia, & Mithridates king of Pontus, at mount Taurus: for Tigranes armie as Lucullus himselfe wrote vnto the Senate, was two hundred three score thousand men, of the which number aboute a hundred thousand footemen were slaine, and fewe of all the horsemen were saucd, and the king druen in his flight to throwe his Diademe to some of his friends, who was taken with the Diademe and brought to Lucullus. It is written by Plutarche that the Sunne sawe not the like overthrow.

So Lucullus revenged the great spite of Tigranes king of Armenia: and Mithridates king of Pontus, for the spite and hatred they bare to the Romanes, as Cai. Marius revenged vpon the Cymbrians, and Almaines, and as Caesarius revenged vpon the Gaules.

Ca. Marius revenge was such and that in time, for that the Cymbrians, Teutons, Ambrons, Tigrurins, and Germanes, had conspird and ioynd their force together, after the overthrow of both the Consuls, to the slaughter of fourescore thousand Romanes, that they ioyndly marched together towards Rome, at what time Cai. Marius and Lusatius his fellow Consull gaue them such a meeting, that two hundred thousand of them were slain, fourescore thousand taken prisoners, Lusius & Boiex two kings slaine in the battell, besides innumerable that fled from the battell, & hanged themselves on trees, and for want of trees, they tyed flashing halters about their
their neckes, unto the hornes and feeete of their oxen, and prickt them forwards with goades, that they might tread & trample them vnder their feeete vntil they were killed, besides the horrible crueltie of the wome, which was most terrible, in strangling their young babes with their owne handes, they cast them vnder their Cartes wheeles, and betweene the horses legges, and at last flue themselves. At what time Marius for his great fortune, victories and service, was called Pater patriae, the father of the countrey.

After Marius had bene seuen times Consull in Rome, and called the father of the counrey, which was so great a name among the Romaines, that none but Romulus, Cicero, and himselfe had it, and had shewed himselfe a valiant noble captaine, in divers and sundry great battels, and wanne many victories, besides the victories over the Cymbrians, Teutons, and the rest, over the Spaniards, Numantines and Affricans, open proclamation was made by the Senate throughout all Italy, that they should apprehend Marius, and either kill him wherefoeuer they found him, or to bring him before the Senators of Rome aliofe. This was the ende of Marius marching, which if you compare him with Sylla, you shall finde them both firebrands to their countrey, for the harme they have done to their countrey, and yet both great benefactors to their countrey before their civill warres. For Sylla was either another Hannibal in doing harme to his countrey, or another Scypio in doing good to his countrey. And as concerning Marius, Scypio himselfe spake, that he was the only next man that should doe great good, or great harme to the Romaines after Scypio.

The like words spake king Antigonus of Pirrhus, that if Pirrhus should live till he were an old man, he should proue so great a captaine, that he should be feared of all nations.
CHAP. XII.

Of the manners and forme of warres, denounced by the Prophets of the Lord, against the Canaanites and other nations which were enemies to the Hebrewes.

He order and manner of the Prophets by the Lord commanded to denounce warres to the Canaanites, Edomites, Ammonites, Philistines, and all other nations that were enemies to Israel, was in this fort.

The Lord commanded the Prophets as his heraulds, to denounce warre after this manner: Set thy face against the Idumeans, and say, behold (ô mount Seir) I come against thee, and will stretch my hand out against thee, I will make thee desolate, and waste all Idumea.

And so against the Egyptians, Ezechiel was commanded as an herauld from the Lord, to set his face against that dragon Pharao, to publish warre, and to say, I will water with thy blood all the land of Egypt, and as Nile overfloweth Egypt with water, so will I make the blood of thy Army to overflowe Nile.

Against Tyre in like sort Ezechiel was commanded with the like words: Set thy face against Tyre, & say, behold (ô mount Tyre) I will come upon thee, and will bring Nabuchodonovzer king of kings against thee, and will make thee a desolate citie.

So likewise as the Prophet Ezechiel was commanded by the Lord to publish warre against the Idumeans, the Egyptians, and against Tyre, so against Gog and Magog the Prophet was sent with the like words, for it was the
The charge and commandment of the Lord to all his prophets, being his Heralds, to proclaine warre against the great monarches, and Polymarchies of the earth, enemies to his church and to his people, as to the Chaldeans, the Assirians, Egiptians, Africans, Lybians, and Persians, shewing vnto them their destruction before the sword of the Lord came vpon them.

So the Lord sent Moses his first Prophet and his Herauld, long before this time, to Pharaoh in Egypt with the like words as he did to these Prophets now, they spared not Jerusalem nor Samaria, but they had their message told them by the Prophet. And so much of the manner and forme of the publishing and denouncing of warre by the Lords Heraulds, his Prophets. And now likewise to shewe the manner and forme of the Gentiles in denouncing of warre by their Heraulds.

The Gentiles in olde time proclaming their warres against their enemies in seuerall forts, as the Romans by their Priests called Fæcials, which were first instituted by Numa Pomp, and after appointed by the Romanes to be their Heraulds, both for warre and peace: for the law was written in these words. Belli pacis, federum induciorum, oratorum faciales judices juncto. The chiefe of the was called Pater Patratus, being crowned with a garland made of Verbena; who went with foure of them to the cõfines of the enemies, reciting the iust cause of the warres, which were it not by the enemies satisfied & answered within 33 daies after, the Fæcial Priests being sent fro the Senatours and Citizens of Rome, shoule throw after the word spokē, a bloody dart or an iron speare, into the enemies lands, proclaming warre against them (Iure fæciali).

But if the Romains had their warres farre from Rome, the Fæcial Priests should goe out of the citie through the
Stratagensofferuyllem. 2oz

A Rammeto the enemossconfines, to significethat they
tialldiscipline by the Greekes, as the Greckes were by
the gate Carnenadis, to the Temple of Mars, in the
which Temple there was hanging a bloudie speare up-
on one of the pillars of the Temple, called Columna bellica,
and from that place should the Faciall Priest throw that
bloudiedart towards those nations whom they denoun-
ced to be their enemies: then after this, the Consul, Pro-
consul, or Praetor, should go to the Temple of Mars,
and take the Targets called Anglia in his hande, and
after pricke the Image of Mars with his speare or launce,
and say, Mars Vigila.

The Persians alse used this ceremony, to throwe a
bloudie dart towards the confines of their enemies,
thereby denouncing warre, either to haue land and wa-
ter by yeelding, or else to abide warre.

The manners and customes among the Grecians,
whew they went to publish warre, they used to send their
Herald to the confines of the enemies, & after the just
case of the warre being publikely declared, unless they
were Perius sanctum legatorum, satisfied, the Greekes sent
a Ramme to the enemies confines, to significethat they
were ready armed for their enemies; for the sending of
the Ramme with the Greekes, did significse as much as
the throwing of the bloudie dart, or Iron speare with
the Romanes, for the Romanes were instructed in mar-
tiall discipline by the Greekes, as the Greekes were by
the Persians, and the Persians by the Egyptians.

The old Gaules used this manner of order, that their
Senators called Druydes, called a counsell of the chiefes
men, which should be all armed, and therefore called a
among them the armed counsell, and after consultation
had between these Priests Druydes, and the armed coun-
cell, that whatsoever was agreed upon betweene them,
thier of warre or peace, was established for a lawe.
The Scythians had strange customs in defiance of their enemies, and in proclaiming of war, they did send by Embassadors to Darius king of Persia, a bird, a mouse, a frogge, and an arrow, signifying thereby, that vaine the enemies would flye away like a bird, creepe away like a mouse, or swim away like a frogge out of Scythia, that an arrow should pierce them through.

Warres being proclaimed by the Lacedemonians, warlike people, the herauld should carry in his hand a vine twig, wreathed about with wool, which the enemies, if they would accept and receive upon conditions by the herauld opened, it should be a full bond of peace, otherwise a denouncing of warre, and withall, the herauld threw the vine twigge out of his hand, as in defiance.

The Carthagineans though they could neuer abide the Romanes, yet vsed they the selfesame ceremonies, (Hasta proiectio) as the Romanes did in pronouncing of their warres.

There was a strange manner and custome among some nations, when they proclaimed warre, they would send a herauld with a present to their enemies, wrapped round about with the likenesse of snakes, which if the present would be vpon conditions accepted, they would take away the snakes, and deliver them the present: if otherwise, the herauld would deliver the enemies the snakes in defiance, and bring the present away: this manner of defiance against their enemies, the old Corinthians vsed, with others.

Now that you read the manner and forme of proclaiming of warres among divers nations, you shall also observe divers fashions and ceremonies touching composition of peace, for both proclaiming of warre, and concluding
Stratagems of Jerusalem.

cluding of peace were in all authoritie, Parojs facie, but altered in ceremonies.

CHAP. XIII.
Of the maner, and divers ceremonies in concluding of peace.

He concluding of peace of divers nations, was in this sort, those that were sent as Heraulds to proclaime warre, were againe sent as Embassadors to entreate for peace in divers Countries, for as bloud was fought by warres, so by bloud peace should be reconciled.

For as you heard the Lord did threaten warre long before warre came, to the Hebrewes, the Chaldeans, Assyrians, and the rest, by the Prophets and his Heraulds, and before these nations punished the first age for their sinnes with an universal deluge over the whole world (eight persons excepted) and after made a league of peace, and gave the Rainebowe as a signe in the heauen, not to destroy the world any more with water, and when the people againe transgressed his commandements, the Lord commandid his Prophets to threaten the Hebrues, the Chaldeans, and Assyrians, denouncing warre to punish them, as you heard of the Egyptians, the Sodomites, & others, with a condition of peace to continue betweene him and his people, which was written out in the law of Moses.

This league was signified & confirmed also with the bloud of a lamb, as the bloud of couenant between God and man, the true type & figure of the lambe Christ Iesus, which gave vs everlasting peace by his bloud in the new
The second Booke of the new covenent: this peace was proclaimed to the shepherds in the field at Bethlehem by legions of Angels, which came downe from heauen singing, glory bee to God on high, & on earth peace towards me. This peace Christ repeated to his disciples, saying, Peace be vnto you, this peace he brought into the world, this peace he left with his people in the world, which the world cannot giue, for there is no peace to the wicked faith the Lord.

The ceremonies of euery nation in all countries in concluding of peace, was generally by bloud, and as it were confirmed by an oath in supping each others bloud, or by dipping in of their swords, arrowes, flint-stones or wooll.

As the Meades drewe bloud out of theyr armes, the Lydians out of their shoulders, the Arabians out of their fingers: that by sucking and licking of each others bloud they thought it the soundest and surest testimony of peace and friendship that could be.

The Armenianes used to draw bloud, euery man out of his thumbe, & that euery man should licke an others bloud, in witness that all should liue in peace and loue thereafter: so did Radamistus king of Hibernia, with Mitrates king of Armenia.

But in the place where the Scythians concluded peace, they had a great bowle of wine before them, and there euery man letting a vaine to bleed into the bowle of wine, & then dipping a sword and an arrow into this bowle, dranke one to another this mingled wine and bloud, in token of peace and friendship between them.

In like maner the Carmanes people in Persia, when they met together at a banquet, they would strike a vaine in their forehead to draw bloud, to mingle their bloud with wine, & to drinke that one to an other, which was among...
among them the greatest oath, & the surest bond of love that could be.

The ceremonies of the Arabians, when they were to be agreed with their enemies, they would draw blood with a sharp flint stone out of their fingers into a dish, & then dip white wool, & certain small thin stones, with which stones & wool, they would rub and die their garments, to continue as a perpetual league of peace between them.

The old and antient manner of the Persians was, to bring their wives, their children, & their dearest friends, and at their banquets, calling their hospitall gods to be their witnesses, and their friends then present, to be as pawns, and pledges of their faith & peace, by drinking one to another.

The Thracians and the Egyptians also had their ceremonies in contracting conditions of peace, which was, to drink wine out of an ox horn one to another, being an old ceremonial custom among them of great antiquity: for without drinking out of that ox horn, no composition of peace could be taken in Egypt, or in Thracia, for the horn was an antient monument referred for that purpose.

Clearchus general of the Lacedemonians, at what time the Persians and the Greeks were at composition of peace, Clearchus sacrificed a bull, a wolf, a boar, and a ram, and in the blood of these sacrificed beasts, the Greeks dipped their swords, & the Persians their launces, as a full record before the gods of peace and amity.

Aristides labouring much for universal peace among the Greeks, after long civil wars, at the concluding of the peace, he threw hotter fierce iron bowles into the sea, praying unto the gods, that as those fiery
fiery bowels were extinguished by water; even so they that would break this league of peace, and live in Greece with all their friends and confederates, should be rooted out of Greece, or quite destroyed in Greece.

Had Agesilus been so willing as Aristides was with Epaminondas, when all Greece came to Lacedemon, to make a general peace, Sparta had not been so plagued at the battle of Leuctres, where King Cleombrotus was slain, and a thousand of the best soldiers and citizens of Sparta.

Fabius Max. being sent by the Romans, as an Embassador to the Carthaginians, used these words: I bring you here in the lap of my gowne, warre or peace, whereof you must make present choice.

The like embassage the Roman Popilius carried from Rome to Antiochus Epiphanis, opening the whole cause of his embassage. Antiochus seeming to cast off time with delayes, Popilius made a circuite with his rod round about him, laying: you must answer the Senators of Rome before you goe out of this round circuite, whether you will have warre or peace: so valiant and stout the Romanes ever were, that they offered peace and warre together, and the enemies to make the choice.

Now having opened the manner & order of denouncing warres, and concluding of peace, before I proceed forward to military discipline taught in all countreys, and among all nations, I will set downe the manner and order how divers nations were wont in olde time to yeeld and to seeke peace at their enemies, being in the enemies hands without hope of life, and ready to be overthrownne.
Stratagems of Jerusalem.

CHAP. XIII.

The manner of yeelding among all nations. Of divers battels and victories, and how the Romanes and the Greekes esteemed their weapons.

He maner of yeelding of diuers nations in old time was, either in the field to their enemies, or else by entreaty of peace, they should come in base and simple apparel to offer their lands, their waters, their liuings, their cattels, their Temples, and their Cities.

So the Egiptians came with poore simple garments, without weapons, to seeke peace at the enemies, and to yeeld themselfes, their Priests carrying their gods before them with sacrifice.

So the citizens of Alexandria came to yeeld themselfes to Cesar.

So the Iewes came out of Jerusalem with theyr high Priest, to meete Alexander the great, yeelding vnto him all dignitie and honour, submitting themselfes vnto him.

So the Gibeonites came to Joshua, faigned themselfes Embassadors, tooke olde sackes vpon their asse, and olde clowted shooes vpon their feete, and saied vnto Joshua, we bee thy seruants, we bee come from a far country, so Joshua consented vnto peace, made a league with them, and suffered them to liue.

So the Sabine Embassadors when they came to yeeld themselfes to the old Roman kings, were demanded by Torquin: Do you & your people come to yeeld yourselues to me & my people at Rome, your lands, your waters, your cities, your temples, your wealth, your liberties, and all that you haue? the Embassadors answered wee Ec 3 doo.
do, and king Torquine accept and receive your yielding.

The Greekes likewise came as the Egiptians did, in sad mourning apparell, and offered boughes of Oliues, and branches of Lawrell to the enemies, as signes and tokens of submission, in yielding and in seeking of peace.

The Persians maner was to offer land and water to the conquerour, as a signe of yielding, for so the Persians sought of others, when they tooke warres in hand, before they conquered, which was their pride & brag. But the Athenians according to the lawe of armes put the Persian Enambassadors to death, for that they sought land & water, before any warre was denounced, or bataill giuen.

The Affirians also according to their wonted maner, when they come to yeeld themselfes, their Priests come with their labels, miters, and holy ornaments, to seeke peace at the enemy.

The Syrians came to yeeld themselfes with halteres about their necks to Achab to entreat for peace for Benhadad their king, who said a little before that the dust of Samaria was too little for every one of his souldiers to have a handfull.

With the Frenchmen and Spaniards, it was their custome and maner to yeeld to their enemies in shewing their hands and armes naked to the enemy.

The Lacedemonians, when they sought peace and yeeded to the enemies, they threw their shields away from them, and tooke the enemies by the hand, saying Herbando, a word of yeelding.

For in all military discipline among all nations, and by martial lawes of all countries, those that were forced to
Stratagems of Jerusalem.

Seek peace & yield themselves to the conqueror were to be accepted (lure deditionis). Yet the Romanes could scant away with yielding soldiers, for those Roman soldiers that yielded themselves to Pirrhus, were not redeemed by the Romanes, especially soldiers that yielded in armour, were never after accepted as Romanes, and the soldiers that fled back from the enemies to his fellowes in the camp, should be met by the way and slain by their own fellowes, so that the Romanes would never grace a yielded soldier.

So Philopomen said, hearing certaine Grecians much commending a valiant captain for his courage and policy. Can you said Philopomen, so commend a valiant captain that yielded himselfe, and was contented to be taken prisoner alive? I like the Romanes said Philopomen, that would never pay ransom for a Roman captain taken alive in battell, and yet they would ransom the body of a captain slain in the field to bury him.

Yet at the battell of Pharsalia, after Pompey and his captains fled, and his army scattered, the rest yielded to Caesar, holding their targets on their heads, and delivering their weapons to Caesar.

So much the Romanes esteemed their targets, that laying them upon their heads, though they yielded their swords, their speares and other weapons to Caesar, yet would they not yield their targets but together with their heads.

So did the Grecians esteem their targets, that the Lacedemonians made a lawe, that that captain or that soldier that had lost his shield in the battell, should lose his life after the battell.

And therefore the women of Lacedemonia commanded their children when they went to warres, holding vp, and shewing
The second Booke of the

shewing a Target in one of their hands, saying: *Aut cum boc redeas, aut super hoc moriaris:* eyther to dye upon their shields and targets in the field, or to bring with the their targets from the field.

So odious were coward soildiers in Lacedemonia, that the women of Sparta would meet their sonnes that fled from the battell, and hold vp their clothes, saying: where will you flye you cowards? will you creep again into your mothers belley?

Of all nations, onely the Lacedemonians and the old Germans, were so seuer against those that lost their shields in the battell, that among the Germanes they should not be allowed to come to any publike councell, nor bee admitted to come to the Temples, or to the Church, to heare service.

Though there was punishment appointed for soildiers that lost speare, launce, or any other military weapon, yet not capitall punishment, which was onely by law appointed to those soildiers that lost their shields, for that both the Greekes and the Romane capitaines had their names written within their shields, and therefore they thought it moste ignominious, that their shields should be lost, least their shields should bragge of their names, which made that worthy Captaine Epaminondas, being wounded to death at the battell at Mantinea, to enquire if his Target were safe, which being deliuered vnto him, hee tooke it and kissed it, and saide: now Epaminondas dyeth not, but beginneth to liue, for I leave two daughters of mine, Mantinea and Leutres, to celebrate the fame of Epaminondas, which subdued the stout Lacedemonians, subject vnto the Thæbans.

Scypio Africanus looking on a soildiers target which was
was most braue and most richly adorned, said I much. From lib. cap. I. commend thee to make most of that which defendeth and saueth thy life most often.

So Marius and Catulus both Consuls of Rome, in their warres against the Cymbrians, their soouldiers, each one had his captaines name, and his owne name written on his shield and other military weapons, that by looking on their captaines name they might do the greater service to honour their captaines.

So auncient was the fame and honour in olde time giuen to targets and shields among the Grecians & the Troians, that the name of Neptune was written in the shields of the Grecians, and the name of Minerva on the shields of the Troians.

I will therefore speake something of the Grecian warres against the Persians, before I intreat of military discipline, and I will mention but fourie principall speciall victories, which the Grecians had over the great kings of Persia, for that the Grecians may not be thought to esteeme their targets for nothing.

The first and most renowned victorie of the Grecians over the Persians, at the battell of Platea, where of fixe hundred thousand fighting men, which Mardonius Generall of the Persians had in his campe, there was slaine two hundred thousand Persians, and Mardonius himselfe slaine by a Spartan soouldier under Pausanius.

In memory of this victorie, there is a common assembly of all the states of Greece at Platea, where the Plataeans make a solemnne sacrifice unto Jupiter protector of their libertie, for those noble Grecians that were slaine at Platea, with chariots laden with branches of firre trees, with nosegayes & garlands of triumphs, then followed a black bull, and some young noble gentlemen,
that carried great bowles full of wine, and others carried pots full of milk to pourre upon the graues of those dead noble captaines that died for their countrey, others carried oyles, perfumes, and sweete odours in glasses. After this followed the Generall, holding a funerall pot in the one hand, & a naked sword in the other, vnto the graues where these noble captaines & gentlemen were buried, that were slain in that battell, and there the General washed the pillars, arches & Images of those noble valiant Greeks that were wrought vpon them: then annointed them with oyles, sweet lauours, & after beautified them with sweet flowers & nosegaiies, & crowned them with feueral kinds of garlands. In this solemne sort the Generall tooke a great bowle of wine, holding out his had towards the graues, saying, I drinke to you noble captaines and valiant gentlemé that died in the defence of Greece.

Alexander the great vpon the graue of Achilles, vfed a funeral sacriifice, not altogether vnlike the Grecians manner, caused himselfe with diuers of his company to be washed, and after to be annointed with ointments, with garlands of mirtle vpon their heads, and in solemne procession to goe round about Achilles graue, all naked, sixe hundred yeares after Achilles death.

So Traiane the Emperour in Alexandria vfed the like funerall sacriifice vpon Alexanders graue 400 yeares after Alexanders death, after the Romane maners & custome, with garlands & crowns made of flowers vpon his graue, with sacriifice of frankincense & other sweet odours, in the very same house in Alexandria, where Alexander dwelt, for he died at Babilon, & was buried in Alexandria his owne towne.

They vfed the like funerall ceremones in the feast called Parentalia in Rome, which was celebrated with beanes, pulses, wafers and drie figges, laide vpon a bare flint.
flint stone, on the grave of their dead parents, or their
great friends and next kinsmen, which grave they deckt
with flowers, nosegaiies, and all kinde of sweet hearbes,
and garlands, going about it naked, and after sitting a-
bout the grave of the dead bancketting & feasting, much
like to the feast called Lemuralia, where among the Gre-
cians they drinke to the soules of the dead.

The Iewes held an anuall feast called Purym, in me-
memorie of their deliverance from the malice of Ammon,
who had obtained rö king Ashuerus lycence to destroy
all the Iewes dwelling in 127. provinces in Persia: vpon
that very day that Ammon thought to kill the Iewes and
hang Mardocheus vpon a gallows which he made of ten
cubits high: was Ammon himself with his ten sons hanged
vpon the same gallows which he made for Mardocheus.

But to return to the victory at Marathon, for the which
victory strife grew between the Lacedemonians & the
Athenians, at what time Milciades was Generall for the
Athenians, & Pausanias for the Lacedemonians, but the
victory was by Aristides & by all men giue to the Platæ-
ans to end the strife. This battel of Marathon was in the
morning, and in the euening of the same day was the
battel and victory at Mycala, though some hold opinion
there was some distance of time betweene them.

Vpon the very day that Lu.Craffus was slaine by the
Parthians at Carras, and his Romain armie ouerthrown:
vpon that very day fewe yeares after were the Parthiæs
ouerthrown by Pub.Ventidius, which fo revuged Craffus
with such a slaughter of Parthians & Pachorus the eldest
son of the king was slain. And vpõ the very day that the
Cymbrians gau the ouerthrow to the Romain Cõfull
Cepio, and his armie, vpõ that very same day Marius after-
wards with terrible slaughter of Cimbriæs required it.

Again the secõd victory which the Greciæs had ouer
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the Persian navy by sea at Salamina, at what time armed men were seen in the aire that did reach out their hands from the Ile of Ægina towards the Grecian galleys, also songs were heard in the aire in the praise of Bacchus, and flames of fire were seen in the Element, with many more wonders which appeared towards the Citie Eleusina, this was one of the most glorious and greatest victories that euer the Greekes had, chiefly gotten by the policie and cunning of Themistocles the Athenian.

Some call her Artemis.
Oro. lib. 2.
sep. 10.
Hrodot. lib 8.

The victories of Themistocles over Xerxes & his armie.

Artemidora, Queene of Alicarnassus, came to aide the Persians against the Grecians, as Penthegelia Queen of the Amazons came to aide the Troians in their wars against the Grecians, but the one died in Greece taking part with the Persians, and the other died in Troy in the quarrell of the Troians: yet some writers affirme that Artemis was not slaine in Greece.

In this battell Xerxes king of Persia had a thousand shippes of warres, of the which he lost eight hundred of them, and his Admirall called Ariames taken, the widdome and foresight of Themistocles in this battell was honoured of all the Grecians, for it was equall to the famous battell at Platea, for renounne and fame, though not so great a victorie, and yet Themistocles being but a young man, at the battell at Platea vnder Callimachus and Milciades, two noble captaines of Athens, shewed himselfe so valiant that all Greece much commended his courage. Themistocles was euer wont to say in his youth, that the fame of Milciades victories & triumphs, would not suffer Themistocles to sleep, nor to rest in his bed.

So likewise was Themistocles the cause of the most renowned victorie of the Greekes over the Persians, by sea at Artimisium, where Xerxes with all his whole nauie was ouerthrownne.

This
This victory made Themistocles to be so honoured of
the Grecians, that the Captaines after sacrifice done,
gave him an Olive branch in token of victorie, and
they sent three hundred of their lustie youths to ac-
company Themistocles. His renowne grew such by this
victorie, that when Themistocles came to the next feast of
the Olympicall games, all the people cast their eyes up-
on him, clapping their hands, and shewing him vnto
strangers that knew him not, but Themistocles onely at
Artemisium, was the originall cause of the sauing of all
Greece, and did then most advance the honour and glo-
ry of the Athenians, and was after battell done honou-
red above all the Grecians, and also all the Grecian cap-
taines, hauing vpon the Aultar of their sacrifice, (worne
that Themistocles best deservd the glorie of that victory,
yet was hee banished from Athens, though his victories
were so great ouer the Persians, as Hanibals victories
were ouer the Romanes.

CHAP. XV.

Of strange apparitions in the ayre, and prodigious myracles.
Of seuen signes scene before the overthrow of Jerusalem, with
the last destruction thereof. Of divers great Captains by the
Lord appointed to favour Jerusalem and the Jews.

Any strange apparitions were scene in
the ayre in many places of Greece, be-
fore the victories which the Grecians
had ouer the Persians, and before the
victories which the Africans had o-
uer the Romanes. And first at the bat-
tell of Salamina, as you read before,
where flames of fire were scene in the element, songs
were

FF 3
were heard in the aire: In the praise of Bacchus, and armed men were seen in the aire, as you read before, that did reach out their hands from the ile of Ægina, towards the Grecian galleys.

So at the battell at Thrasymenus, at Arpos, the likeness of bucklers were seen in the heavens, and the Sunne seemed to fight with the Moone at Carpena; and at the very battell it selfe, such earthquakes hapned, that towns and rocks fell to the earth, mountaines were carried from one place to another, and the riuers ranne backwards, yet in the battell it selfe it was neither knowne nor felt of the Romans, nor of the Affricans: for among the Romanes seldom happened any earth quakes without great losse or harme, either by overthrowning of towns and cities; or losse of victories, as the Romanes supposed; and yet in the second Affrican war, 57. earthquakes hapned amongst the Romans in one yeare; also an oxe spake, & said, Caus tibi Roma. In Piceno it raigned stones. In Cicilia two Targetts sweat bloud.

At the citie Antium in Italy, bloud flowed out of the eares of corne, & many such prodigious signes, and yet not so many as were equall to the Romanes calamities, during the time of the second punike warre, but it was ever the greatness of the Romanes to be most valiant in their greatest afflictions. And as in the second Punike war an oxe spake, so in the time of Torquine; proud after his overthrowes in 2. battels, a dog spake, & a serpent barked.

At the destruction of Constantinople by the Turks, a great multitude of dogs were seen in the aire, after which followed a great number of divers kinds of beasts, in manner and form of light armed soldiers; after them followed another company of beasts with spears & targetts; another
company of beasts deuided in troupes on horse, after the
followed a mightie monstrous man, of a terrible stature,
riding vp a terrible horse, which appeared 3. houres o-
er the citie Comii, & vanished away a little before night.
Strange apparitions & meteors haue bin in many bat-
tels seen in faire, eclipses of sun & moone, earthquakes
& such, besides many visitos seen, & many voices yielded.
Pub. Vatinius a Roman Praetor, late walking out of Rome,
there met him Castor and Pollux, unknowne to Vatinius,
like two goodly yong gentlemen on white horses, who
told him that the Consul Aemilius had taken Persius K. of
Macedonia, & overthrown his whole force, the selfe same
day. Vatinius reciting the same to the Senate, was pres-
etlly committe to prisoe, vntil letters came from Pau. Aemil.
episdes Pau and Rome frõ MacedonIa, certifying the Senators of their vic-
tories, & taking of Persius the same day Vatinius told the.
In the wars that the Lucaniäes had against the Romans,
the likenes to a man of exceeding great stature, appeared
to the Romans, & spake these words, Gradus victoria fac-
tus, & after these words passed through the midst of the
enemies, & vanished away; at that time the Romans got
the victory, slew 20. thousand, & tooke 23. ensignes.
Camillus in his warres against the Vients, after the peo-
ple were destroyed & the towne take, the general Camil-
lus commanded the souldiers to carry the Image of Juno
from Vients to Rome, and being demanded of one of the
souldiers in a jeast whether he willingly would remoue
from Vients, and come to Rome, the Image suddenly an-
swered I wil: which words so amazed the Romans, that
they with all honor brought her to Rome, and builded a
temple to Juno in mount Aucentine, where she was hono-
red as one of their chiefe gods among the Romanes.
Thus the Romanes imagined that all their victories
were had by means of their gods, & therefore brought as
The second Booke of the

many gods as they could to Rome, and yet when Pilate wrote from Jerusalem to Rome, to his Lord and maister Tiberius the Emperor, to have Christ allowed to be one of the Romane gods, Pilate was flatly denied, though the Emperour himſelfe perswaded the Senators, of many myracles that Ieſus had done in Jerusalem, but the Senate would not allow Ieſus to come to Rome among their gods.

Josephus writes, that at the destruction of Jerusalem, there were many signes seene in the ayre, and voyces heard in the earth, before the Citie was destroyed, and the Temple burned, signifying the calamitie which was at hand.

The first signe was a Comet, like a sword, hanging in the ayre over the Cittie of Jerusalem, which continued a whole tweluemoneth, contrarie to the nature of a Comet, which was not seen to continue past six moneths.

The second signe was a lightning that shined in the night time, about the Temple, and about the Aultar, as light as day, & this light continued the space of halfe an hour, of the which some judged well, some otherwise.

The third straunge sight was, that an oxe being brought vp on the feast day to bee sacrificéd, brought forth a lambe, which terrified the people, & made them much amazed.

The fourth myracle was, that the great brazen gate on the East side of the Temple, being lockt and strongly barred, opened of it selfe, which could scarce bee shut with the force of twentie men.

The fift signe was, that after the feast dayes, a little before Sunne setting, were seene Iron Charriots, and
an host of armed men houering round about the citie in the cloudes.

The sixth upon the feast of Penticost, when the Priests went according to their maners, into the temple to celebrate divine seruice, they heard as it were some noise or stirring, and after they heard a voyce that said, *Migramus hinc, Let us remove from this place.*

The seuenth and last, and the straungest signe of all, one Iesus a simple man, seven yeares before Ierusalem was destroyed, cried out, *Vox ab oriente,* a voyce from the easte, a voyce from the west, a voyce from the four windes, a voyce against Ierusalem, and against the Temple, and a voyce against all this people.

Thus went hee still through all the streetes of Ierusalem, with these words in his mouth, *V a Ierusalem,* though hee was whipt and scourged, and brought before the Romane President Albinus, yet hee vsed all one words, woe to the Cittie, woe to the Temple, and woe to the people, thus hee cryed out for seuen yeares and fiue moneths, and at the last words which he spake, *V a autem mibi,* a stone came from the wall and killed him.

This is written of Iosephus, who was a Tetrarch in Galiliee, and fought many battels with his countrey against the Romans vntill he was taken by Titus, and brought with him to Rome, where he wrote of the antiquitie of the Iewes twentie bookes in Greeke, & wrote seuen bookes of the Iewish warres, and was as much esteemed in Rome, as Berosus the Chaldean was in Athens, but the Iewes little esteemed Nabuchodonoscer in the last destruction by Ieremy and Ezechiel before prophesied, they following the counsell of such false Prophets that both prophesied and promised victorie to Ahab, when he was slaine, and his army ouerthrowne:
so they said that the Babilonians should not come with:
in Jerusalem, and they were believeed, and Jeremi imprisoned, so now for all these signs scene, and for all that
Christ prophesied the destruction of Jerusalem; & wept upon mount Olyuet for the same, yet the Iewes believe
ed no prophesie, weighed not the Romanes, no more then they weighed before the Babilonians.

The like prophesie was found in Cataldus booke, Bishop of Tarentum, being long time before dead, who appeared in a vision to a Priest in Naples, and willed the Priest to dig in such a secret place and to bring a booke written by Cataldus, being so found in a table of lead nailed, and to shewe it to the king, where he found the ca-
lamities and eminent destruction of Neapolis.

In the twelfth yeare of Nero the Emperour, Vespasian was set with an army to subdue the Iewes, which could not be quiet, but rebelled ever against the Romanes, whom the Iewes mortally hated, though the Romanes had so many Presidents under them to gouerne the Iewes, as Pilate, Petronius, Festus, Albinus, and last of all, Florus.

Yet they would not be brought to subiectio. And after Vespasian had conquered all Galiley, where Fla. Iosephus was appointed Tetrarch, who was taken in this warre, and all the whole Country beyond Iordan, as Gadara, Macheronta, Hiericho, and other cities, Jerusalem hee gave to his sonne Titus to lay siege to it, and Vespasian went to Alex-
andria, and from thence to Rome, leaving Titus to subdue the Iewes at Jerusalem. For vpon the very day that Christ dyed vpon the Cross in mount Golgota, on the same very day eight and thirtie yeares after, was Jerusalem taken, and destroyed quite to the ground by Titus; the Temple burnt, eleuen hundred thousand slain with the
Stratagems of Jerusalem.

Sword and famine, an hundred thousand fold publike ly as slaves, and sixteene thousand were sent to Rome, to beautifie his fathers triumph, as Josephus an eye-witness doth report.

The Iewes looked not for their destruction so nigh at hand, they observed by tradition of some of their Rabines, that their Messias should come about the time of Augustus, as a magnificent mighty king, & not as a poore man, the sonne of a Carpenter, whom the Iewes whipt and scourged, for that he tooke vpó him to be the sonne of God, & made himself Messias, the Iewes little thought that he was the Messias, when they cryed to Pilate to have him crucified in Golgotha, saying: his bloud be vpó vs, and vpó our children.

The greddie desire and expectation of the people was such, that many tooke vpó them to call themselves the Messias, as Judas Galileus, and an other called Aonges a shepheard: but aboue them all, one Barcozba had diuers followers, & was receiued for their Messias thirtie yeares, but when they saw that he could not defend them from the Romans, they would no longer accept him for their Messias, but flew him.

Titus proceedeth forward to destroy the Iewes, but especially the Priests, the Scribes, & Pharises, on whom he had no mercie, saying, that they chiefly ought to dye with the sword, sitence the temple was burnt with fire, they onely being rebellious and seditious, and the cause of the destruction of the citie. Titus spared none of the Rocke of Herod.

In this warres of Titus were ten of the learned Rabines slaine, whose names I thought good to write, as I found them written in Genebrardus Chronicles.
Ten Rabbins slaine at the siege of Jerusalem.

These tenne Rabbines were slaine by Titus, which the Iewes record in theyr latter Talmud for tenne martyrs, and after Jerusalem was thus destroyed, Titus appointed Rabbi Iohanan ben Zachai, gouernour over the remnant of the Iewes in Abua, Byther, Oza, & other places, as Nabuchodonozzer did appoint Godoliab gouernor of the rest of the Iewes when he destroyed Jerusalem, in the time of Zedechia the king.

Titus also left Bonia, a younger brother of Fla. Josephus, to gouerne other places in Iudah, and he returned with his prisoners and captiues which he brought with him to Rome, to beautifie his fathers triumphes and his. This was the fift and laft ouerthrow of the Iewes, & destruction of Jerusalem.

First by Shefac King of Egipt, in the time of Rehoboam; secondly by Nabuchodonozzer, in the time of Zedechias, the last King of Iudah: thirdly by Antiochus; fourthly by Pompey the great: and fiftly and laft, by Titus and Vespasian.

Thus the Iewes that subdued all nations before them, and conquered all the Kings about them, that in the time of Joshua & David; all the earth trembled at the naming of the Iewes, whose gouernment continued from Abraham to Vespasian, two thousand yeares and more, though for a time, while they were in Egipt 430. yeares, little spoken of, until the Lord rais'd them, & so strengthened the vnder Moses and Joshua, that first they ouerthrew Pharaoh.
Pharaoh and his kingdom, & after subdued the Canaanites, Edomites, Moabites, Ammonites, Philistines, and the Syrians, which of the Hebrewes were called Aramites, the strongest nation upon the earth at that time, which were subdued notwithstanding by David.

Thus the Iewes which were as famous, and feared as much in those dayes, as the Romanes were in the time of their Consuls, are now so destroyed, and their country subdued like wandering banished me, without king, lawe, or countrey.

The caule wherof was the sinne of Jerusalem, which would never acknowledge the goodnesse of God towards them, nor his myracles and his mercy wrought amongst them, they refused his grace offered, and persecuted him most violently to death. Yet Dianisius Areopagita and his fellow Appollonius, in the citie of Elioopolis in Egypt, they both obserued by the Eclipse of the Sun, at the veriehoure the sonne of God suffered, more then the rebellious Iewes did; for all the blessings and mercies which they had receiued, they cried out still vnto Pilate, crucifie him, his blood be vpon vs, and vpon our children.

These learned Heathens openly confessed in Egypt, that either the sonne of God did suffer death, or else the frame of the whole worlde should be dissolved, these two Heathens confessed and named him to bee the sonne of God, but the ungratefull Iewes called and named him the sonne of Ioseph the Carpenter, in contempt of him, and therefore it is convenient to set forth the great goodnesse of the Lorde in a briefe and a short catalogue, what the Lord hath done to Israel, since he brought them out of the furnace of Egypt, where they were bond-slaves under Pharaoh, 430 yeares, even from G-g 3 the
The Second Booke of the

the first coming of Abraham into Egypt, until Moses brought them out of Egypt.

For after Esau & Jacob had divided their fathers possession, Esau went to dwell in Edumea, and Jacob took for his part Canaan, where he dwelt and his children, until Jacob went to Egypt with all his family to his sonne Joseph, which was 215 yeares after the being of Abraham in Egypt, and 215 yeares before Moses brought the children of Israel out of Egypt into the land of Canaan, at what time the law was written & giuen to Moses in mount Sinai, to govern the people; and after the law was giuen, the Tabernacle was commanded by Moses to be made in the wilderness, which should stand to them for a Temple to serve the Lord, and after the Tabernacle, the Arke was made, where the tables of the lawe were commanded by Moses at his death to be kept, where Moses governed the whole army of the Hebrues forty yeares before they went over Iorden.

And Moses before he died, he deliuered the army of the Hebrewes into the hands of Joshua, with a charge from the Lord, vnder whom they passed into the lande of Canaan, after whose death they began to be rebellious & seditious. Yet the Lord fauoured the, & sent the stout and wise governours, as Judah, Ehud, Barac, Jephtha, Gedeon, and Sampson, yet stil rebelled they like Idolatrous people against the Lord, that they were weary of that government, and rejected Samuel & his governmét, and would have a king: the Lord denied them nothing, and they had kings to rule them: during which time of kings, Idolatry presently crept in, that the lord & his lawes were forsaken, and Baal with his prophets & priests accepted. Hence grew civil warres between the 12 Tribes, ten against two, that of one kingdom they made two, so that
there was nothing but slaughter and blood, betweene the house of Israel & the house of Judah: and that straight after Solomon's death, 1000 thousand were slain in mount Zemaraim of the king of Israel's side, by the king of Judah.

Againe such a slaughter of the king of Judah's side by the king of Israel, that two hundred thousand of women and children were taken prisoners in Samaria; so that they wasted and spoild one another in such sort, that & a happy & populous people, by forsaking their Lord and God, they became a most miserable & Idolatrous people to serve strange gods. For during the time of David which was 40 yeares, the kingdom of Israel was the most famous & renowned kingdom of the world. For the Lord spake, I will make the Princes of Judah, like coales of fire among the wood, and like a fire-brand in the sheafe, and they shall devour all people round about them. So David brought all the kings & nations about, subject & tributary unto Israel, whose happie whole government was such, that at his death he left a hundred thousand talents to his sonne Solomon to build a temple to the Lord, which he himself had determined to build; but that the Prophet Nathana warned him from the Lord that he should not, for that he was a man of blood, but that Solomon his sonne should build him a house.

This kingdom of Israel being so happy (as you heard) in king David's time, and in Solomon's time, so glorious a temple builded, and so richly furnished unto the Lord, that in Solomon's time, such plentie was in Jerusalem, money was no more esteemed the stones in the streets, yet presently vpó Solomon's death in the time of Rehoboam his sonne, the state of Jerusalem was so obscured & altered, that the citie was sackt, and the temple robb'd, with great slaughter of people by Sfasac king of Egypt, so that the wealth and treasure of Jerusalem and of the temple, was carried by Sfasac into Egypt.

Againe
Againe the kings of Israel became so Idolatrous, that there were no gods among the Heathens, but they were as gods worshipped in Israel, so that they were far worse then the Grecians or the Romans, who would allow no strange gods to raigne neither in Athens nor in Rome, and therefore for that they forsooke the Lord, the Lord forsooke them, and gave them ouer, and their kingdome to the Affirians, by the hand of Salmanasser, and to Samaria and other townes in Israel were inhabited by strangers.

So the kings of Judah after Israel within 133 yeares after, were carried captuues into Babylon by Nabuchodonozar, yet the Lord gave them not over, but brought them within 70 yeares after againe to Ierusalem, & stirred vp Cyrus, Darius, and Artaxerxes, three great kings of Persia, to fauour and to aide them with license to returne to their countrey, to inhabit Ierusalem with money and much treasurers, to build vp the Temple, redelivering vnto them all the rich vessels of gold and siluer, which Solomon left in the Temple at his death, and which Nabuchodonozar tooke away from the Temple, and brought to Babylon.

After Cyrus and these kings of Persia, the Lord stirred vp a great Heathen Prince Alexander the great, who when he came to Jerusalem, lighted off his horse, and came to meet the high Priest, and reuerenced him with great obeyslance, where were read vnto him the prophesies of Daniel, where it was found that a Grecian Prince should subdue the Persian kingdome, which Alexander acknowledged to be himselfe, and therefore went into the temple & sacrificed to the God of Israel, and not only freely granted to the high Priest what so euer he would aske, but commanded him to aske what he would haue him do, & the high Priest asked nothing but
but that the Jews that dwelt in Babelon, in Medea, and in other countries about under his government, might enjoy and live according to the laws of their country, which Alexander granted, besides his great and liberal gifts which he bestowed upon the Priest & the temple.

Nabuchodonosor vied himselfe otherwise then Alexander did against Judah, for he commanded Holoferneus, to spare no people, no kingdom, saying, Non Parceos ullus sumus vili regno. The terror of Holoferneus army thereby was such, that they came out of every citie crowned with crownes on their heads, and lamps in their hands, to receive him with all kind of musicke, and with dancing & songs to please him, yet could they not mitigate the fiercenesse of his fury.

After Alexander the Lord stirred vp Ptol. Philadephia, so to favour the Israelites, & to love their laws, that he had the laws of Israel written in the Greeke tongue in Alexandria, and released many prisoners and captives of the Jews, to the number of 120000. (which Ptol. Lagus his precessor had brought from Judah to Egypt, with as great bountifull rewards & gifts, as Alexander did.

So Zeleucas shewed such favour to the Jews dwelling in Antioch, in Ionia, & in Ephesus, that he granted to them the liberties & laws of their country.

After Zeleucus the Lord stirred vp Antiochus the great, being before a great enemy of the Jews; & after Antiochus many of the kings of Asia, so to favour them, that all the cities of Asia where the Jews dwelt, should suffer them to live according to the laws of their country, and to enjoy the benefits of the same, and though many of the Affirian kings troubled and molested them with great wars, which joyned themselves with the Samaritans to subdue the kingdom of Judah.

Yet the Lord raised vp the house of Assamonia, Mattathias,
The second Booke of the
This to resist the violence of the Assyrians, and after him his sonne. In 1. Machabaeus, who slew of the enemies, Edumeans and Assyrians, that sought the ouerthrowe of his countrey, two hundred, thirtie sixe thousand, and seuen hundred, in the defence of Jerusalem, and after him his other foure bretheren forsooke not the lawes of the Lord for all the tyrannie of the Romane Emperors and the Assyrian Kings.

But the Iewes from time to time so revoulu:ed from the Lord, that Aristobulus the sonne of Hircanus, made himselfe a King 48. years after the returne of the captiuitie of the Iewes from Bablon, but hee enjoyed his kingdom but one yeare after he famished his mother and killed his brother, for in Judah their kings had no better succession then the kings of Rome had, though in both the kingdoms they made great means to become kings. After this Aristobulus, there was no king among the Iewes vntill Herod, who was made by the Senators of Rome, with the consent of Augustus Cæsar, and Mar. Antonius, both Emperours of Rome, vnder whom Judah was a Provincie.

Yet one faule Alexander a Jew, most subtly adopted himselfe, being very like to Herod, to be of the stock and family of Herod, and brother to Aristobulus, and thereby claimed to bee king of Judah, saying, that he was Herods sonne, as faule Philip faigned himselfe in Macedonia, to be Persius sonne king Philip's brother, and as the common people there reuerenced faule Philippe in Macedonia, so likewise in all parts of Iurie was this faule Alexander carried in coach from Cittie to Cittie, with all the reuerence and honour that could bee, as though he were their true and lawfull king, but being brought to Rome before Cæsar, who found by the hardnesse of his
his hands, and rudenesse of his behauiour, that hee was not brought vp like a Kings sonne, and therefore Cæsar having found his falshood, bound him all his lifetime as a galley slawe, and commanded all his counsellors and conspirators to bee killed with the sword.

This house continued untill the last destruction of Jerusalem.

So that the Iewes after Christ his death, beeing every where afflicted and oppressed, from Babilon were forced to flie to Zeleucia, the chiefe Citie in all Syria, which Zeleucus Nicanor builded, a Towne where Greekes, Macedonians and Syrians dwelt together: there also the Greekes and the Syrians conspired togethere against the Iewes that there dwelt, and slew treacherously of them to the number of 5000.

Sedition also began between the Iewes in Alexandria, and the Egyptians: in Samaria betweene the Samaritans and the Iewes, and all the Iewes which dwelt in Rome, in Sardinia, & other places of the Romaine Empire, were from thence banished.

These Iewes had not so much as a place to rest upon the earth, but were scattered like rogues & vagabonds every where, without credit or loue, without Prince, Priest, law or religion, (the iust judgement of the Lord) for their blasphemy against the sonne of God, saying: his bloud bee vpon vs and our children. Thus the Iewes whom Moses & Aaron brought out of Egypt, to the number of six hundred thousand, died all in the wildernesse, for their rebellious mutinie.

Moses and Eleazer (after Aarons death) numbred the people in the wildernesse, where all the other died, and they found sixe hundred thousand, seuenteen hundred and thirtie able and sufficient men for the warres, and yet not one of them which Moses & Aaron numbred in

Affliction of the Iewes.

The second Booke of the

in the desert of Sinai after they came out of Egypt, saving Joshua & Caleb, but died in the wilderness, for disobedience and stubbornness, ever preferring the cucumbers, melons, onions & garlics of Egypt, before Manna, quails, and sweete water which they had from every rocke in the wilderness, where neither their clothes were wrought, nor their shoes spent for forty yeares, yet Egypt which should be a hel to them, was their paradise.

The tenne Tribes of Israel raigned in Samaria 240 yeares, seven moneths, and seueu daies, during which time they neither obeyed the lawes of the Lord, nor heard the Prophets that forewarned them of these calamities which were to come, and therefore the Lord gave them ouer, & they were taken prisoners, & their last king Osea, & brought captiues by Salmanasser vnto Ninive.

So the kingdome of Judah and the house of David was likewise taken by Nabuchodonozzer in the eleuenth yeare of Zedechiah, the last king of Judah, who was taken captiue, his noble men & his children slaine in his sight, before his eyes were pluckt out, and after led in a chaine vnto Babilon, where he died in prison 133 yeares after the kingdome of Israel was destroyed by Salmanasser, that was the cause of his miserable end, for the contempt he had to the Prophet Ieremy, disdaining either to hear him, or to read his booke, for before any king raigned in Israel Judges by the Lord appointed, ruled 370 yeares, the kings of Judah after Solomons death raigned 395 yeares, which agreeth well with Iosephus account.

And so of the continuance of the Bishops or high Priests, even from the building of the temple of Solomon (Sadoc being their first high Priest or Bishop) were seueenteene high Priests or Bishops in Ierusalem, by succession of the children after their fathers.

The end of the second booke.
The third Booke of the
Stratagems of Jerusalem.

CHAP. I.

Of the care and diligence which Kingdomes and Countries
took in military discipline to exercise their soldiers.

The Romanes most carefull in all military discipline, in no wise trusted strangers, but every Romaine soldier
should take a military oath by the Colonel.

The Persians also, were in this point like the Romanes, for not admitting of
mercenary soldiers: seldom is found any constance or soundnesse in mercenary soldiers, as by too many
examples the Romanes and others found.

Ingurth by trechery of fewe Thracians that serv'd
the Romanes in Affrike, in the night time betrayed the Saust.
Romanes to Ingurth, and made a great slaughter of
them.

In like sort the Thessaliens were trecherous to the
Athenians whom they trusted, but they forsooke the A-
theniens at the battle of Tanagra, wherby through their
falshood and trecherie to the Athenians, the victorie
fell to the Lacedemonians, therefore neither the Ro-
manes

Hb 3.
The third Booke of the manes nor the Persians trusted any mercenary soldiers, for mercenary soldiers and strangers are not to be trusted, for they do not only forfake their friends in any danger, but joyn with the enemy for any advantage. So did the Gauls in the warres of Carthage, flew the watch of the Romanes, and fled to Hannibal.

The lawe of armes in every countrey should holde and maintain the crowne & dignity of the prince by the sword, so most necessary it is, that subjectts should be looked unto with great care and provision to maintain the willing, forward, and good soldiers, & due punishments and sharpe corrections for cuill, leaud, & wicked disposed men, careless of their countries good. How carefull every commonwealth hath bene of this, you shall read first of every kingdome & county several punishments by law appointed, & after of the rewards, honor, & dignities of good soldiers; of which Plato saith: Omnis res pub: pana & Premio continetur.

Agesilas therefore appointed gifts and rewards to draw and encourage his soldiers to shoothe, to throwe the dart, the fling, to ride, to runne, and with diligence and care to keepe them severely from faults & offences, and to exercise them in martiall feates, which kinde of exercise among the Greekes was most commonly used, called Pentathlon; in the games of Olympia & Isthmia, to honor Hercules and Theseus, two protectors and principal captains that loued soldiers.

Alexander the great was so seuer in martiall lawes towards his soldiers, that if any soldier or captain shuld lye, or be any way proued a lyer, hee should be deprived fro his office and place of service, & banished from his camp: for so was Antigens, though a valiant captain otherwife, yet was both ca∫eed & banished for making of a lyer.
After he had banished all bakers, cooks, brewers, and such like from his camp, said, that marching in their armour in the night, they should provide them dinner, and at morn to eat their dinner against the next morning, and as for a supper, he said, they should not look for wine nor flesh to sleep after it, but for bread, and he would provide for water, which is the only food of a soldier, and the most necessary care of a general. Hereby his soldiers being brought up by his laws and exercises for his soldiers. Alexander his lawes & exercises for his soldiers.

The like hardiness and courage was found in Masinissa, king of Numidia, being four score years old, that he in the cold winter and hard frost, bareheaded, would march before his soldiers over mountains, through woods and desert places, with such paine and travell, with such hunger and thirst, as he being a king and a captain, marching before, heavy and laden with armors, the soldiers were kindled with great courage to follow after, being driven thereunto for very shame, to imitate such a valiant captain. Well therefore Lyfander said, that a Lyon before three hundred Deares, was better than a timorous Deare before three hundred Lyons. And as well did Iphicrates the Athenian captain compare the whole band of an army to the whole body of a man: for as the head governeth & ruleth the whole body, so the General ruleth and governeth the whole army.

Fabius
The third Booke of the

Fabius Max. would never suffer his soldiers to be either sloathfull or idle, but before they should take any ease, he would still remove his whole camp from place to place, to keep his soldiers in exercise of service, and to avoid sluggishness and idleness, which idleness was the first beginning of Hannibal's ruine in Italy, and as after followed the whole overthrow of all his African Army in Campania, for they still took their ease and pleasure in Capua without military travel of exercise.

For we read, that Epaminondas, that famous Theban captain, finding one of his soldiers idle and sleeping in his tent, did run him through with his speare, and turning to his army, said, we left this soldier as we found him.

The like did Iu. Caesar, finding one of his army asleep, caused him to be bound to a post, and he himselfe with his Lieutenants and Captaines, shot him to death, speaking loud to his captains and soldiers, we must purge our army with the sacrifice of such dead soldiers; for said Caesar, Frater eum mortis somnis est.

Therefore Scypio African was wont to say to idle lazy soldiers, that the soldiers that would not have their swords and speares imbrelved with the blood of the enemies, like valiant soldiers should be diggers and delvers like slaves in their shirts, with dyrtie mattockes and spades, in lewe of swords.

And so Caesar said, that the soldiers that could not use their swords and shields, should use the mattock and spade.

Bochoris decreed a military lawe against sloathfull and idle soldiers in Egipt, that would not obey their captains, or forsook their standart, they should be removed.
remoue from the place where they servued, and become 
agrarij milites, base souldiers as they began first, and if any souldier would open any secrets to the enemies, he should have his tongue cut out of his head by the lawe of Bochoris.

The fatte and full fed souldier among the Romanes, that neither could nor would take paines on foote or on horse, the captain might take his horse from under him, and give him to another.

So Agesilaus did in the Peloponesian warres in Greece, Agesilam for when he sawe young braue souldiers of Asia in his military discipline, which had more pride in their apparell, then care of their service, more like to women then to men, Agesilaus tooke their braue and fine apparell from them, and gaue it to those souldiers that better deserued it, and forced them to servue very bare and naked, vntill they knew better how to become souldiers.

So the Romanes vsed to take the speares from those souldiers that were giuë to idlenesse and sloathfulnesse, though before through service they wonne them, and deserued them. They also vsed to open a vaine upon the forehead of a wilde, rash, and disobedient souldier, to let him bleed to become sober.

The Gaules vsed to put a marke upon the souldiers girdle, which if the souldier through idlenes would not kepe himself within that marke, he should be straightly kept in prison with thin dyet, vntill the marke of his girdle would serve him.

The olde Gaules had an other lawe, that hee which came last to the muster should be flaine in the presence of the multitude, for that hee seemed unwilling to come, & to be with the first to answere for himselfe and for his countrey.
It was so also among the Romanes, that hee which would not answere to the first call at any publike muster of souldiers, should be noted as a great offender to his country, and banished out of his countrey, as a man not borne nor fit for his countrey.

Eumenes a noble captaine, a souldier of Alexander the great, to take that sluggishlynesse from his souldiers that grew by idlenesse, did acquaint them with trauell and paine to keepe them in breath, sometimes marching forwards faire and softly, and then retiring with great haste upon the sudden, much like to the Parthians in their fighting, taking upon them to flee for feare from the enemies, to drawe the enemies after them, and then to returne upon the sudden againe to fight with their enemies: so did Eumenes by his souldiers, which made them readie in service as well backwards as forwards, which many captains vse as stratagems.

Fabius Max. thought good to reclaime the faults of an euill and ignorant souldier by lenitie and gentlenesse, and wished no captaine to vse his souldiers more sharply then the husbandman vse his Figge trees, Oliue trees, and wilde Pomegranates, which by pruming and good handling of them, do alter their hard & wilde nature.

Charondas made a lawe to punish those souldiers that loytred in their countrey, and refused to goe to warres for their countrey, and also those souldiers that were in the warres, that brake any martial order by leaing their ensigne and their company, the souldier that so offended, should be clothed in a womenes apparell, and bee brought into the midst of the campe, and there to stand in the fight of all the army three feuerall daies together. So Artaxerxes vse cowardly souldiers in Persia with the same
And therefore Attil. Regulus passing with his Army from Samnium to Lucerna, met with the enemies unexpected: his soldiers being taken upon the sudden, began to fly. Regulus commanded certaine of his captains to kill those soldiers that fled from the enemies.

The old Romans for the greatest punishment they had for their slaves in Martius Corilianus time, was, to carry a limmer on his shoulders, that is fastned to the axeltree of a coach called Furca, and compelled to go vp and downe in that fort among his neighbours, and after to be called Furcifer.

Certaine military punishments by law of Armes set downe: Cæsarius, Pecumaria mulitæ, numerum indicito. Modestio, de militiamutatio, gradus decietio, ignominia, misio. I will spare to put them in English because they are in English mentioned before.

If any be desirous of more military punishments, let him read Vegetius, the third booke and fourth chapter, where he setteth downe that if a soldier being punished for any offence by him committed, should contrary his Captaine or the Collonell, by resisting or staying his captains hands, or by breaking the staffe or the sticke wherewith he is punished, he is by martial law displaced from the place he serueth in, and quite removed from the campe.

If any soldier resist correction, & lay violent hands on his Captaine or Collonell when he is corrected, he is to suffer capitall punishment, which is death by martial law appointed.

Augustus Cæsar commanded those soldiers that offended in the campe, with sloathfulness and idleness, which framed not these slues like soldiers, to carry vpon their
their backes Decempedam, a pearch or pole of ten foote long, sometimes to carrie turftes in their shirts bare-legend and barefooted, to be flowted and scoffed of their company.

Sertorius. Sertorius for that he saw a number of souldiers negligently omit military discipline, he caused them to bee whipt and scourged in the midst of the Campe, threatening death for the least fault the next time they offended. For said Sertorius, In bello bis peccare non licet.

Genutius. Genutius the Consull, disauthorised and purged his campe of foure thousand souldiers, whom hee found sloathfull and negligent in the army, and brought them to open publique punishment.

Cyrus therfore after he had conquered the Lydians, knowing them to be soft and effeminate souldiers, suffered none of them to be in his campe.

Among the Carthaginians, the Lacedemonians, and they of Crete, a lawe was made, confirmed by Plato in Greece, that no souldier might drinke wine during the time of their warres, which made Marius to speake to his Armye, perceiving them to bee very thirsty, we must breake our thirst in yonder Riuere after the battell.

Pittacus. Pittacus a singuler wise man, made the like lawe in Mittelena, as Plato made in Greece, that the souldiers that would drinke wine, might receive double punishment without pay.

Among the Romanes seuerelawes were made against wine drinkers, and executed not onely vpon souldiers by the Generall, but also vpon the women in Rome by their husbands, as Egnat. Metellus punished his owne wife.

If any souldier should go any where out of their camp, and
Stratagems of Jerusalem.

and be found without sword and weapons about him, he should be accused of a capital crime, & hardly escape death, unless it were the first offence of a young soldier.

Those soldiers that cast up bankes, made trenches and ditches, might not be without weapons about them, though they were but agrarj milites.

So used Marius, and after him Caesar, they made their soldiers to work with their swords on their sides, and mattockes in their hands.

So did the Jews for feare of the Samaritans, and others, build up Jerusalem and the temple, having their weapons in one hand, and working with the other.

Scipio Aemilianus, at the warres of Numantia, perceiving that his under captains and his officers forgot the military discipline of the old Romaines, which was that women should not follow the warres, and many other abuses and enormities which were suffered in the camp, without looking unto, and therefore Scipio purged all his army of all idle & leau'd company with whip & scourge, that might hinder service & infect the army.

So did Cyrus the great king of Persia, with the like care keepe his soldiers from slothfull idlenesse, commanding his Generalls & Captaines to exercise their soldiers with paine & travaell, to suffer hunger & colde without meate or drinke, before they woulde certify their captain what military exercitse either on foot, or on horse they had done.

And after that Cyrus had conquered the Lydians, knowing them to be false and treacherous fellowes, very cowards & timorous soldiers, he dismissed them from his campe, and suffred them not to stay among his soldiers, because they should not infect soldiers, nor corrupt military discipline.
For that the martiall disciplines of the Romaines were such as I thought good to make a catalogue as I found them in the Commentary upon Vegetius, virgic cadi, vise verberari, lingue abscissio, this kinde of punishment vsed the Egiprians, by a lawe confirmed in Egipt, to cut off the souldiers tongue that betrayed any counsell to the enemie: the fourth punishment among the Romaines was Manuamputatio, to cut off the hands of those souldiers that were founde stealing or filching in the campe. The fift punishment was Crurum exelcio, the breaking of the legges of those souldiers that forsooke their standart, and so to leave them without legs to staie behinde, because when he had legges he would not follow his standart.

Another punishment they had called Decimation, for offences among the souldiers vnknowne, the tenth man by lot as it fell upon him should die throughout the whole company: this punishment Decimation, was inuented first by Appius Claudius, which long endured among the Romaines, and most frequented.

The seuenth punishment was for them that fled to the enemies, and returned to be eaten and devoured of beasts.

So Scipio Africau punished some Romain fugitives.

Another punishment among the Romaine souldiers, was to be stoned to death, so was Posthumius stoned in his Tents.

Another punishment among souldiers, was to be shot to death the souldier being tied to a stake. This punishment vsed Caesar, Alexander the great, and many other Generalls in divers countries. To be short, sepultura primari, sub crate necari, carpento trahi, and many other luch you may read in Viget. lib. 3. cap. 4.
In this the Romanes differed from the Persians, hardly would the Romanes trust any mercenary soldier, or suffer any stranger as a soldier to be within their camp.

The Persians imitating the great king Cyrus counsel, whoever thought it best to choose a soldier, as a man would make choice of a good horse to travel far from home, and to speare his own people the Persians, until extreme necessity forced waryes, clean contrary to the Romanes who never used but their own Roman legions, though they subdued the Macedonians, the Persians, and their kings, yet the Romanes would not use their martial discipline, which made the Romanes to vanquish all nations, and to rule over all countries.

**CHAP. II.**

Of the provincial regiments of the Romanes. Of their rule and government over the greatest kings of the world.

The Romanes every where most renowned for their fame, in a manner Lords of the whole earth, after they had conquered all nations & kingdoms under them to pay tribute to the Empire of Rome, and had appointed governors and regents to govern under them in every country: Some under Consuls, some under Proconsuls, some under Presidents, some under Praetors, and some under Knights; and after they had divided these kingdoms & countries, some into principalities, some into provinces, some into Toparchies, as Syria, Paphlagonia, some into Tribes, and some into Ethnarchies, as France: Gasgoyne and Britaine were divided into eighteen provinces, and governed under Praetors.

**The governments of the Romanes.**
Hispaine in five provinces, two of them under Consuls government, the other four under Proconsuls.

Macedonia was divided into seven provinces, Thrace into five, and Illyria into seven provinces.

This might seem strange, that Consuls of Rome being but one city, should rule & govern so many kingdoms, that after they had subdued Africa & the most part of Europe, before they came to Asia, and had established Africa & Europe under Roman governors. And as by the death of Alexander the Great, all the East kingdoms were left without a king, that they that were then but Alexander's soldiers, divided all the kingdoms of the East as booties and prizes between them, Macedonia to Antipater, Egypt to Ptolemy, Asia the least to Antigonus, and so other kingdoms were divided betwixt others of Alexander his soldiers and they that could agree under one captain, as fellows, friends, and soldiers of one country, fell to civil wars with themselves, that one destroyed another, that by this means the Romans subdued the kings of Asia, as they subdued the kings of Africa and Europe.

After the Romans had subdued Italy, their country-men and next neighbours, they granted to the Volscis, the Tyrrhenes, the Samnites, Lucans, Tarentines & Tuscanis, the Roman law called Ius Latii.

So did the Romans in Sicilia, which was the first people subdued, and made the first province under the Romans, they had Iura Latinitatis.

In Carthage, Leptis, and divers other cities in Africa and Hispaine, they had their freedom and libertie againe, and the laws of Italy granted them by Alexander Severus the Emperor: so that in Africa were fifteen Roman cities, where no magistrate might govern but a Roman...
Romane citizen, and that *Perius Latinitatis*.

The like law made Pompey in Armenia & in Pontus, and other cities of Asia, that Romain magistrates should governe them, as they did in Hispaine and in Afirica.

All Hispaine were so subject to the Romaines, that thirtie townes were made free to use their liberties and lawes, & named Romane cities in one part of Hispaine, and one hundred & twentie townes that paid anuall rippend to the Romanes.

The Athenians, Thessalians, and all Greece, were restored to their lawes & liberties by divers Emperors of Rome, as by *Pau, *Emilius, Ti. Flaminius, Lu. Silla,* &c others. But other kingdomes and countries were not so: For though the Romains excelled and exceeded all nations in prouise, in conquests and victories, yet made they all kingdomes and countries their friendes and confederates which they subdued. So was *Masinissa* king of Numidia, ever a friend to the Romanes against Hannibal, while he liued, and at his death made the Romane Empire his heire.

And *Attalus* king of Asia, for the friendship that he found with the Romanes, committed his kingdome into the Romanes tuition, and made also the Empire of Rome his heire, as *Masinissa* did.

And though the Cappadocians were a free nation governed by their owne lawe, yet sought they freedom and libertie of the Romanes, and would be governed by them onely forfaking their owne libertie, so that they were ruled as the Egiptians were by Romaine knights, for that the Romane knights and the Senators were of equall power at that time.

For no *Consull, Proconsull, Prætor,* or such as had *Sericants or Tipstaues* before them, might in no wise come
come into Alexandria or any part of Egypt, for that the Romanes had an olde prophesie, that their dignitie and jurisdicton should ceale in Alexandria, and allo in Egypt, when any Roman officer came to Alexandria, hauing Sericants with Maces before them.

The Romanes being now Lords of the most part of Africa, Asia, and Europe, grew so proud of their fortunes, of their triumphes, their victories, and greatnesse far from Rome, that they through ambition and enuie, began one to spite another in Rome, so that there was nothing in Rome but as it was in Athens, seditions, tumults, enuie and malice: and as Ingerith spake of Rome, that it was Vrbs venalis si haberet emptorem, a towne soone fold, if it had a chapman. So Demosthenes spake of the three monsters of Athens, the people, the owle, and the dragon: these were the causes that ouerthrew Rome and Athens.

The Israelites in like fort as the Romanes before they conquered the Canaanites, they agreed and ioyned their force together, and the Lord prospered their warres when they serued him, that from Ishuahs time, who brought them and gaued them the possession of the land of Canaan, vnto Davids time, who setled the Israelites as the Lords ouer the Canaanites, that the Moabites, Ammonites, and other nations about payed tribute to David, and to his successors, and that there was no king, no nation, but feared and trembled at the name of Israel.

And as you heard before of the ciuill warres of the Macedonians betweene Alexanders seruants, and of the Romanes, so Israel likewise fell to ciuill warres, which was the cause of the destruction of the Persians, the Macedonians, the Romanes, the Israelites, and others: for
for the Hebrewes beeing the onely auntientest people which were brought vp in the military discipline of the Lord, their lawe giuer, and Generall of their Army, vnder whom Moſes, Joſhua, Dauid, and others, kept and executed the same, whose name grew so great thereby, that all the kings and captains of the earth trembled thereat.

The Gentiles in their warres with their enemies, tooke not onely counsell of their Oracles and Soothlayers, but also made their simple soouldiers to beleue, that they were instructed by some divine power sent from Jupiter, or from Apollo.

As Sertorius, a captaine no lesse famous in Affrike, then Sylla was in Asia, which did by a white hinde use many stratagems, whom he taught to follow him every where, euén into his bed chamber, making his soouldiers to beleue, that he would consult with this white hinde in some secret place, before he would take any warres in hand, and after he had consulted with this white hinde, hee certainly assured his soouldiers of victorie, this hee vied to encourage his soouldiers in all his warres in Affrica. Hereby he ouerthrew Cotta the Conſull in a battell on the sea: and also ouerthrew Do- Front. hb. 1; Sertorius white hinde. nisius the Romane Proconſull in Hiberia, and conſtrai ned Metellus to his los: many times to yeeld, vntill Pompey the great came with his legiionarie army from Rome, to aide Metellus against Sertorius, with whom Pompey had somewhat to doo before hee ouerthrew Serto rius.

Thus hee encouraged his soouldiers in Affrica by reason of his white hinde, as Lucius Sylla did praftife manye such Stratagemes in Asia, who did make
his soldiers believe by looking on the picture of Apollo, which he carried about his neck in a little close tablet, that he was instructed by Apollo to take such battles in hand, that Sylla would make his soldiers believe the victory should be his.

So Caius Marius in his warres against the Cymbrians, caried in his coach an olde woman of Scythia, named Martha, by whom he had often secret conference, and perswaded his soldiers that all the victories he had, was by the instructions of this Martha, which Marius made his soldiers believe she was a prophet, and therefore not to doubt of any battell, but to have victorie.

Scipio African in like maner would take no publicke matter in hand before he had gone to the Capitoll and consulted with Iupiter, whereby the soldiers were perswaded, and hee also enformed them before he entered into any battell, that they need not doubt of victories, for so hee himselfe was instructed by a messenger from Iupiter. Thus were the soldiers of the Gentiles blinded with their owne superstitiousnesse, that they would believe their captains in any thing they spake, that their lawes were made, and victories were gotten by the false oracles of their Idolls.

So Sertorius did by his white hinde. Sylla by consulting with Apollo. Caius Marius with his prophetesse of Scythia, and Scypio African by his messenger from Iupiter, these meanes which they vied as stratagemes was to perswade their soldiers forwards, with more courage to take the battel in hand, so religious were the Gentiles towards their Gods, that they thought nothing could happen amisse if their gods were well pleased.
Stratagem of Jerusalem.

Diagoras, the Philosopher, was therefore banished out of Athens, because he confessed that he doubted whether there were any gods or no.

So was Archilocus banished from Sparta, for that he said, I had rather loose my shield than my life.

The Israelites were charged not to vse these Idolatrous meanes, and forbidden to seeke forren helps, either of the Egyptians, or of the Babilonians, Romanes, or Syrians, but of the presence of the Lord in the Arke, and from the mercie teate to take their answere what they might doo, and after the vse of the Arke, in the Temple of Salomon at Jerusalem: but the Israelites after consulted with Milcom and Moloch, the gods of the Gentiles, and the house of Ephraimites, iyoned their force with the Syrians, and fought helpe against Judah.

It seemed by the instructions of the Gentiles to their fouldiers, set forth in their lawes of Armes, that they were most carefull to haue them brought into such straight obseruations, by obedience to their chiefe generals and officers: for it was no small reproach nor little shame, but for euer publike infamy among the Romans, for any fouldier, captain, colonel, or any other officer, to be disauthorised & rejected from his former dignitie of service, to disarm or him of his weapons, to take his horse from under him, to be vnspurde, to take his speare out of his hand, his shooes from his feete, his gyrdle from his middle, to give him barley for wheate, to goe barefooted, and to begin againe to be Agrarius miles, to be a meane fouldier, so seuer were the Romanes against disobedient fouldiers.

It was an auctent lawe among the olde Romanes, that the Captaines and Centurions that fled from their company should stand with their garments loose, and

K k 3 their
their swords drawne in their hands in the midst of the camp, which was one of the greatest & infamous punishment among the Romanes for a Roman captain.

The penal law they had in Sparta against those that fled from the battell, they were compelled to weare old tattered rags, and to shaue the one side of their beards, and to bee reuiled and flowted of every man that met them, that it was not lawful for them to giue any word of answering.

And if they were captaines, or any great officers in the field, they should weare an olde patched gowne of divers colours, they should beare no office in the common-wealth after that time, they might haue no mans daughter to marriage, neither would any marrie theyr daughters, but as men left to liue in shame without any credite, forfaken and refused to come into any Spartans company, for every man liued in that warlike towne Sparta as in a campe, where each fouldier knew his allowance, and what he had to do: for the bondmen called Helotes, did till their ground, and yearely yeelded the certaine revenues to maintaine their warres, for Sparta was not walled as other strong cities be, but walled with valiant fouldiers, readie alwaies in armour to fight with their enemies, for as the Romanes said Membra militum arma, so the Lacedemonians said, Vrbus menia milites.

The Lacedemonians of all people so honoured martiall discipline, that they studied nothing but to endure all labours, to sustaine any paine, and to be ready alwaies to fight, and when they marched in battell ray to any set battell, they put theyr garlands of flowers on theyr heads in the very face of the enemie, and sung a song to Castor and Pollux, commaunding their warlike instruments to sound, and to agree with the Dittie of theyr song.
long called Pirricha, and so with motions and gestures of their bodies in their armour, they marched forwards towards the enemie, wearing tawny short cassocks, lest the enemie should see any bloud upon them.

The Massagets went also unto any battle in such coloured cassocks as best resembled the colour of bloud, lest the sight of bloud should terrifie some cowardly faint hearted soouldier of their army.

The Æthiopians held a cleane contrary opinion to the Massagets, they went into the warres all in white colour, because they might the more be encouraged by the sight of bloud to revenge bloud, and as the Æthiopians would often say, that bloud should be revenged when they sawe their bloud.

Artaxerxes king of Persia, came with an army of nine hundred thousand all in red jackets, against his brother Cyrus, to the battle of Conoza, where Cyrus gave him battle with a great army, all in white cassockes.

So also sundrie nations came into the field with divers coloured shields and targets, as Alexander the great his soouldiers came all with white siluered shields, and therefore called Argyraspides.

The Romane Emperour Alex. Severus, came with golden gilied shields, and therefore called Chrysoaspides: the Romains came with divers coloured shields, but neuer with white, vnlesse for the first yeare to young soouldiers.

The Carthaginians neuer vse d any other shields but white, and the rather because the Romans refused white shields, for the Romanes and the Carthaginians could neuer agree.
CHAP. III.

Of the form and manner of military oaths in divers countreys ministred unto soldiers.

After the mustering and numbring of soldiers, and their names written in tables, they were also sworn before they went into any warres.

The Persians for that they preferred the faith of their soldiers before any profit, they were compelled to swear by the Sunne, sometime by fire, called their god Orimades, to obey and follow the commandments of their Generals, according to the martiaall law of Persia.

Among the Romanes, a military oath was not only ministred unto the soldiers to obey the direction and correction of the Consuls, but also the Consuls and Praetors themselves were sworn, before the Senators of Rome, that they should attempt no battell without full instruction from the Senators, for many Consuls, Praetors, and Generals, have bene displaced from their Consulships, for not obeying the orders of the Senators.

The same observation of oathes as well of captains as of the soldiers, were ministred to the soldiers by the magistrates in Sparta, called Ephori, though the Lacedemonians in their warres against the Messenians, regarded as much their altars, their gods, and their faith, as the Athenians did against the Magearians, who caused their soldiers to take an annuall oath, to waste, to spoyle, and to destroy, and to do as much harme as they could to the Magearians.
The Æthiopians and Egyptians made their soldiery to swear by the names of those noble dead captains, whose service alive did most advance their countrey, whose bodies they preferred with all sweete odours in glasse, in their sumptuous tombes.

The Thracians and the Scythians, laying their hand upon the sword of Mars, make their soldiery sware in Solemn sort, so perforeme true service to Mars & to their countrey.

When King Artaxerxes would have Hipocrates the Phisition to be sware towards him, and offered him a great summe of gold, Hipocrates sware unto Artaxerxes, that he would never serve under a barbarous King that should be an enemy to the Grecians. This oath was observed ever after of all the Phisitions of Grecia.

The oath that Benhadad king of Syria sware unto Ahab king of Israell was, thus the gods do unto me, if thou dost not deliver me all thy treasures, and yeeld the like unto mee, the dust of Samaria shall not bee enough for every one of my soldiery to take a handful.

As you heard of the Lacedemonians against the Messenians, and of the Athenians against the Megarians, so the Thessalians weighed so little their oaths, that in the Peloponesian warre they fled from the Athenians unto the Lacedemonians, making no account of their oaths before made to the Athenians, like the Parthians which made no account of a military oath in waftes.

Notwithstanding the insideliue of the Thessalians, the Parthians, and others, I thinke it convenient to set downe the olde antient forme of the Romanes, when they ministered oathes unto theyr soldiery otherwise,
The third Booke of the

otherwise. The Romanes would sweare by Iupiter, lay-
ing their hands vpon the aultar and on the sacrificelay-
ing these words: If I say otherwised then truth; or deceiue
any man, so Iupiter throw me out of Rome, as I throw this
stone out of my hand.

The same words in effect did Scipio Africane vse to
Lu. Metellus, and to other Romanes after the great ouer-
throw of the Romanes at the battell of Canne, hearing
that Metellus and his company had determined to
forfake Italy, and to take sea, Scypio Africane went pur-
posely vnto Metellus lodging, whom hee found very re-
solute in their purpose, Scypio drew his sword naked v-
on them, saying: I sweare vnto you, that during Scypios
life, I will not forfake Rome nor any part of Italy, neither
will I suffer you nor any Romane citizen to depart out
of Italy with my life; If I do, Jupiter confound me ,
my house, my family, and all that I haue in the world.

This was Scypio oath to Metellus, after that Han-
niball had ouerthrowne the Romanes, and so urgde
Metellus and his company to sweare the same oath,
and so to ioyne their force together against Haniball,
for after the great victorie of Haniball at Canne, his for-
tune by degrees began to quaile, for Mar. Linius and
Clau. Nero, both Consuls of Rome, hearing that Afs-
druball Generall of the Africane came with a great
Armie vnto Italy to ayde his brother Haniball, met
him vpon the sudden, and gaue him battell at the
Riuer Metaurus, with the like ouerthrowe as was e-
quall to the battell of Canne, for Asdruball was slaine,
and his head cut off and sent to his brother Haniball
for a present by Claudius Nero, and fiftie thou-
mens of his Army slaine, and his Campe taken, vpon
Stratagems of Jerusalem.

the which overthrow, Hanibal was sent for presently, to come from Italy to Africa.

After this great battell Hanibals force and fortune began to bee weakened, and hee made meanes to Scypio for peace, and great Carthage began to alter and change, and yet were they most angry with Hanibal, for that he counselled them not to follow their vaine hope of any victory, but rather to entreat for peace at the Romanes. But Carthage could not abide the name of Rome, nor Rome Carthage, and therefore forced Hanibal to take the battell at Zama in hand, which was the last battell and the utter overthrow of Hanibal and of all the Carthaginians.

The Africains and the Carthaginians almost like the Romanes, laid their hands on the Aultars of their Countrey goddes, and on the sacrifice, holding in the left hand a lambe, and in the right hand a flint stone, saying: If they otherwise spake then truth, or that they should deceive any man to their knowledge, so they wished that Jupiter should strike them as dead, as they did strike the lambe with the flint stone.

The latter Romanes made their soldiers to sweare by the name of the Emperours, as the soldiers sweare by the name of Vespasian, and by the name of Augustus.

So the Emperour Caligula sweare by the name of Drusilla in Rome.

So Joseph sweare by the life of Pharao in Egypt, yet it was not permitted for women in Rome, to sweare by the name of Hercules.

The auntient Greekes in their most solemne oathes, were wont to come to the temple of Ceres Tefmophore, and
and there after sacrifice done; to put on a purple robe
upon the goddesse Ceres, holding lamps in their hands
lighted, and there to sweare before the goddesse Ceres,
in a maner the likewords, as the Romans did of Jupi-
ter.

Both Euripides and Aristophanes, charged the Spars;

tanes, that they observed neither their oathes, neither
their faith, nor their altars, and named their king Aris-

tocrates in his warres against the Mellenians, to bee as
falle as the TheStalians were.

Among other nations they sweare by waters, riuers,

and welles, as the Indians sweare by the water of Sando-

racina: the Massagets by the Riuers of Tanais.

Many Philosphers sweare Per geminum Socrates. Many

Pythagorians sweare Per quaternionem, which with them

was the most perfect number.

CHAP. III.

Of the last overthrow of Hanibal at the battle of Zama, by
Scypio Africane, of his going from Affrike to Afia to
Antiochus the great, and from thence to Prufias king
of Bythinia.

Anibal before hee came out of Italy,
seeing his force declining, after hee
saw his brother Asdrubals head thrown
into his tent, said, I ever thought Car-
thage vnluckie, and I know it should
bee destroyed, but I required the
Romaines before my brothers head
was cut off, at the battailes of Trebeta, Thrasymu,
and Canne, with the losse of nine hundred Romaine
Consuls & Senators heads, for Hanibal sent at that time
after
Three hundred gold rings, which were had from the same Romanes in the field.

After that Hannibal was outshrown by Scipio at the battell at Zama, he fled to Antiochus the great, whom he persuaded with all means possible to take warres against the Romanes, being so weakened and brought lowe by Hannibal, at which time Antiochus begins a new warre upon the Romanes, whom they feared at the first beginning as much as they did Hannibal, for before he had warres with the Romanes, hee had conquered and subdued the most part of Asia, and all which Bel-gom had subdued before him. And Antiochus waxed so strong that he subdued many barbarous and warlike nations, that thereby he was called Antiochus the great, and became so proud, that by Hannibal means hee must needs war with the Romanes, by whom hee lost divers victories, and lost all that hee wanne before, & was quite subdued by the Romanes in the battell at Magnesia, and driven to be well contented to live with very small territories, without kingdoms or countries, within the precincts of Mount Taurus.

Of this Antiochus, might well be spoken, what Antigonus spake of Pirhus, who compared him to a dice The saying player, who will not giue ouer vntill hee loose all his winning.

Hannibal after hee fled from Africke, being ouerthrownne by Scipio, went to Antiochus the great, whom he persuaded to take warres against the Romanes, to whom Hannibal taught many stratageties, among the which hee taught him to throw little vessels full of Adders and Vipers into the Romanes natures on sea battells, to hinder not only the soouldiers from their fighting, but also the saylers from their businesse.
The same selfe stratagem did Hannibal shew to Prusisking of Bythinia, to whom he said after Antiochus the great was overthrown by the Romanes. This Hannibal and his brother Asdrubal, the one in Italy, the other in Hispaine, so afflicted and plagued the Romanes, but it was well requited by the two Romane brethen Scipio African, and his brother Scipio Asiaticus, both upon Africa and upon Asia.

Scipio Asiaticus in Lydia, in a battell against Antiochus the great, (after great tempest and raine which continued a whole day and a night together, that both man and beast seemed weary) was counselled by his brother Pub. Scipio African, the next morning to strike a battell against Antiochus, though it was by the Roman lawes a day forbidden to fight, and by his brothers counsell, Scipio Asiaticus obtained a great victorie over Antiochus the great, which was the first king among the Syrians, called Antiochus the great, and thereby Scipio was surnamed Asiaticus, after the overthrow of Antiochus, as his brother Scipio was surnamed Africanus, after the great overthrowe of Hannibal.

So Cn. Pompeius was called Pompey the great, after the overthrowe of Sertorius and his complices in Hispaine.

So Alexander was called Alexander the great, after hee overthrew Darius, and obtained the Empire of Persia.

This good successe of these victories had by the Romanes, onely by the means of Scipio Africanus, who drewe Hannibal out of Italy into Africa, and out of Africa into Asia, and brought all the Citties of Italy under
StratagemsofJerusalem.

StratagemsofJerusalem.

under the obedience of the Romanes; neither Scipio would give Africa or Carthaginians over, before he sawe Carthage burned before his face, yet all the Captains of Carthage when nothing did profit them, after the matrons and women of the Citie had shaued all their heads and brought their haires unto the captains, as the Massilians and the Rhodians did the like, to make Gables for their Nauies, and Match for their Shottes: and yet when they sawe it would not holde, then all the Towne lockt theyr gates, and brought all theyr goods and treasure to the midst of the Towne, and burned them, and themselves, before they would yeeld to the Romanes, in the sight of Scipio, who with tears bewayled the unfortunat estate, and lamentable ende of Carthage burning before his face, for the space of seuenene dayes; laying to Polybius, Venit illa dies qua Troia nostra peribit.

After all this service of Scipio, hee dyed bannished out of Rome; as Hannibal died out of Africa. In Rome after Scipio, beganne Marius to be great, and so great, that he was chosen seuen several times Consul of Rome, under this Marius, serued Lu. Sylla, a young gallant Captaine, and grew by degrees in Rome so great, that he went against fifteeneGeneralls of his enemies, who had foure hundred and fiftie Ensignes of footemen, well armed in the field against him, as Sylva himselfe reporteth it in his Commentaries written to Lucullus, but he wanne the victorie. This time said Carbo, the head and chiefe of all Marius faction, the only enemie of Sylla, that Sylla was lyke a Foxe to Sylla, to deceive his enemies, and like a Lyon to fight with his enemies. Sylla
...Sylla fought with captains of greatest power and overcame them. What king living then in the East was of such power as Mithridates, of such courage as Lampsacus, of such stoutness as Telephus the Samnite? This Sylla after the overthrow of these three, by force of arms got many victories in Asia and in Greece, and became as great as Marius was in Rome: and they both grew so great, that one could not abide the name of the other: hence grew factions and partakings in Rome, betwixt Sylla and Marius by civil wars. That as the Giliadites suffered not one Ephraimit to passe over Jordan, that could not pronounce She bakeleth, so none might live in Rome, but those whom Sylla either spake unto, or Marius reach his hand unto. Such was the hatred betwixt them both, that Rome could not containe Sylla and Marius, together at one time, no more then Rome could endure Pompey and Cæsar: and yet in the midst of their civil wars, Marius saued Syllas life against Sulpitius minde, but Marius and his sonne were after overthrowne by Sylla.

So Cæsar saued Brutus life in the battell of Pharsalia, against Mar. Antonius will, but Brutus was one of the chiefe conspirators that kild Cæsar in the Senate house.

So Brutus saued Mar. Antonius life, at that time when Cæsar was slaine in the Senate against Cæsars will. But Mar. Antonius never gaue Brutus ouer vntill he slue him at the battell of Philippus. And thus Marius was overthrowne by Sylla, whose life he saued. So was Cæsar slaine by Brutus, whose life Cæsar saued: and Brutus by Mar. Antonius, whose life Brutus saued.

But after Sylla & Marius rage was past, Pompey, which Sertorius called Syllas boye, when Pompey was a young capaine vnder Sylla in Africa, this young captain Syllas boy,
After that Pompey had subdued all Sertorius captains, and at last Sertorius himselfe, he tooke king Sarbas, who fought on Domitian side, one of Sertorius captains, and brought him prisoner to Rome in his triumph.

So that within fortie dayes, Pompey overcame all the Marians, which tooke Marius part, which were enemies to Sylla, subdued Africa, and established all the affaires of all the kings and kingdomes of all that country, that Sylla named him Pompey the great. Yet Sylla sawe Pompeys greatnesse growe on so fast, that he went about to hinder Pompeys triumphes: which Pompey spake to Syllas face, that men honour more the sunne rising then the sunne setting.

Pompey having bene neither Praetor, Consul, or Senator, had his triumph granted him against the lawe, when he was but 24. yeares of age.

Pompey gaue an other overthrow to Sertorius captains, at a set battel hard by the citie of Valensia, slew ten thousand men of Sertorius soldiers, and at that battell Pompey slew Herennius and Perpenna, both notable soldiers, and Sertorius Lieutenants, and so obtained the victorie, and ended all this warre, for the most part of Sertorius captains were slaine in the field at that battell.

Yet had Pompey his hands full with Sertorius at the battell of Lauren, a noble and valiant captain on Marius side, and one that gailedd Pompey more then all the rest, for Pompey could do no good though hee sawe the citie of Lauren burnt before his face, where Sertorius shewed himselfe a most skilfull and valiant captain.
In like fort at the battell hard by the River Sucron, Pompey had his hands full with Sertorius, where Pompey was forced to take his horse, and driven from his horse, to flye, and in his flight to forfake his horse, & to take his feete, and to leave his horse for a pray to Sertorius Africans Souldiers, being so rich a spoile to stay the enemies, who fought for the horse, and let Pompey goe.

The Gaules having a great battell to fight with Attalus king of Asia, deliuered all their gold and siluer to be kept, that if they were driven to flye, they should scatter the gold and siluer upon the way, that by stayinge the enemies to gather vp the gold & siluer so dispersed, they themselves might escape.

The like stratagem vseth Mithridates king of Pontus, to saue himselfe, who fled from the enemies that followed hard after him, who left a Mule laden with gold and siluer, a bootie which Mithridates knew would please the Romanes, to stay them, and to saue himselfe from Lucullus Souldiers.

So did Triphon king of Syria (to escape from king Antiochus horsemen) scattered money every where on the way, to stay Antiochus Souldiers that Triphon might escape, so did Alaricus king of the Goates and others, saue themselves by the like policies.

Fewe great captains hardly escaped with their liues from divers dangers and perils.

Sylla hardly escaped from Teleinus at the battell of Antemna, and Caesar himselfe after he had lost 32 Ensignes, & a thousand of his best souldiers, escaped hardly the hand of Pompey at Dyrachium; and after in the battell at Munda in Africa, from the Pompeyanes.
Chap. V.

Of Pirrhus warre against the Romanes, of divers stratagems, of the marches of divers nations, of the overthrow of Torquine last king over the Romanes, of the praise of Porfenna and Mutius Scæuola.

Pirrhus the great captaine in the battell hard by the riuier Siris, after he had giuen to Leuinus the Consull, a great overthrow before, and made vp a trophy in the temple at Tarentum to Jupiter, yeelding thanks for his victories, being demaunded of the Tarentines to have one battell more with the Romanes, sith he had subdued the Romanes in two battels before, he answered: If I stay to giue the third battell to the Romanes, I shal haue never a soyledier to return from Italy to Epyre.

Thus Pompey vnder Sylla, Sylla vnder Marius, Marius vnder Scypio, and Scypio vnnder his father, whom hee rescued in the battell at Canne from the Affricans, as Alexander the great rescued his father Philip at the battell at Cheronea, being but eightene yeares of age, as Scypio was, when he rescued his father at Canne.

While Pompey flourished in Rome after Syllas death, that all the Romane Empire rung out Pompeys fame.

Caesar practised among the Gaules his secret ambitio, which was such, that he went as a Romane captain with his army far from Rome, to practise his stratagems, where he conquered the Gaules with the weapons of the Romanes, and wonne the Romanes with money of the Gaules, fewe in Rome knew this, but such as he fed with money in Rome to be his friends.
Hence grew the malice and enuie betwenee Pompey and Cæsar, for Pompey could not abide his equall in Rome, nor Cæsar his superiour.

Cæsar was suspected to be confederate with Catiline in his conspiracie, not onely to overthower the state of the Common-wealth, but also to destroy the whole Empire of Rome, for the which cause Cato and Piso fell out with Cicero, for that hee then beeing Conful, had not bewrayed Cæsar, when Cicero well might haue done it, for many fawe the greatnesse of Cæsar farre from Rome before hee came to Rome, they fawe his courage and minde to bee invincible, his martiall skill to bee singular, that such was his conquests over the Gaules in tenne yeares, that hee tooke aboue eight hundred Townes, and hauing fuch an infinite number of enemies, of thirtie hundred thousand soldiers, Gaules, Germanes, Teutons, and divers others, he flew of them at feuerall times aboue tenne hundred thousand.

So that Cæsars praiſe, his warres, his battells, his victo ries, and conquests, had excelled all the strongest kings and princes of Europe, had he not onely shewed himselfe an enemie to his Countrey in the battell at Pharsalia, where Pompey the great, the Senators, and the most part of the noble men of Rome were slain, overthowne, and taken.

Had Cæsar bene in the time of Hanibal, of whom Scypio demanded, who had bene, and were the greatest captains of the world, to whom he answered, Alexander was the first, Pirrhus the second, and Hanibal himselfe the third. Then Scypio demanded of Hanibal, what if Hanibal had subdued Scypio? Hee aunswered that then Hanibal should not haue bene the second, nor the
Stratagems of Jerusalem.

The third, but the first. For what Pirritus could not bring to pass in four yeares, nor Hannibal in seventeen yeares, that could Cesar bring to pass within three score dayes, he was Lord of all Italy, Emperour of Rome, and conqueror of all the Romane Empire, and therefore worthily to be preferred before Pirritus or Hannibal, had he spared his countrey.

Such was the celeritie of Cesar's victories, over Pharamaces king of Pontus, at the battell by the citie of Zela, that hee wrote but three words to his friend Anitus to Rome, from Pontus, Veni, vidi, vici.

Againe, hee tooke three camps in one day, and slue fiftie thousand of his enemies, and lost but fiftie of his fouldiers for all the force of king Juba, Cato, Scipio, and Afranius.

The fouldiers of Epaminondas, perceiving that the winde blew away the labell, which hangd as an ornament about Epaminondas speare, and lighted vp on the grave of a dead Lacedemonian, at the which fight the Thabans were so frighted, vntill Epaminondas said vnto them merily, Ah worthie fouldiers, this signifieth the ouerthrowe of the Lacedemonians, and forewarneth them of their buriall. These wise stratagemes by noble captains, were to remove feare and terror from fouldiers mindes, which were so superstitious at the sight of any toy to doubt of victories.

Scipio Africane sayling from Italy into Affrica, at his going out of his ship had a fall, which not a little moued the fouldiers, who tooke it for a signe of no good lucke, hee perceiving by his fouldiers that they were amazed and astonisht at his fall, spake vnto them prentently with a merrie countenance and said; Ladite milites, African oppress, Be merrie fouldiers I haue overcome Affricke.
The third Booke of the

and so by this stratagem he turned their doubts & feare into boldnesse and stoutnesse.

As Scipio spake Africam opprēsī, Iouercame Affrike, so likewise we may speake through Christ that eternall Scipio & staffe of salutatio, who ouercame not only Afri-

cā, but the whole world, & the prince of the same Satā.

The very like chaunce happened to Cæsar, who as he went to take shipping, had the like lucke as Scipio had, and least his soouldiers should thinke it a signe of hard lucke, he used this stratageme, embraced the earth fast and saide, Terra, te teneo mater, which was interpreted by his soothsayers that he should conquer many lands and countries through victories.

Cæsar after all his great fortunes and victories which he had in two and fiftie pitcht fields and fer battels, entered with his last tryumph of Ouation, after foure great tryumphes had before ouer forraigne enemies, being Consul, Dictator, and Emperour, by his sword, made a kinde of tryumphhe of Ouation from mount Albanus to the Capitoll, suie moneths before the Ides of March, which time Spurnia the soothsayer willed Cæsar to take heed of, at what time Cæsar was slaine in the Senate house.

This was not to be called a tryumphhe, because it was done in the time of ciuill discord, for that in ciuill warres among the Romanes, it was decreed by the Se-

nate, that no Romane might tryumph over another Romane, so it was also among the Thæbans, Epami-

nondas might not tryumph over the Lacedemonians for his victorie at Leuctres.

Sylla might not tryumphhe over Marius, neyther Cæsar ouer Pompey, nor Octavius ouer Mar. Antoninius. Yet Cæsar against the lawe tryumphed, and carried
the pictures of Cato, Petronius, & others, but refused to carry the picture of Pompey, because he knew it would offend many of the Romans, and the rather for that Caesar gave his daughter Julia in marriage to Pompey.

Cæsar after these his conquests, was named the first Emperor of Rome, the Romans having had before seven kings, which ruled two hundred and fifty years, after kings Consuls, which continued five hundred years. For Valerius Publicola, the first Consul after the kings, in the battle between the wood called Arsia Sylva, and the meadow Eفسion, where two and twenty thousand & five hundred Romans were slain, where Torguine the proud was overthrown.

In this battle Brutus one of the Consuls died, who not by chance, but by set purpose, sought to encounter with Arune, king Torguine's eldest son, to execute the deadly malice they bare each other, that fighting so desperately with such fury that one killed another dead at once.

The first triumph of Publicola being the first Consul: he had this liberity granted him, that the door of his house should open outwards into the street, which was never seen in Rome before: but the greatness of this favour came from Greece to Rome, and Publicola had the first honours and liberity thereof, and the first funeral sermon that ever was in Rome, was made by Publicola for Brutus his fellow Consul slain in this battle. So that the name of Torguine was as odious in Rome, as the name of Tyrant, that the Romans never suffered any King to govern after Torguine; the proud, neither could they abide ever after the name of a King.

In the second battle that Torguine prepared to recover...
The third Booke of the

couer his kingdome, hee went to the citie Chafsum, and had king Porfenna to promise him his aide, in whose behalfe, he sent his Heralds straight to summon the Romanes to receive their king, but being by the Romanes stoutly refused, Porfenna proclaimed open warres, in the which warres, after much slaughter of the Romanes, the citie of Rome had bene taken, and Torquine restored again to his kingdom, had not Horatius Cocles, and the noble act of Mutius Scauola bene, who had determined fully to kill king Porfenna, and missing the king, killed the next vnto him, supposing him to be the king; which being reprehended therefore and tortured, holding his armes in flames of fire, spake boldly vnto king Porfennas face, that there were three hundred Romanes sworne to do the like enterprize as he did, and had sworne Porfennas death, which made him to forfake Torquine, and Torquine to forfake Rome, and to live as a banished private man fourteen yeares after, expelled from his kingdome.

The Romanes in memorie of these enterprizes caused two Images made of braffe to be set vp in the temple of Vulcan, to honour the name of Mutius Scauola, and Horatius Clocles.

Thus was Torquinius Superbus the last king of the Romans, for the rauishment of Lucretia Collatinus wife, put from his kingdome, and all the kings of Rome after him.

And after the kings, the overthrow of the ten Commissioners called Decemuiri, for the like offence by Appius Clau, to Virginea, a Romane virgin, so that the kings of Rome lost their kingdomes for the rauishment of Collatinus wife, and the Decemuiri lost their place and offices for the rauishment of Virgineus daughter.

Therefore
Therefore the glory and fame of the Romans grew by the Consuls, which increased more and more until Caesar's time, who because he was denied the place of a Consul with their good will, he became an Emperor against their will. We leave the Romanes thus marching, from Kings to Consuls, from Consuls to Emperours, from Emperours without an Empire, and will speake of the marching of other kingdomes.

The Scythians marched into Asia, and wanne many great victories, possessed many strong Forts, gave divers battels to the Egiprians & the Persians, and builted many cities in divers places, as well in Greece as in Asia, to whom Asia paid tribute for fifteen yeares.

So marched likewise the Saracens into Africa, where they had so many great victories, that they wanne and possessed the most part of Hyspaine under their government, within eight hundred yeares.

So the Turkes marched into Europe, and got the Em-pire of Constantinople out of the Romanes hands, to the lamentable losse of many countries, provinces, and cities: so the Turkes marched vpon the Romanes, as the Romanes marched vpon others.

Cyrus the great king of Persia, having an hundred and seven and twenty provinces, after his conquest of many kingdomes and nations, marched with two hundred thousand Persians to be slaine in Scythia, and that by a woman: so Cyrus lost Persia, seeking to winne Scythia, and lost his life to get more landes.

Xerxes marching into Greece with such an innumerable armie, that they dranke and dried vp many rivers, as Scamander in Thessalia, the river Simois in Phrygia, Clidorus in Beotia, Lysus in Samothracia, & the river Menalia by Hellespont: yet he came from Greece home, to be mur-
Alexander the great having subdued the most parts of the world, he also for want of men marched to India to fight with Elephants, and returned from India to Babylon, where he was poison'd by his own servants.

Many such crooked marchings, were as well among the Jews, as among the Gentiles.

Saul the first king of Israel marched not as he ought to have done, against Agag king of the Amalekites, and therefore was he slaine with his three sons, in the battle at mount Gilboa by the Philistines.

Ieroboam marched not rightly to the battle in mount Zemaraim, against Abiah king of Judah; and therefore five hundred thousand Israelites were slaine of his soldiers.

The most part of the kings of Israel, because I need not to name, as Achab, Manasses, Zedeciah, & the rest, & many of the kings of Judah, for that they marched not in the path of the Lord, but followed Ieroboam, which made Israel to sinne, and therefore marched with Ieroboam to their destruction.

These marched not with Moses, who said to the Lord of Israel, We will not go hence, if thou goest not before vs. Nor with king David, who would take no warre in hand before he had consulted with the Lord: Nor with Gideon, who would not go to any battle unless the Lord had given him a signe before he went: So the captains of the Lord's army marched nowhere, attempted no warre or battell without consulting with the Lord by Irim & Thummim, or with some Prophet of the Lord.

The Gentiles likewise would take no warre in hand without consulting with their Oracles, as the Romans besought the gods of Carthage, promising them Temples, Altars, Sacrifices & feastts, if they would for sake Carthage.
Stratagems of Jerusalem. 275.

...and come to Rome: and therefore the Gentiles were so superstitious and blinde, that in many countries they would binde the Images of Hercules and Mars, lest they should forfake them and goe to other nations their enemies, for no doubt it should seeme, that either they read or heard of Moses bookes, how the Lord forfooke the Israelites, and gave them over to the Canaanites, Philistines, and other nations about them, and how the Arke was taken fro them by the Philistines. Here hence grew the blindnesse of the Gentiles, that the Arke being taken away from Israel, they feared also lest their gods should be either allure by faire promises, or taken away by strength of victories.

CHAP. VI.

Of the maner and forme of vows, as well of the Tewes as of the Gentiles for their victories in warres.

A Bigail Nabals wife, vsed a policie to please David, fearing least David would be revenged vpon her husband for his churlish deniall of reliefe to him and to his company, went after David with victualls, gifts and rewards, and pleased him with faire words, as Iacob pleased his brother Esau, who vsed the like stratagem to win his brother Esau, to send him gifts and rewards to please his brother, whom he much feared, for Esau promised to kill his brother Iacob when his father should die.

For Iacob the Patriarke made a vow, when he went to Mesopotamia after his vision in Luz, which the Iacob named Bethel, and said, If God be with me, and helpe me this journey, and will giue me bread to eate, and clothes to put on, he vowed of all things that the Lord would giue him, that he would giue the tenth vnto the Lord.
The third Booke of the

Jacobs vow is farre more godly then Absalons vow, for Jacob sought but bread to eate, and cloaths to put on, and safe reture againe from Mesopotamia ouer Iorden, but rebellious Absalon sought the kingdome of Israel from his father David, by a dissembling vowe, saymg; I will goe and performe my vowes, which I vowed vnto the Lorde in Hebron; which vowe, he made his father the king beleue that hee vowed in Iesbur in Syria, that if the Lord would bring him to Jerusalem he would performe his vowes in Hebron, this is a rebellious vowe, like to the wicked vowes of the Iewes, which vowed before they would either eate or drinke to kill Paul.

The Israelites after they were ouerthrowne in a great b Battell by Arad king of the Canaanites, they vowed vnto the Lorde, that if the Lorde would giue Arad and the Canaanites into theyr handes, that they would truely serue the Lorde, and destroy the Canaanites, theyr landes, and theyr cities. They bound the Lord to so many conditions, that if they should obtaine victories, they promised him true service, and to fight manfully against the Cananites.

And againe for another victory that the Lord gaue them against the Canaanites, they vowed the tenth, and performed their vowe, the Hebrewes wanted no victories upon their obedience & dutiful seruice to the Lord.

Iephthah in his warres against the Ammonites, vowed vnto the Lord, if he should have victory ouer the Ammonites, that whatsoever first met him at his returne from his victory, comming out of his house, should be a sacrifice vnto the Lord.

Afa king of Judah vowed vnto the Lord, as Abiah his father did, when Sheorac king of Egypt came with an infinite number. Afa and all Judah made a couenant to seek
Stratagems of Jerusalem.

Seeke the Lord, promised & sware, that they that fought not the Lord, small or great, man or woman, should die; this with an oath he vowed, that Judah rejoiced for the victory they had over Zerah king of Ethiopia, with all his army of ten thousand.

Jonas a Prophet of the Lord, when he fled from Ninive to Tharsis, being in danger of shipwracke, he tolde the Marriners that he was the cause of the perillous tempest, and willed the Marriners to throwe him into the sea, confessing the lot fell justly upon him, saying, I will perforrne the vow which I promised vnto the Lord.

So Anna vowed vnto the Lord, and said, that if the Lord would bestowe a man childe vpon her, she would give him vnto the Lord, and she vowed that neither razor or sheares should come vpon his head, and so performed her vow, and brought Samuel her sonne before the Lord.

There was nothing so common among the Gentiles also, as vows, as you heard of the Hebrues, of their vows to the gods of Israel, so likewise among the Greekes and the Romanes, vpon any conditions to be performed, they vowed a vow to their gods and Idols.

The olde Gaules hauing warres with the Romains, their General Aristonicus vowed vnto Mars a rich massie chaine of gold of the spoiles of the Romains, if he might win the victorie.

Flamminius the Consul, & Generall of the Romane army, in the self-same war against Aristonicus, vowed likewise, if he should haue victorie, whereas Aristonicus vowed but one chaine vnto Mars, Flamminius promised all the chaines that the Gaules had, & to put vp a tropyhe, and to hang their swords, weapons, and armors, vpon the tropyhe, to honor Mars.
The third Booke of the

In like sort Marius, & Cai. Lucatius, Consuls of Rome, and Generals in the warres against the Cymbrians, lifted up both their hands to heauen. Marius promised and vowed a solemn sacrifice vnto the gods of an hundred oxen; and the other Consul Lut., vowed to build a temple vnto Fortune, if the Romanes might haue victorie over the Cymbrians.

At the last battell of Thrasymen, Fabius vowed being Dictator elected, against Habil, and promised to sacrifice all the profits & fruits that should fall the next yeare, of sheep, of lowes, of melch kine, & of goates, betweene the Calends of March, and the Ides of May, in all the mountaines, champion countries, riuers, or meadowes of Italy; & also vowed to build places of musicke, to haue victorie over Habil. Such were the wicked & Idolatrous vowes of the Gentiles, that they neither spared land, life, nor liuing, to please their goddes, they would haue no warres, no battels, without consultations with oracles, or conference with soothsayers, for they thought all victories came by performing, or not performing of vowes.

The Athenians hearing of the innumerable army of Xerxes, comming with such terror vnto Greece, they sent to Delphos, from whence they were admonished by the oracle of Appollo, to ered up an aulter to Eolus, & theraupon to sacrifice with prayers and vowes, to please the windes, to plague the Persians, to scatter and overthrow the infinite nauies of Xerxes.

The Greckes and the Romanes vfed a vowe called Hecatombe, in the which they builded an hundred altar, wherevpon they offered to the gods a hundred oxen, a hundred sheepe, & a hundred swine, & sometimes the Dictators & Emperors of Rome, the kings & generals of Greece, added a hundred Lions, & a hundred Eagles, to make their vowes (as they supposed) of greater effect;
this was chiefly done for the preservation of kings and kingdoms, Emperours and Empires.

So Augustus Caesar would needs goe to Delphos to learne of Apollo, who should raigne after him in Rome, and what should become of the Empire, bestowing the liberall sacrifice of Hecatombe; was answered by Apollo, that an Hebrue child was borne, who commanded him to silence, and to give no Oracles, but willed the Emperour Augustus to depart with silence from his aultar, and to hold with the people his credit.

So Saul being rejected from the Lord for his disobedience, spake to Samuel, yet honor me before the people:

So rebellious Absolon, to disgrace his father, and to please the people, wished that he were a Judge, for that the people wanted a lawe, to minister unto them justice. Many such rebellious & ambitious men are in the world, which vow many things in their harts, much like to Hamilcar, who caused his sonne Hanibal, being but a boy of eight yeares old, to make a vow, & to take his oath to be an enemy, & to hold wars with the Romans during life.

It was the manner among the Romaines when they made chois of their Consuls, to goe vp to the Capitoll, and after sacrifice done, there to vow building of temples, of aultars, and the decimation of the spoiles gotten by victories.

So Lucullus did promise and vow to Hercules for his victories at the rivers of Rindacus and Granicus.

So Pausanias general of the Lacedemonians, vowed to Apollo for his victories at Marathon against Mardonius.

These vows were so many and so divers among the Gentiles, that the husbandman vowed to Tellus for the seed sowne in the earth, and the fruites thereof, to Silvanus for their oxen and kine, to Hippona for their horses and mares, to Castor and Pollux for their shipwrackes, for
for labourers to Tutanus, for shepherds to Pan, for travellers on long journeys to Hercules, for the eves to steal safely to the goddess Launerth. Thus the Gentiles served and obeyed their Idols, with vows and sacrifices, but as apes do counterfeit to imitate men, so Satan would seeme to imitate the Lord.

Such fond and foolish vows were used among the Gentiles, that if the Athenians would have victory over the Thracians, Eriêteus, the king must sacrifice his daughter, a stratagem of Satan.

If Agamemnon would have found returne from Troy to Greece, he must sacrifice Iphigenia, his daughter, or if Marius would have triumphed over the Cymbrians, he must kill & sacrifice his daughter Calpurnia; the very drifts and shifts of the diuell, & the oracles of Satan; & therefore in many countries they would binde their Idols with chains and bonds. So did they in Carthage binde the Image of Hercules with chains & bonds, lest (when the Romaines made their supplications and prayers to Hercules) hee should forfake Carthage and come to Rome.

In wicked men oftentimes the word of God is in their mouthes, when the grace of God is not in their hearts, as in Balaam, who came with his full good will to Balaac to curse Israel, but he was commanded against his will to bless Israel; & therefore that which Philo saith is true, of the wicked, *Dona diei sine deo sepe sunt in impius*, for oftentimes false Prophets prophesie the truth, as Balaam and Cayphas did.

Satan standes alwaies among the Angels before the Lord, to haue licence with his present service to seek whom he may devour, so that Satan is often a lying spirit in the mouth, (not onely of false Prophets) but agai
gainst the servants of God, as Job, who, though Satan tooke from him his servants, his children, & his goods, yet his malice chiefly was against Job; such stratagems he used before against the servants of the Lord, as Abraham, Moses, David, and others.

There is another kinde of vow of the Nazarites, whose vowes were but for certaine number of dayes, of moneths, or of yeares: these Nazarites should abstaine onely from wine, or from any strong drink, they should let their haires grow, and let no razor come on it, they should not violate themselves with any mourning for the dead: yet Samuel being a Nazarite, mourned for Saul, Jeremiah being a Nazarite, wept for the captiuitie of Judah; and Christ himselfe the true Nazarite, wept for the citie of Jerusalem.

The Monasticall vowes of Monkes, Benedics, Franciscans, and Dominics, who would faine be Nazarites, but that they loued wine too well, and shaued theyr crownes too often: for they seperated themselves from the world, vowed virginitie, & yet had bastards, vowed many things, & performed nothing. These were superstitious orders of Franciscans, and not the vowes of Nazarites.

The Ethnicks likewise suffered their haires to grow, because they might dedicate it either to Jupiter, to Apollo, to Mars, or to some of their gods.

So did Theseus dedicate his haire vnto Apollo, vpon Thessalony. his father Ægeus graue.

So Achilles dedicated his haire vpon the tombe of his deare friend Patroclus.

So did Orestes consecrate his haire vpon the tombe Orestes, of his father in lawe Agamemnon, after he had killed him with the consent of his wife Clytemnestra.
So Euripides was of Archelaus, king of Macedonia, so honoured, that he lamented Euripides death in mourning apparel, and with a shaven head and beard.

After the vowes of Iacob, of David, of Aza, and such godly men, after the vowes of the Nazarites, and of the Rechabites, which was commanded from Ionaadab the father unto his children, and to their posteritie, was kept vnviolated three hundred yeares. These vowes were of the Lord accepted, but for Heathen vowes, which willfully offer & sacrifice their servants, their children, & themselves, to Moloch, to satisfie the oracles of devils, speaking in dumb Idols, as unto Curtius that rode sacrificing of a quick man, which made Curtius on horseback in armor, to ride into an open wide gulfe in Rome, and Codrus king of Athens likewise in beggers apparel, to sacrifice themselves to satisfie the oracles. Yet Heliodorus was better advised, and more to be commended, being sent by Seleucus king of Syria, to rob and spoile the Temple of Jerusalem, after he was scourged on both sides with many stripes by some divine power, having recovered his life by the prayer of Oianias the high Priest, Heliodorus offered sacrifice unto God, and made his vowes unto the Lord, which had granted to him his life, and thanked Oianias, confessing the name of the Lord to be great in Jerusalem.

Antiochus. Antiochus after his flight from Persia, thought to revenge his wrath upon Jerusalem, advancing himself, that he would make Jerusalem a grave of all the Jews, but he was striken of the Lord, that he promised and vowed (that whereas he had spoiled the holy temple before) now to garnish it with gifts, to encrease the holy ornaments, to become a Jew himself, and to preach the power of the Lord, through every place of the world.
So Artaxerxes, king of Persia so favoured the Jews through the goodness of the Lord, that he called Ezra the Priest, and reader of the lawe of the Lord, and willed him with all the Jews that would goe with him, to goe to Jerusalem, allowed them golde, and siluer, and cattell, to sacrifice vnto the Lord, and to performe the vows which they vowed vnto the Lord.

So Nabuchodonosor, Cyrus, and Darius, were moued by the Lord to favour his people Israel.

And therefore olde Hemer said, that the sacrifices and oblations, with all their vows and ceremonies which the Troians offered to Jupiter, were nothing of him accepted, for that Jupiter rather esteemed the vowes and sacrifice of Agamemnon, and the oblations of the Greeks before king Priamus and his Troians.

So the oracle of Ammon answered the Athenians, that the gods esteemed more the vowes and prayers of the Lacedemonians, with the sacrifice of milke, honey, frankincense, cakes, and wine, (according to Pythagoras rule) than the rich spoiles and great gifts of the Athenians, with the great sacrifice of Hecatombe.

So the Prophet answered the Jews from the mouth of the Lord, I abhorre your incense, I cannot away with your new moones, your sabbathes and solemn dayes I detest, your ceremonies and fastings I hate, although you make many prayers, and offer many oblations, yet do I neither heare your prayers, nor accept your oblations.
CHAP. VII.

Of Oracles and Footsaying, as well of the Jews as of the Gentiles.

He Lord commanded in the lawes of Moses, that no Footsaying should be among the Israelites, yet things containing of necessary causes, are not forbidden, for signes were asked of the Israelites, and giuen vnto them of victories by the Lord.

Jonathas desired a signe of the Lord, and he had by the spirit of the Lord a token, that if the Philistins would say vnto Jonathas, come ye hither vnto vs, Jonathas by that signe knew he should have victorie.

The like signe was giuen to Gedem of his victorie, by a fleece of wooll, that should be so full with deawe, that the deawe therof filled a bowle with water, and dried vp on all the earth besides.

Elizeus bad loas shoote eastward in token of his good successe in Apher. And againe hee bad loas smite the ground, and hee smote the ground thrice, so many great victories against the Syrians he had.

Samuel caught the lap of Sauls coate and rent it, saying: Thus shall God rent the kingdome out of thy hand and giue it to an other.

So did Abiah the Prophet take the garment of Ieroboam, and rent it into twelve peeces, saying: So shall the Lord rent the kingdome out of Salomons hand, and giue tenne of the twelve Tribes vnto thee. These were signes giuen before hand by the Prophets from the Lord.

A prophet of Iudah came to Bethel, and cried against the Altar of Bethel, and giue them a signe that Iosias which
which was borne three hundred yeares after, should offer Priests of the hill altars, and burn mens bones upon the altar, and this shall be a signe, the altar presently shall rent, and the ashes that are in it shall fall out.

The being of **Iona** in the Whales belly three dayes after, should of fer Priestsof the hill altars, and burn mens bones vpon the altar, and this shallbe a signe, the altar presently shall rent, and the ashes that are in it shall fall out.

The being of **Iona** in the Whales belly three dayes, was a signe, as Christ himselfe faide, that the **Iona** of man should be three dayes in the belly of the earth.

It was lawfull for the Israelites to call for the Arke, which was the presence of God & the figure of Christ, they would call for the **Ephod**, they would consult with **Vrim** and **Thummim**, before they tooke any battell in hand.

The Iewes required a signe, the Grecians sought after wisdome, but Christ crucified vnto the Iewes, was cuen a humbling blocke, and vnto the Grecians foolishnesse. For the Greekes & Persians went for Oracles to Delphos, the Egyptians and Affricans to Ammon, but the Hebrewes were taught to come to the doore of the Tabernacle, and after the vſe of the Tabernacle, to consult with **Vrim** and **Thummim**, to come to the Temple of Salomon, or to the Prophets, and there to be instructed what to doo.

The Hebrues tooke no warres in hand, vnlesse they came to the Priest first, who would stand with his **Ephod** garment before the Arke of the Lorde, and there to be taught what to do.

So **Ioshaub** Generall of the Israelites, vſed to stand **Nom.22.** before Eleazar the Priest, to take his instruction by **Vrim** and **27. Thummim**.

So **Iudah** the successor of Ioshaub, was chosen by **Vrim Iudah.** and **Thummim**, to be a Generall of the Hebrew army.

So did **Samuel** stand before the high Priest to receive the Oracle of **Vrim and Thummim**.
The Hebrewes were instructed by the word of the Lord in the mouth of the Prophet, or else they were answered at the mercy seate, or counselled by **Prin and Thummim**.

So soothsayings & oracles were so had in reuerence among the Gentiles, that nothing should be taken in hand, neither in peace, nor in warres, without consulting with the soothsayers and oracles.

So that at any Eclipse of the Moone, the Romanes would take their brazen pots & pannes, and beat them, lifting vp many Torches and Linckes lighted, and fire-brandes into the aire, thinking by these superstitious meanes, to reclame the Moone to her light.

So the Macedonians were as superstitious as the Romanes were at any Eclipse of the Moone.

Nothing terrified the Gentils more in their warres, then the Eclipse of the Sunne and the Moone.

The like used the Thracians, when it thunders, they take theyr bowes and arrowes, and shoote vp to the cloudes against the thunder, imagining by theyr shooting to drive the thunders away.

**Cabrias** the Generall of Athens, beeing readie to strike a battell on sea, it suddenly lightened, which so terrified the souldiers, that they were vnwillinge to fight, vntill **Cabrias** said, that now is the time to fight, when **Jupiter** himselfe with his lightening doth shewe a signe that he is readie to goe before vs.

**So Epaminondas**; at his going to battell it suddenly lightned, that it so amazed his souldiers, that **Epaminondas** comforted them and saide; **Lumen hoc Numina ostendunt**, by these lightnings the gods shew vs that we shall haue victories, but we may better say to through our Lord and Saviour, then **Epaminondas** or **Cabrias**,
StratagemsofJerusalem.

If we have the great light of the Gospel to lighten vs and to goe before vs to attempt any warre or to commence any battel against Satan and his armies, whose will is euer to destroy, though his power cannot. Cuius Gregor. semper iniqua voluntas hieet mungus inius in poestas.

In Rome, the Dictator, the Consul, the Praetor, and other Magistrates, were to be remoued from their offices, if the soothsayer sawe any occasion by lightning, thundering, by remouing of starres, by flying of fowles, by intrailes of beasts, by Eclipse of the Sun & Moone.

So that there was a lawe in Sparta, that every ninth yeare the chiefe magistrates called Ephori would choose a bright night without Moone light, in some open place to behold the starres, and if they had seene any star shoot or mooue from one place to another, straight these Ephori accused their kings that they offended the gods, and therby deposed them from their kingdome. So did Leander depose king Leonidas.

So likewise the Romains were perswaded that their overthrow at the battels of Thrasisen, Trebeia, and Canne by Hannibal, were, for that they supposed they offended the gods, either in not performing their vows, or in not doing of sacrifice, or else for the vnskilfulnesse of their Generalls. So did they suppose their overthrowes by the Cymbrians to be by the vnskilfulnesse and ouer sight of Quin. Scapio; their Generall, but Cai. Marius afterward reuenged the overthrowes of the Romaines, with the greatest overthrow that euer the Cymbrians had.

By these meanes, the Consuls were oftentimes remoued & displaced, from their offices of Consulship by the Senators, as Varro, Marcinus, Leuinus & others, as the Kings and Generals were in Sparta, by meanes of their magistrates.
The third Booke of the
magistrates called Ephori, such sure trust and confidence they had in their footsayers, that without the counsel of footsayers in Rome, or the counsell of Magi in Persia, or of the Ephori in Sparta, the kings of Rome, of Persia, and of Sparta, would attempt nothing concerning the state of the countrey.

And therefore the Macedonians made a decree that no monument of triumph should be made within their kingdom, for that a Lyon had raised up a pillar, which was set vp in memorie of a great victory gotten, they thought the gods to be offended with them, and therefore the decree was made.

So the Romanes after Carthage was destroyed, and after restored againe, when the Romanes had dividied and measured their lands, and limited their meeres and markes by the pole, for the Romanes to inhabit there, for that the marks & limits were bitten & gnawed with wolues, the Romanes paused & stayed before they had consulted with Oracles.

The first king of Rome Romulus, builded his kingdom by flying of fowles and footsaying.

So Numa Pompil, was chosen second king of Rome by flying of fowles.

So Torquinius Priscus, an Eagle tooke his cappe from his head, and fled vp on high to the skyes, and after descended, and let his cappe fall on his head againe, signifying thereby that he should be king of Rome.

Pau. Æmilius, Consul and Generall of the Romanes in Macedonia, at what time he sacrificed unto the gods in the citie of Amphipolis, it lightned, whereby he was perswaded, it pretended the overthow of the kingdom of Macedonia, and his great victory and triumph of the same at Rome.
Stratagems of Jerusalem.

Swallowes followed king Cyrus going with his army from Persia to Scythia, as rauens followed Alexander the great returning from India and going to Babilon, but as the Magi tolde the Persians that Cyrus should die in Scythia, to the Chaldean Astrologers told the Macedonians that Alexander the great their king should die in Babilon without any further warrant, but by the Swallowes that followed Cyrus to Scythia, and by the rauens that followed Alexander to Babilon.

By Swallowes also lighting vpon PIRRhus Tents, and lighting vpon the maft of Mar. Antonius ship, sayling after Cleopatra to Egipt, the footsayers did prognosticate that PIRRhus should be slaine at Argos in Greece, and Mar. Antonius in Egipt.

The Arabians, Carians, Phrygians, and Cilicians, do most religiouſly obserue the chirping & flying of birds, assuring themselves good or bad events in their warres.

Themisloces was assured of victorie ouer king Xerxes Themisloces and his huge army by crowing of a cocke, going to the battell at Artemisium, the day before the battell began, who hauing obtained so great a victorie, gaue a cocke in his ensigne euere after. So Lu. Cesar gaue an elephant in his ensigne, after he had subdued Luba king of Mauritania.

The Lydians, Persians and Thracians, esteeme not footsaying by birds, but by powring of wine vpon the ground, vpon their cloathes, with certaine superstitious praieres to their gods, that their warres should haue good successe.

Pau. Emilius was assured of victorie ouer Persius king Cice.de di- of Macedonia, by a word pronounced by his little girlie Tertia, saying to her father that Persius the dog, and her play-fellow was dead.
The third Booke of the

Aristander.>

Aristander the Soothsayer in the Battell at Arbela, being the last against Darius, was then on horse backe hard by Alexander, appareled all in white, and a crowne of golde upon his head, encouraging Alexander by the flight of an Eagle the victorie should be his ouer Darius. Both the Greekes, the Romaines, and the Lacedemonians, had their Soothsayers hard by them in their warres.

Alexander the great had not rejoyced in his great victorie ouer Darius at Arbela, and his conquests ouer kingdomes and countries, had hee knowne hee should haue bene poysioned in Babilon.

Cæsar had neuer taken the ciuill warres in hand a-gainst Pompey the great, had hee knowne that hee should haue beene murthered before Pompeys Image in Rome.

Priamus had hee knowne the slaughter of himselfe, his wife, his children, & the last destruction of Troy his citie, had not resifted the Greeks, nor denied their lawfull request in restoring Helen: and therefore saide Cicero, Multi melius est nescire futura quam scire, Ignorance is better then knowledge of things to come: but these had no Ephod, no Vrim & Thummim, nor prophet to tel them of things to come, as Josua, David, Gedeon, and others had, and yet Alexander had his Soothsayer Aristander, Cæsar had Spurina, & Priamus was warned by his daughter Cassandra, but euery when they escaped one danger, they fell into another, as Job said, Fugiet impius arma ser- reca et irruet in arcum ereum.

So Superstitious grew the Gentils, with such abominable Idolatry, that in Persia by a cock, in Egypt by a bull, in Ethiopia by a dog, they tooke Soothsaying, in Boetia by a beech tree, in Epyre by an oake, in Deta by a dragõ, in Lycia...
Stratagem of Jerusalem.

Lycia by a wolfe, in Ammon by a ramme, they received their oracles, as their warrant to commence any warre, to enter any battell, or to attempt any enterprife.

And therefore Alexander the great went to the oracle at Ammon, to know the success of his warres in India. And Licurgus went to Delphos, to be instrued to make lawes in in Sparta.

Some went to the graue of Amphirous, sacrific'd a Ramme, and couered the graue of Amphirous with that Ramme skinne, and sleeping upon the same skinne all night, all things should be shewed to them by oracles.

But to such men as come to dead mens graues to seek helpe, might be spoken that which Semyramis spake to Darius king of Persia. For Semyramis had written upon her graue, that what Prince soever had wanted money or golde, should open her tombe and be satisfied.

Darius being greedie of money opened her tombe and found this sentence written upon a table, O courteous wretch, vnlesse thou hadst bin an vnsatiable Prince, thou wouldst neuer haue opened the graue of the dead for money.

The like was spake to Xerxes that opened Belus graue, and found nothing but an emptie glasse, with this writing on a pillar, If any would open Belus graue, and not fill the emptie glasse with oyle, he should be vnfortunate. Which being read of Xerxes, he willed straight to fill the glasse with oyle, which would hold oyle no more then Belides buckets held water.

Xerxes departed sad therefore, imagining some ill lucke to come thereby, as within a while after it came to passe that he was slaine in his owne pallace at Persopolis by Artabanus.
The Prophets of the Lorde, Esai, Jeremi, and the rest, tooke no oracles from flying of owles, from starres, and such, but from the mouth of the Lord, saying, Thus faith the Lorde: giving more certaine oracles to the Israelites, then the Persians, Egyptians, and Grecians, had by Swallowes, Rauns, Eagles and Cockes.

The Prophet Dawids manner was, when he went to any battell, to know of the Lord whether he should goe or no against the Philistines, Canaanites, and other enemies of the Lord.

So the Israelites would take no warre in hand against the Beniamites, before they asked counsell of the Lord.

When the Moabites denied Joshua and his army passage through the land, Joshua was commaunded by Moses to muster a thousand of every Tribe, and to giue them battell. For it was lawfull in iust warres, to use any policies, stratagems and snares against the enemie, as Abraham did in rescuing Lot, made after the foure kings, fought with them, overthrew them, and brought Lot backe againe to his owne house (where he dwelt) in Zodom.

And so Gedeon did to the men of Sucoth, and to the men of Phanuel, for that they denied to giue some bread to relieue his three hundred faintie soouldiers, at his returne from the victorie, hee tare the flesh of threescore and seuenteeene Elders, and chiefemen of Sucoth with biers and thornes, and brake downe the Tower of Phanuel, and flew the men of the Towne, according to his promise before tolde. But let vs returne to the oracles and soothsayings aswell of the Gentiles as of the Iewes.
The Athenians in every public counsel that they took in hand, without their Priests called Mantes, were present in place to sacrifice and to offer oblations unto their Idols, nothing should be done among the Athenians.

Among the Lacedemonians in like manner the authority of soothsaying was such, that in all consultations among the Senators, they would conclude upon nothing in matters of doubts without warrant from their soothsayers.

The credit and estimation of soothsayers was such among the Romanes, that they could dispose of any Senator from the Senate, any Consul or Praetor from their offices, as is said before: for the soothsayers were called in Rome, Nuntiij et interpretres Iouis, the messengers of Jupiter, and his interpreters.

So the latter Jews served and sacrificed to the Idols of the Gentiles, neither would they attempt anything without oracles from Chemosh the Idol of the Moabites, from Nefroch the Idol of the Assyrians, and from Dagan the Idol of the Philistines; yet Senacherib was slain praying in the Temple before his own god Nefroch, by his own sons: and the five Lords of the Philistines, at the great feast which they made to their god Dagon, were slain by the fall of the house where they feasted. Yet Israel would take no example thereby, but forgot the law of the Lord, which they obeyed under Joshua, Judah, Gedeon, and others, but they would have new kings, new laws to gouern them, an other forme of a common wealth then the Lord had appointed, and a new kinde of religion to serve strange gods, otherwise then the Lord had commanded them, and to seeke helpe and aide of other nations, which the Lord forbade them.
them, saying: The strength of Pharao, shall be your shame, and your trust to the shadowe of Egypt shall deceiue you, neither the gods whom you serue shall saue you, neither the nations whom you trust vnto shall defend you.

As the Ethnikes vſed dreames, lots, prophesies, oracles, soothsayings, and charmes, to instruct them in their warres, so Nabuchodonozzer consulted with his oracles, and the liuer of a beast for the destruction of Ierusalem: but they are cursed in Gods booke, that would vse sorcery, or seeke helpe by any other meanes then by the Lord: for what haue the faithfull to do with Infidels, which were forbidden to goe to Jupiter at Hammon, or to Apollo at Delphos, where the Gentiles came to offer gold, pearles, jewels, chaines, crownes, shields, targets, and Images, to hang there in the temple of Apollo, that Philip king of Macedonia at the spoile thereof, had as great a pray, as Alexander his sonne had of Babylon, or Nabuchodonozzer of Ierusalem.

### CHAP. VIII.

Of sanctuaries allowed to the Hebrewes, and of the multitude of sanctuaries among the Gentiles.

Sanctuaries were pruiledged among all Nations, not onely for soouldiers that fled from the warres, and seruants that fled from their maisters, but also for those that by chance kild any man, or had committed such capitall crimes without proofe, these might bee excused...
Stratagems of Jerusalem.

coured in sanctuaries until the truth were known and proved, and therefore the Hebrewes had fixe citie: of refuge by the lawe of Moses, where if any man had slaine unwittingly or unwillingly a man, he might flee to any of these fixe Cities, as to a sanctuary of refuge, but they that had killed a man willingly, and had committed any capital crime purposely, should not onely be taken away from the sanctuary, but bee pluckt away from the aultar, as Joab was for killing of Abner, and Adonias though hee pretended treason before against Solomon, yet had hee the privilege of the sanctuary for that fault by Solomon, but when he fought to haue Abizaig to his wife, he was pluckt from the Aultar as Joab was.

Those that were lawfully succoured by Moses lawe in the sanctuary, it was not lawfull for them that fled thither to returne home, vnlesse it were at the death of the high Priest, which was a shadow of the death of Christ, by whose death the regenerate turne to their e ternall home.

The Gentiles imitating the Hebrewes, had too many licentious sanctuaries with the like libertie and privilege, in so much that in continuance of time, it grew, that Temples, Aultars, Images of Emperours and Kings, and graves of dead men, were allowed for sanctuaries, as if any that would flye vnto the Temple of Diana at Ephesus, and claimed by the right of a sanctuary to be defended, hee was made free, and had his libertie graunted vnto him, and that continued a sanctuary from the time of Alexander the great, who amplyfied the Temple of Diana the quantitie of a furlong, which temple was burnt before by Herod, for which, vpon the very day that Alexander was borne, untill...
till the time of Augustus Caesar, three hundred years after Alexander, by whom the wickedness of that sanctuary was abrogated and quite taken away.

Cadmus (as some write) at the building of Thbes, was the first in Greece that gave any privilege to sanctuaries.

Others think that some of the posterity of Hercules erected up in Athens the temple of mercie, where every man might flee for succour, fearing least they should be punished and plagued for the injuries that Hercules their predecessor did to others, and the Athenians made a decree, that none that fled to the aulter of mercie should be pulled away.

Romulus imitating Cadmus at the building of Rome, for the encrease of his citie, granted impunitie to all such wicked men that came to Rome, whose example all other Gentiles followed after, in so much that kings and kings sons fled unto sanctuaries: so great was the privilege of sanctuaries, that king Pausanias fled to the Temple of Minerva in Sparta, and king Cleombrotus fled to the Temple of Neptune in Tenero: and Adonias King David's son fled to the Temple in Jerusalem.

Likewise a souldier taken in the warre, if he had fled from thence to the statue of any King, Emperour, or great captain, he was to have his libertie.

The liberties and abuse of sanctuaries grew so great among all nations, that where sanctuaries were allowed chiefly, first for those that flew any man by chance against their will, for captive souldiers that fled from prison, & for poor distressed servants that were abused by their masters, in time it became dens for the cewes, stews for wicked men and leawd women, that whatsoever was done, if they came to the Temple of Osiris in Egypt, or
or to the Temple of Diana in Thracia, or to the Temple of Venus in Paphos, they were freed, and might theretake their libertie, but poore Demosthenes was taken from the Temple of Neptune by the tyrant Archyæus, and brought to Athens, before his onely enemy Antipater.

Sanctuaries grew so common, that not onely soldiers, but also any offenders might fleece from their liberties, especially in Greece, to the graves of Achilles, Theseus, and Ajax: in other places to the grave of Heracles.

In other places, the offender, if he had fallen downe at the feete of Jupiters Priest, of Mars, or of Vulcan, at the gates of their temples, he should goe free.

Though the old auntient Romanes could not abide a soldier taken in the wars, they would neither redeem him, nor allow him sanctuarie, yet Agesilaus king of the Lacedemonians, allowed any temple of their gods, to be a sanctuaries for soldiers that fled for succour.

So did Cyrus proclaime sanctuaries for all banished, & bond men in Greece, & in all Asia, & leued therby a huge army to fight against his brother Artaxerxes.

So did Sertorius one of Marius sect, proclaime sanctuaries to all the Romaine fugitives in Hispaine, & in Asia, that he as much harmed Rome, being a Romaine borne, and now out of his countrey, as cyther Sylla or Marius did in their countrey.

Having sufficiently spoken of these kindes of sanctuaries, of ther too much libertie that grew thereby in all kingdomes, as among the Hebrewes by Ieroboam, in the battell at Mount Zemaraim, among the Persians by Cyrus at the battell at Conuxa, among the Romans by Cinna, and among the Affricans by Sertorius, who all proclaime sanctuaries and liberties to all fugitive...
The third Booke of the five and banished soundiers, we leauue sanctuaries, which were appointed as a refuge for those that fled thither for succour and helpe, vntill the truth were knowne; and speake not of those that abused sanctuaries as a cloake of their tirannie and wickednesse.

You heard before how Adonias and loab were taken from the Aultar; for they had abused the sanctuary; for the Lord commanded that his lawes should be jeuerely kept; and that no part thereof should be broken; for King Oza vtilping the Leuites office against the lawe, was striken with sudden death; for the vnreuerent handling of the Arke, which was the Leuites office.

Oziad the King was striken with leprosie; for burning incense against the lawe, which was the Priests office.

Abihu and Nadab, Aarons sonnes, for that they both tooke Censors in their hands, & put fire therevpon, and incense therein, & offered strange fire before the Lord, contrarie to the Lords commandement; fire from heaven destroyed them; for the priests were commanded to take no fire but from the aultar; neither might they offer vncreane bread vpon the Lords table, nor fowe cockles for corne in the Lords fields; for the Lord will be more sanctified in his ministers then others, and therefore he spared not Oza for handling the Arke, nor Oziad for burning incense, though they were both kings, for transgressing one iot of his lawes.

So seuer was the Lord, that he punished fiftie thousand Bethsamites, for looking into the Arke.

It should seeme that in Rome, Numa Pomp. in his prophane religion, imitated the lawe of Moses: he instituted orders of Priests called Flamines, to Jupiter and to Mars,
Mars, he likewise instituted the Vestal virgins to attend the fire consecrated to Vesta, to whom Numa commanded, that if the fire by negligence were out in the lamp, they should take no other fire but from the heat of the sunne.

Numa also instituted the Priests called Arvales, much like to the olde Priests of the Gaules called Druids, or the Idolatrous Priests called Chemarims in Samaria, who served the golden calfe under Jeroboam, which made Israel first to sinne: so religious a King was Numa Pomp., that Romulus sooldiers, his predeceffor, were by Numa Pompilius turned from sooldiers to become religious, and made the olde Romanes beleue, that the Nimphe called Egeria, gaue him rules and lawes to instruct his people, with fuch sundrie and divers ceremonies, as Numa Pomp. himselfe devised, during whose raigne of fortie yeares, Ianus Temple was never once ope ned.

He also decreed certaine feuerel lawes for those that offended in religion, and yet no Images were seene in Rome for 170 yeares, but ceremoniall superflitious service of vnknowne gods, which Numa decreed then in Rome. And for to prophane any of the holy misteries of religion, was a sacrilege as well among the Grecians, as among the Romanes, for so Alcibiades was accused, that hee had offended against the goddesse Ceres and Proserpina, for that hee counterfeited in mockery their holy misteries, apparellted himselfe in vestiments, as the Priests of Ceres called Eumolpides were wont to do, with his Torch-bearer and Verger before him, where none should be at this secret service, but priests holding torches in their hands, and women crowned with garlands made of the ears of corne, and therefore Alcibiades...
for his contempt herein, was first banned and cursed by the Priests and Nunnes of Ceres, & after his goods confiscated, and himselfe banished out of Athens by Eumolpides lawes.

In like manner Clodius was accused in Rome of the like sacriledge by Cicero, with as great inuectuues against Clodius for prophaning of religion, as Cicero did against Cateline for his treason towards his Countrey. For Clodius was accused that hee entered secretly into the misteries of Flora against the lawe, whereby he was accused with Pompeia Cæsars wife, but it cost Ciceros bannishment out of Rome afterwaides by meanes of Clodius, when hee became Tribune of the people, at what time twentie thousand ware mourning apparell in Rome for Cicero: but it cost Clodius life by degrees, for Milo flew him, and Cicero pleaded with all the eloquence hee had before Pompey the great then Consul, in the behalf of Milo, so that Alcibiades was banished from Athens, and Clodius slaine in Rome for the prophaning of their religion.

For the like occasions grew warres betweene the Athenians and the Acarnanites, for that two young men of the Acarnanites, and others with them beeing not Priests, came to Athens, and entered into the secret misteries of the goddesse Ceres, against the lawe, which the Athenians take for a sacriledge, & therfore they flew the Acarnanites.

The Acarnanites beeing aegrueued with the Athenians, sought helpe of Philip king of Macedonie, against the Athenians, to reuenge theyr wrong, who was always readye to take quarels against the Athenians.
So severe and straight were the Heathens in observing the laws of their religion & ceremonies of their gods, that even among the Scythians a rude and a barbarous nation, Anacharsis the Philosopher, for that he altered the religion of Scythia being his countrey, and imitated the Greekes in their ceremonies, he was slaine in Scythia by his owne countrey men.

CHAP. IX.

Of the reward of soldiery. Of honourable burial of Captaines, and of ambition.

Vitius Hostilius, the next king in Rome after Numa Pomp. changed peace into warres, and religion into armes; and made as many lawes for soldiery, as Numa made for Priests.

Yet Cicero was of opinion that the Romanes wanne more kingdomes rather by religion then by armes, for the Romanes said Cicero were not equall in number to the Hispaniards, neither in strenght to the Gaules, nor in subtiltie & craft to the Affricans, neither in learning and knowledge to the Grecians, but only the Romanes overcame these nations as Cicero said; **Pietate & religione.**

Yet Vegetius affirmeth, that the Romanes became Lordes over all Nations through military discipline, **Cap. i.** which the Romanes had from the Greekes, and especially from the Lacedemonians, to whom not onely the Affricans, the Carthagines and Cicilians, but also the Italians and the Persians, sent for skilfull Generalls and Captaines, as the Syracusans had Gilippus a Lacedemonian.
Phocian. Phocian, the Athenian captains against the Athenians: and the Persians had Phocian the Athenian their General against the Lacedemonians.

Antalcidas was therefore much offended with Agesilaus, for that he taught the Persians to conquer Greece, by often and continual wars with the Persians, saying, you teach women to overcome men against Licurgus' laws.

So the Lygurians grew warlike & full of soldiers, by long fighting & contending with the Romans. And so the Thæbans became full of soldiers by continual wars with the Lacedemonians, that Epaminondas overcame the Lacedemonians at the battle of Leuctres, and brought the pride of Sparta under Thebes. Thus the warlike Lacedemonians, whose aid and help was sought of all nations, are overthrown by their next neighbours the Thæbans: Even the Lacedemonians, who thought it a shame, to follow the enemies that fled from them, and made a scoffe of the Persians' great armies, who thought neither Jewe nor Gentile equal to them, are now overthrown in their own country by the Thæban men. We leave the Lacedemonians in their loss, and will speake of those great captains, that had the like care to bring up their soldiers as the Lacedemonians had.

Alexander the great, when any of his soldiers were maimed or hurt in the wars, that they could no longer serve, either being hurt, or for their age, he liberally rewarded them, and sent them to Macedon with his Letters into Antipater, that they should be placed in the chiefest place of games and shewes, with Garlands of flowers on their heads, to animate.
mate others to martiaall expoytes, and to embrance airmes.

So liberall was Caesar to his soouldiers, that hee would have them goe braue in apparell, and feede them with gifts and rewards, and would often say vnto them, win gold, and weare gold.

Agestias vfed his soouldiers with the like martiaall exercise, and instructed them in all military discipline, that hee appointed certaine Armours, braue Targets, Swordes, and such military weapons that should be giuen to those Soouldiers that should moste exceede others.

So Cai. Caesar caused not onely the olde warriours the Romane knihtes, to traine vp the Romane youthes in martiaall discipline, but the Senatours themselfes, not only abroad, but privately in theyr houses, shoulde be carefull and diligent to see the young soouldiers well instructed and brought vp in warlike exercise. Well therefore faide Epaminondas to his countrey-men, If you wil be Princes of Greece, Castris est vobis viendum non palaestra, you must vfe Tentes for warres, and not places to exercise wrestling, and such vaine games, whiche made Alexander Severus the Emperour, to bring vp his sonnes in warlike Tentes farre from any Citties, to become sober and temperate, without the fight of any thing that might entice them from theyr weapons.

Hereby grewe Titus to bee so well beloued in Rome among his soouldiers, who beeing so liberall in his warres, that hee was named of all men, Delicia hominum.

Fabritius
Fabritius also and Valerius, two noble Romans, were more carefull to inrich their soouldiers then them selves. So in all countries they made much of soouldiers, and rewarded them with presents and gifts, as the Persians rewarded their soouldiers with chains, bracelets, and golden girdles.

The Greeks rewarded their soouldiers with crownes, garlands, siluer fillets for their haire, and money: the Romans with landes, livings, territories, and military garments, with such honours done to their captaines flaine in the field, that they made certaine plaies at weapons, that prisoners being condemned to die, should fight it out to death upon Theaters, and after to be sacrific'd on the captaines graues, to honour marshall funerals.

The Persians buried maimed soouldiers to accompany their Generalls and Capitaines to the graue when they died. This kinde of killing and sacrificing of men, was to allure & embolden yong youths to looke armes, to use their weapons, to be acquainted, and to see bloody battels, as well the manner of soouldiers in warres, as also the cruel slaughter and terror of the warres, and to become from skilfull soouldiers, renowned captaines, to deserve such honours alioye and dead.

So the Greeks vsed to honor their dead captaines, to buy condemned murtherers and theues, to be slaine and sacrific'd on their graues, to extoll the fame of their valiant captaines that died in the field: the Greeks were so carefull, that they would not forget the beasts that servued them long.

Cymon the sonne of Milciades, a famous captaine of Athens, for that his mares wanne at the games of Olympia in the horse race thripe the garland, hee caused his mares
Stratagems of Jerusalem.

Strikes to be buried hard by his grave.

And old Xantippus, for that his dog swamme by the galleys side from Athens to Salamina, and died when he landed for very wearinesse, he buried him in the top of a cliffe.

The Romans in like maner would suffer no draught oxen that ploughed their lands, and carried their fuelles to be sold, when they could not plough for age, neither might they in Athens by the lawe of Solon kill an olde wearied oxe for sacrifice, but should feede him in his age, so carefull were the Romanes and the Greekes to recompence service, euens vnto beasts, that had laboured & done service vnto man. For the Athenians made a lawe in favour of the moiles that carried the stones to the building of the Temple Hecatonpedon, that they should be suffered to grafe euery where without let or trouble of any man, if the Greekes and the Romains so esteemed their beasts, how much more had they cause to relieue their old maimed soylediers.

And therefore Hannibal was more detested & hated of his soylediers, that being so cruell and so couetous, he lost not only many of his owne soylediers, but also many of his friends and associates forsooke him.

And so Persius king of Macedonia, a most miserable couetous prince, who to spare his money, lost both his money, his kingdome, and his life.

Posthumius for that he denied the spoiles to the soylediers, which he promised, was stoned to death by his soylediers.

So that Hannibal lost (through his couetousnes and crueltie) to the Romains, what he wanne by skill and policye of armes of the Romaines. This is the end of all vnlawfull warres, to be worse farre then the begin-ning. So was it with Viriatus, for his fourteene yeares warres

Alex. Nea polit. lib. Genial. cap. 11.

The Moile, in Athens.

The Moile, in Athens.

Coutous princes ever lost more then they wonne.

So that Hannibal lost (through his couetousnes and crueltie) to the Romains, what he wanne by skill and policye of armes of the Romaines. This is the end of all vnlawfull warres, to be worse farre then the beginning. So was it with Viriatus, for his fourteene yeares warres
warres for Hispaine, with Hannibal for his fourteen yeares
with the Carthaginianes, and with king Mithridates for
fortie yeares warres with the kings of Asia against the
Romans, but the Romanes subdued all their countries,
and all came vnder the Romane Empire.

I remember Aristotle bringeth in a verfe of Homer,
in describing the affection of the desire & wrath of men,
and faith, that anger to Achilles was as sweete as honey
melted vnder his tongue, but the end of his anger and
wrath was, that he was slain out of Greece in Phrygia, and
to be buried in Ilion.

So sweet was couetousnes vnto Crefus, being the only
wealthiest man in Rome, that it brought him fro Rome to
be slaine among the Parthians, the onely enemies of the
Romanes.

So reuenge was to Hannibal, as sweet as wrath to Achil-
les, the one to satifie his wrath vpon the Troians, the o-
ther to perfore his vow & oath to his father Hamilcar
to plague the Romanes, but both therby died out of their
countries, the one slaine in Phrygia, the other poysoned
himselfe in Bythinia.

So to Pirrhus, quarrels were as sweet, as reuenge was
to Hannibal, and therefore taking quarrels in hand evry
where, at last was slaine out of his countrey in Greece.

So may it be spoken of the ambition of Cefar & Alex-
ander; the enuie that Cefar had to Alexanderes conquests
was so great, that hee much complained of himselfe be-
ing an old man, and yet wanne no fame by his smal vic-
tories, in respect of Alexanderes great conquests being but
a young man.

So likewise Alexander exclaimed against himselfe, in
respect of the fame & greatnes which Homer gaue to A-
chilles. Thus ambition was as sweet to Cefar, and to Alex-
ander, as either wrath to Achilles, couetousnesse to Cefar,
reuenge to Hannibal, or quarrel to Pirrhus.
Therefore ambition was painted out in Heliopolis, a city in Egypt, without legges, because ambition might not clime, for ambitious men are not so glad and proud to see many that follow and obey them, as they are inwardly afflicted and grieved to see fewe not obedient unto them.

In the same self citie were the pictures of Judges painted without hâds because they shuld receiuie no bribes.

And the pictures of princes painted blind without eies, because they might not see to favor their friends, and in the midst between these three pictures, was a picture of Justice painted without a head. The moral hereof is better to be likè the law of Lycurgus, who euer thought ambitiò a necessary spur to prick men forward in causes of common-wealths, as Agamemnon was glad to see Ajax and Achilles at variance for Achilles armour; and Cæsar was not forie to see Crassus contend with Pompey in Rome. These men wanted no legges to clime, neither among the Romaines nor among the Grecians, nor yet among the Iewes.

In Athens a lawe was made against ambitious men, that if any sough singularitie, either by his wisedome, or by his wealth, or by favor of the people, hee should be banished by the lawe Ostracismus out of Athens, as Themistocles was.

So ambitious men in Rome to get loue and favor of the people by the lawe called Lex agraria, were not one ly banished out of Rome, as Themistocles was out of Athens, but sometimes slaine in Rome, as both Tiberius and Cæs. Gracchus were.

And therefore Plaotes opinio was, that he which began to be ambitious by any secret practie with the enemies, to hurt his country, or made means to make warres of his men.
The third Booke of the

his owne head, should be delivered into the enemies hand, and therefore Aesruxal did counsell the Carthaginians to gie Hannibal into the Romanes hands, because Hannibal hated the Romans, because he made war of his owne private head, without the authoritie of the Senators of Carthage.

And so Cato, Marcellus, and others, perswaded the Senators of Rome to deliver Cesar vnto the Gaules, for the like cause, for that they suspected Cesar with Cateline, and ever found him ambitious and desirous of warre, in Rome, and out of Rome: and therefore ambitious Generalls and Captaines are evermost dangerous, and most necessary to be lookt vnto.

The ambition of the Israelites is not to be pasted over, as Absolon through ambition under pretence of justice went about to take away the hearts of the people from his father the king, saying often, Oh that I were a Judge of the land, that I might do justice to them that have matters in the lawe, and when any man came to do him obeye lance, he tooke him by the hand, and kissed him, and thus by degrees stole the hearts of the men of Israel from his father.

Likewise Adoniah Absolons brother, through ambition also exalted himselfe, and wanne all his brethren the kings sons, and all the men of Iudah, the kings servants, that through ambition hee occupied the kingdom, unwitting to his father the king.

Hammon the Macedonian was so ambitious in Persia, the kings court, that he could not abide the sight of Marcothaeus, because he would not bend & bowe his knee vnto him.

Abimelech went to Sychem, and communed with his mothers kinred, for that hee was a bastard to Ge-
deon, laying in the eares of the people, that it were better for them to have one, then to let the tenentie sonnes of Gedeon toaigne ouer them, for I am your bones and your flesh: so ambitious was Abimelech, that he went secretly to Ephraim, and slew the 70. sonnes of Gedeon vpon a stone.

Antipater was so ambitious in Athens, that he could not suffer the Orators to liue in Greece, no more then Haman could suffer the Iewes to liue in Persia, but sent divers to seeke and to search for them, that when Hiperides was found, he was commanded by Antipater to be punished with all tortures, to haue him to reveale the secrets of Athens, and to confesse the faults of Lycurgus, Demosthenes, Isocrates, and others.

Demosthenes and Isocrates hearing of Hiperides great tortures, and thereby his death, and of the victory at the batell of Cranon, under that cruel king Antipater, which after marched with his army towards Athens, the one famished himselfe, the other poisoned himselfe, the rather for that the tyrant Archias should not bring Demosthenes alie to Antipater, who made great search for him, so Antipater most cruelly tyrannized with secret ambition against the poore Orators in Athens.

Not only the Orators in Athens, but also divers Philosophers, as Cleanthes, Zeno, Empedocles, and others, who in like sort to auoyd Antipaters tyrannie, flew themselvese for very griefe, to see Athens the schoole and nurse of learning, at that time so oppressed through ambition.

The ambition of Sylla was such towards Marius, and Marius towards Sylla, that it ouerthrew welnigh the Empire of Rome, betweene them and their confederates, that Sertorius, Carbo, and other Romane Captaines, car-
ried flames of ambition from Rome, to Hissaine and Africa, after whom warre followed so fast, that Sertorius could scarce settle himselfe to gather an army either in Hissaine or in Affrike, but three Romane captains one after another followed him at the heeles, Cotta, to whom Sertorius gaue battell, and overthrew him by sea, after Cotta, Phidius, whose army Sertorius overthrew, and caused Phidius to flye; after Phidius, Toranus, whom he slew, and the most part of his army; the fourth Metellius, who was druen by Sertorius to such a pinche, that had not Pompey the great commne from Rome, he had fa- red little better then the rest, who for a time both Pompey and Metellius had both their hands full to do with Serto-

This is that Metellius which caused Scipio African to sweare that he would not forsake neither Romë nor Italy his countrey, which he thought to do with many Romanes more; after the great overthrow of the Romanes by Haniball at the battel of Canne. This Metellus is that old woman, of which Sertorius said, that he had whipt Pompey Syllas boy; had not that olde woman Metellus commne, which being told Pompey, he answered, I had ra- ther be Syllas boy then Syllas fugitiue, as Sertorius is.

Pompey himselfe within 34. yeares after, was forced to follow Sertorius steppes, and to flye from Cæsar, as Serto-

Ambition therefore the secret serpent in every com-

mon-wealth, as you heard before among the Grecians, among the Israelites, and among the Romanes, and yet in Athens there was one Aristides that refisted the ambition
ambition of Themistocles; and in Rome one Cato that reprehended the ambition of Caesar, and in Israel one Jo- shan that accused the ambition of Abimelech.

But as the Philosopher said, the whole world is a common wealth of contention, that if strife and contention had no place in nature, the generation of all things should be at a stay, and therefore ambition and contention was allowed among the Lacedemonians by Lisurgus lawe, as a spurre to prick them forward to martial actions.

Among the Athenians they thought it great pollicie, to keepe men of state in equall authorities, lest any should exell, either in greatnesse, wealth, wisedome, honour, or credit among the people, and therefore Aristides was ioyned in all authorities with Themistocles, and Phocion with Alcibiades, for Themistocles and Alcibiades were noted ambitious men in Athens, and Aristides and Phocion knowne to be found and iust, and if any seemed to seake singularitie through ambition or otherwise among the Athenians, he should be banished out of Athens, by the lawe of Ostracismus.

So likewise among the Romanes, as among the Greekes, nothing was so common as banishment, as in Athens, Aristides for his iustice, Miltiades for his victories, Phocion for his good life, Socrates for his vertues, Sca- lan for his sound lawes.

So the best deservd men in Rome, as Corilianus that saued the cite of Rome, Scypia African that brought Carthage and Numantia into Rome, Metellus and divers others of the best Romanes were banished by proclamation, and found of a trumpet out of Rome, and yet Corilianus was being so unjustly banished, fro Rome to J Volscians, etc.

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at the request and tears of his mother Veturia, and of his wife Volumnia, he refused to fight against the Romanes, being General of the Volscians, and therefore was slain of the Volscians in the Citie Corioli, which Corilianus before time wonne to the Romanes, at what time he was named Corilianus, after the name of the citie Corioli, as all Romane captains were that wonne townes, countries, or cities: thus sparing to destroy his vngratefull countrey, Corilianus lost his life therefore by the Volscians; he might well have said, as Scipio African said at Linternum after he was banished, Ingrata patria non habebis offama, Oh vngratefull countrey, thou shalt not possess my bones.

Themistocles also being banished by the law of Ostracismus from Athens, went to dwell in Argos, from Argos he was faine to flye to Corfu, & from thence to Asia, for the king of Persia offered two hundred talents to him that would bring him Themistocles, for that Themistocles was the onely enemie that destroyed so many Persians in Greece.

But Themistocles understanding of the kings intention, for he supposed it the surest way to avoid the kings wrath, and to saue his owne life, to goe and yeeld himselfe vnto the king of Persia, where he was so accepted that he had three great cities for his entertainment, and grew in such great fauour with the king, that the princes and nobles of Persia so enuied him, that they sought by all means to destroy him.

But when Themistocles was required by the king, to lead a Persian army against the Greekes, according to his oath, he thought that fact vnworthy of the name of Themistocles, to beare armes against his countrey men the Greekes, though he was banished from Greece, but resolved
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resolved to die like a true Greek, referring his love to his country, and his oath to the Persians, lest he should by any means seem to hinder the victories and triumphs of Cymon, at that time general of the Grecians, or seem any way to shaine himselfe with a trecherous name against his countrey, after secret conference with his friends (whom he feasted) and sacrifice done to his gods, Themistocles died in Magnesia, as Cleomenes did in Egypt in the citie of Alexandria, which when Cleomenes sawe he could not escape the kings hand, to whom he bare mortall hatred, after much slaughter within the towne, Cleomenes exhorted the rest of the Grecians, being his company, which were but thirtie in number, to die like men by their owne hands, and not by the enemie, saying: Let not fortune triumph over fortitude. Thus Cleomenes persuaded his company to dye like noble Spartans, which they performed, for they slew themselves one after another by their owne handes. And thus after Cleomenes had reigned sixteene yeares king of Sparta, dyed as you have heard in the Cittie of Alexandria in Egypt, as Themistocles dyed in Magnesia.

CHAP. X.

Of the comparison betweene the noble and wise Captaines of both the Romanes and the Grecians: of their sundrie militairy kindes of triumphes and watchwords of Generals in their warres.

Plutarch therefore compareth the state and liues of the Romanes with the Grecians, and matcheth them as well in likenesse and qualities of nature, as also for their qualities of fortune, for their victories, for their
Comparisons between the Romans and the Grecians.

Pelopidas compared to Marcellus for their courage and prowess, for that the Thaeans called Pelopidas, the armes of Thebes, & for that Marcellus was called of the Romans the sword of Rome, both of equall fortune, both of great prowess & courage, yet without advertisement, rashly and wilfully, overthrew themselves both alike.

Pericles was compared to Fabius Max. for his grave government and wisdome, the one called the hand of Athens, the other called the target of Rome, Fabius Max. for his wisedome, that by watching & long delays, wearied & weakened the force of Hannibal, that as the history faith, Cunctando rem restituit. Of these two noble Romans Hannibal himselfe was wont to say, that Marcellus wearied him, and Fabius weakned him. Yet Plutarch compareth Fabius life with Pericles.

The glory of Greece before by Milciades in the battle at Platea, the great good fortune and success in warres of Cymon his sonne against the Persians, the noble triumphes and victories of Myronides, the noble & valiant acts and exploits of Leocrates, the many & valiant deeds of Tolmydes, made his name of Pericles to be more famous in Athens, at what time Greece was in her greatest glory, and Pericles most flourished, who then was surnamed Olympius, for his wit & great eloquence, having nine seve-
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rall monuments of triumphs set vp in Greece of his good fortune, and yet was Pericles supposed to be the cause of the Peloponnesian wars; for his great hatred towards the Magarians was such, that all the cities of Greece diuided themselves, and held hot civill wars 27. yeares. The like may be said of Iulius Cæsar in Rome.

The great name and fame of Scypio in vanquishing Hanibal and the Affricans, the valiant exploits of Marius over the Cymbrians and Teutons, the great victories of Sylla over Asia and Greece, the noble triumphs of Pompey over three parts of the world, made the fame & conquest of Cæsar to be the greater, for Cæsar performed that which Pirrhbus said of Italy and Rome, that Italians must conquer Italy, and Romaines overcome Rome, as Cæsar did.

Next we compare Sylla the Romane, with Lyfander the Lacedemonian, two noble and valiant captains, that the one did what he would in Rome, the other did what he listed in Sparta, both good and beneficial to their countreys, for their victories which they had against their enemies out of their countreys, but both scorpions that scourged & plagued both their countrey and countrey men, that Rome and all Italy was plagued by Sylla, as Sparta and all Greece was by Lyfander.

2. Hortensius euer boasted that hee neuer tooke part in any civill warres. So said Afinius Pollus to Augustus the Emperour, being willing to haue him goe with him to the battell at Actium, against Marc. Antonius, hee answered and refused, saying, Ero prada victoris. Yet the lawe of Solon in Athens was, that he which seperated himselfe and tooke no part in civill warres, Is domo, Patria, fortunis, omnibus caro, he should be banished from his friends and from his countrey.
Timoleon compared to P. Emilius. Two noble captains and worthy members of their countries, the one to be esteemed in Syracuse, that whatsoever Timoleon said, was taken for a law among the Syracusans, the others fortune was so great in Rome, that he enriched the Roman treasure, with the wealth and riches of two kingdoms, Macedonia and Illyria, and brought to the Empire of Macedonia all the old monuments of the ancient Kings of Macedonia, and of Alexander the great unto Rome.

Philopomen also was compared to Titus Quint, both great benefactors to their countries, both at one time in Greece: Philopomen being the last captain of the Greeks that defended Greece, and Titus one of the first Romans captains that first subdued Greece, and after enlarged them, and restored to them their lawes and liberties, at what time crowes fell downe to the ground by the sound of mens voices, when Titus proclaimed peace and libertie unto the Grecians at the games of Isthmia.

And so likewise in Rome, when Pompey the great restored the Tribuneship unto the people which Sylla took away, the like happened, that the people being so many, and their joyes so great, the sound of the people pearced the ayre, that many crowes fell downe in the marketplace at Rome, as they did in Greece at the games of Isthmia.

Having compared some Grecian and Roman captains in their warres and victories, one with the other, it were not amiss to touch the sundry militarie instruments, and warlike foundes which all Nations used in going to the warres, and of their watch-words in their warres.
Among the olde auntient Romaines they vsed the sounding of diuers trumpets and hornes together, going to any warre or battell with the Romane legions.

The Egiptians cannot abide the sound of trumpets, for that it doth resemble the crying of an æffe: for there is nothing so odious among the Ægiptians as is the noyse of an æffe; and so odious, that if any man do call a man an æffe in Egipt, an action may be had against him by the lawe of Bochoris, they vsed brazen tymbrels and hornes for trumpets when they goe to warres.

The warlike Lacedemonians found neither trumpets nor hornes, when they goe to their warres, but flutes, which yeeldeth so sweete and plausible a sound, that they march proportionably with their feet, keeping measure with their instrumet. This was set downe to the Lacedemonians by Licurgus.

The Parthians in their warres vsed great hollow kettles and pannes, and great brazen pottes, and a number of little belles, like the lowing of many wilde beasts, with such terroure and noyse to feare the enemies.

The Lydians come to their warres with diuers kinds of pipes, as howboies, recorders, bagpipes, and diuers other such.

The Cymbrians with diuers kinde of dried skinnes, drawne hard round about their chariots and coaches, in forme and maner like great and huge drums, which they beate and strike, which makes such an horrible sound much like the great thunders.

The Indians in theyr warres vs Cymballes and Indians Belles, for it was not lawfull among the Indians to vs Flutes, but in the Kings house, when the King went
The third Booke of the

to bed. As the king of Cicilia vfed harpes, and chirping notes of birds to make the king sleepe.

Among the people of Creete, they vfed flutes and harpes in their warres, and thus in all countries they vfed their proper warlike instruments when they marched into their battels.

The Hebrues in the warres which they had with the Canaanites, vfed trumpets and rammes hornes, for Moses was commaunded by the Lorde to make two siluer trumpets, and to found them to call the armie together, when they marched against their enemies. So was to be done at the battell at Iericho, likewise commaunded, that the Priests should sound rammes hornes. These Hebrue battels were the only examples to the Gentiles in their warres, for as the trumpets & hornes are most auncient, so after among all nations, they inuented diuers warlike instruments, as in steede of trumpets in their warres, and diuers kindes of variable sounds.

The Phrygians founded most lamentable and pittyfull notes, the Lacedemonians sweet & pleasant notes, the Lydians mournfull and plaintive, the Ionians merry & pleasant notes, the Dorian warlike notes.

In so much that when Timotheus the trumpeter founded that Dorian warlike note, Alexander the great stroke called for his armor, it so kindled and inflamed Alexanders minde to armes.

Hannibal never vfed sound of trumpets nor warlike notes, but secret stratagems, without further notice or knowledge to his enemies, but only his tents couered with red, the very selfe same day that he would haue his souldiers readie to fight. It seemed that Hannibal imitated Alexander the great herein, who vfed to set vp certaine red banners and flags about his tents, in his warres against Darius king of Persia.
Stratagems of Jerusalem.

And Darius himselfe in the selfe same warre against Alexander, had upon his tent the Image of the Sunne, set in Chrystall, that shined over all the whole campe, especially in the night time. So vshed the Romanes alwells as the Grecians in the sea fight, euery captaine to hang vp in their ship some marke or other to be knowne: as Of tents and Lygander hangd vp in his ship a brazen target, as a signe failes, to be knowne to the rest of the nauies.

Brutus in his warres against Mar. Antonius at Philippus, had a round circle, that his nauy might be knowne from others.

Mar. Antonius in his battell against Cælius Augustus at Actium, gave purple sailes to his Pretorian nauies, as signes of his pride, and hope of his victories, but soone forsaken, for he was glad to flie, & follow after Cleopatra. Alexander the great, when he sailed to India, vshed divers colours of sailes in his nauies, wherby one captaine might know the other, and himselfe in his owne shippe had purple sailes.

The Romaines vshed to haue painted upon their ships banners and flagges, the pictures, Images, and names of their Emperours and Generalls. The Grecians vshed also to paint & write the names of their nauies, according to the names of those Isles where they were made. Others the Image & pictures of their gods of the countries, as the Grecians Neptune, and the Troians Minerva.

Now that you have read, what military and warlike instruments all nations vshed in their warres, you shall also read the watchwords of great Generals & noble captaines, which they vshed in their greatest warres.

Cyrus the great king of Persia, vshed this sentence for his watchword, Iupiter beli socius & Dux.

Clau. Caesar imitating Cyrus, vshed a whole sentence for
for his watch-word to his fouldiers, Vīnum utēsēd deēcēt.

Others for the most part both of Greekes and Romans, vsed onely to giue one word to their fouldiers, as Iulius Cēsar gaue for his watch-word in some battels, Victoria, in other battels his watch-word was Felicitas. In some other of his battels his watch-word was, Venus genitrix. These were his usuall watch-words in 52. set battels which he had.

The Romaine Consul Sylla in all the warres which he had in Asia and in Greece, his watch-word was to his fouldiers, Appollo.

Cn. Pompeius in all his warres which hee had vnder Sylla in Affrica against Sertorius, his watchword was among the Romanes, Pietas, while yet he was a young man, but when his victories and his triumphes grew great ouer Affrica, Europe, and Asia, and that hee was called Pompey the great, hee gaue his watch-word to his fouldiers according to his greatnesse, Inuičius Hercules.

King Demetrius in diuers warres which he had with many kings and princes, after his father king Antigonus dyed, hee still vsed one watch-word in all his warres against Zeleucus, Pirrus, Lysimachus, and Cassander: Iupiter & Victoria.

Antiochus surnamed Soter, leading a great Armie against the people Galatæ, his watch-word was, Bene valeere.

C. Caligula, a beast, and not an Emperour, gaue accordingly a beastly watch-word to his fouldiers, Priapus & Venus.

Other Emperours of Rome, as Sept. Severus, a noble captaine, gaue his watch-word to his fouldiers, Labor remans.
Stratagem of Jerusalem.

And to Pertinax, the Emperor, his watchword was Militemus. And the good Emperor Antoninus, his words was ever to his soldiers, Aequanimitas.

After these comparisons between the Romains and the Greekes in all military discipline, it were also fit to compare some of their stratagems.

As Darius king of Persia, to escape the danger by flight which he was in, from the Scythians, used a stratagem, left dogges and asses barking and braying in his tents to deceive the Scythians: which the Scythians supposed by barking & braying of dogges and asses to have found Darius in his tents.

The like stratagem used the Lygurians to escape the hands of the Romains, who bound divers wild oxen and buffes to certaine trees to deceive the Romains, which made such a roaring noise, that the Romains thought therby the Lygurians to be in their campes and in their tents, when they escaped secretly away.

Hannibal being most busy in plaguing Italy, Scypio African used a stratagem, passed with a great Romaine armie to Affricke, to drawe Hannibal from Italy: who was forced straight to follow after to succour the Carthaginians.

The like pollicie used Themistocles to drawe the armie of Xerxes from the land into a sea battell, knowing the Athenians farre unable to answer Xerxes armie on land, sent all the wiuces & children from Athens to Troeza, and to other cities of Greece, and left Athens empty. The Persians hearing that Themistocles left Athens, followed hard after him, whereby Themistocles by this stratagem got a noble victorie over the Persians at Salamina. Cities besieged, suffered as though they were ready to yeeld, and where they found the enemies so care.

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The third Booke of the Prophets.

The third Booke of the Prophets.

327 Thethird Booke of the Prophets, that they expected nothing but yeelding, they suddenly issued out with great fury, and overthrew their enemies. So did Furius the Consull, so did Cesar with the like stratageme: so did Labienus. So doth Satan when he findes men without watching and praying, liuing slothfull and careless, and as men suppose in security, then Satan useth this stratagem, finding them unarmed, without spiritual weapons, overthrows them, takes them, and brings them as prisoners & captives to his tents.

CHAP. XI.

Of two overthrowes of the Romanes, by the Parthians and by the Cymbrians, and their Generall Crassus slaine. Of divers other battels both of the Romanes and the Greekes, and of many Libraries destroyed by warres.

The Romaines flourished at that time with victories and triumphes over all nations, yet had some of the best of them many shamefull overthrowes: as Mar. Crassus a noble Romane, equall in force and power to Cesar or to Pompey, after many great victories, was among the Barbarians and Parthians overthrown by Carres, a famous citie in Mesopotamia, and the more famous for that Abraham dwelt there, at what time many noble captains flue themselves for verie shame and sorrowe, after their Generall Crassus & his sonne were slaine by Surena Lieutenant of the Parthians.

This Surena was the second person next the king in Parthia, his greatnesse was such, that he had a thousand camels to carry his sumpters, a thousand men of armes armed,
armed, two hundred Coaches of Curtizans, that his
whole traine made aboue tenne thousand horse. Cen-
frinius, Othanius, Petronius, and divers other Romaine
Gentlemen fluethemselves, and Surena after he strike
off Pub. Crassus head the sonne, and sent him to the king
his maister, in the very selfe same day was slaine also Cra-
sus the father. In this battell two thousand Romains
were slaine, and ten thousand taken prisoners, for he had
seven legions in his army of footemen: and after that
Surena had bathed Crassus head in blood, and had mel-
ted golde into his mouth, to the great reproach of the
Romans, he sent both the heads of Crassus & his sonne
to Herodes king of Parthia, at which time the king of Par-
thia and his nobles, laughed and scorned the other cap-
tive Romans, making rimes, verses and enterludes of
both Crassus heads.

This overthrow was one of the most ignominious
that ever the Romaines had, sauing the overthrow of
Valerianus the Emperour, by Pasaites the Turke, whose
army was quite overthrowne, and himselfe taken priso-
ner, and vsed as a block for the Turke to goe on horse.

And another overthrow which the Romaines had
by the Cymbrians & Teutős by the river of Roum, where
C. Marilins & Q. Scapio were Generalls of the Romaine
armies, had such an overthrow, that of foure score thou-
sand Romanes, and of their associats went ten escaped
with their lives away, the newes thereof made Rome so
to quake, and the Senators to feare, that they were so
amazed & so terrified, as they were at their overthrow
at the battel at Canne, but Cai. Marius fully revenged and
requited upon the Cymbrians at the river Tختus the
overthrow of the Romaines, with such a victory over
the Cymbrians, that neither man, woman nor childe
escaped.
In like sort was M. Crassus reuenged vpon the Parthians by Pub. Ventidius, vice-Consul vnder Mar. Antonius, having done great exployts in subduing the inhabitants about mount Taurus, and also having wonne divers victories ouer the Parthians, a stout and hardie Nation, whom the Romanes plagued sundrie times in reuenge of Mar. Crassus death, which was the third man of reputation in Rome. Pub. Ventidius was suffered to haue both the triumphes vnder Mar. Antonius, who chiefly at that time was Generall of the Romane Army, appointed by the Senators and people of Rome. But Ventidius better deserued to haue this triumphe then Mar. Antonius, who began to esteeme and attend Cleopatra more then his Romane Army.

Ventidius wonne more victories ouer the Parthians, then any Romane Captaine else did, and yet the Romanes had eightenee pitcht battells against the Parthians, for the Parthians had eightenee kingdomes vnder them.

These were stout Nations, and called theyr king, king of kings, as the Persians called their kings the great kings, and the Phrygians called their kings the greatest kings, which the Romane Consulls, could endure no great names but themselves, as Sylla, Lucullus, and Pompey, tooke the best hand, either going, riding, or sitting, of any king in Asia.

Aug. Cæsar. Augustus Cæsar also reuenged on the Parthians Crassus death, and brought againe to Rome all the Romaine Ensignes, and all that Crassus loft in Parthia, sauing Crassus himselfe, his sonne, and the Romans that died there.

The Grecians in like sort as the Romanes, after they had giuen divers overthrowes, and gotten many great victories
victories over the Persians, as at the battell at Artemision, at the battell of Salamis, and at the battell of Marathon, where the Athenians wone a famous victorie over the Persians, who were led vnder Pisistratus a banished man out of Athens, not like Themistocles, who refused to fight, but like himselfe a tirants sonne, though a Greeke borne, yet hee presented himselfe to Darius Hysdaspis, king of Persia, to lead his army into Greece, his countrey, where he was slaine, and two hundred thousand Persians at the battell at Marathon, by the Athenians for his welcome home, who were conducted vnder Miltiades and Callimachus, two noble Captaines.

In this warre flourished Themistocles, a young man, and was as much commended by the Athenians for his prowesse and courage, beeing so young, as Alexander the great was in the battell at Cheronea, or Scypio African at the battell at Ticinum. This young Themistocles was wont to say in his youth, that he could not sleepe in his bed for the sound and report of Miltiades triumphes.

The Greekes having so many victories and such good success in their owne countreyes over the Persians and others, were as greedie as the Romanes were to win other countries, & the Greekes had the like lucke with the Syracusans, as Mar. Crassus had with the Parthians, who in both the battells at Syracusa, the one by land, the other by sea, were ouerthrown by the Syracusans, by the rashnesse of Demosthenes, who was Generall with Niccas in this voyage, beeing maliciously counselled by Alcibiades, to commence warre against the Syracusans, but after these victories which the Syracusans hadde over the Athenians at the River Afinanues, where was the most cruell slaughter
of the poore wretches the Athenians, even as they
were a drinking, vntill Niceas fell downe flat at Gilippus
feete, and yeelded himselfe, Demosthenes being taken
prisoner before, not Demosthenes the Orator, but an o-
ther Captaine in Athens of that name, and hauing taken
the residue of the Captaines vnslaine, brought them to-
gether in troupes, first vnarmed the, & taking their wea-
pons frou the, hung the vp as tropheys, vp the goodliest
young trees that grew by the Riuers side, in token of tri-
umph, then they put on triumphing garlandes on theyr
heads, hauing trimmed the horses in triumphant man-
ner, leading all the horses of the enemies shauen, with
some of the best captaines in chaines, entered into the
Citie of Syracusa with great pompe, and after they had
put all the Athenian captaines to death, and had impri-
soned the best, and solde the slaues and poore wretches
as bondmen, and burned them in the forehead with the
print of a horse.

The Syracusans decreed a feast for euer to bee ce-
lebrated ( in memorie of the Athenians ) in Syracu-
sa, called Asinarus, after the name of the Riu-
ner where the victorie was gotten, by the counsell of Eu-
bcles the Orator, with sacrificse to their goddes. Ni-
ceas and Demosthenes, both Generalls of the Atheni-
ans, killed themselves by a word sent to them by Her-
mocrates, to auoyd the furious crueltie of the Syra-
cusans.

Yet the Syracusans did not so much annoy the A-
thenians as the Lacedemonians did, theyr neighbours
and countrey men, in the great battell at the Riuere of
Gotes, where the Athenians were so ouerthrowne, and
the citie of Athens it selfe was destroyed vnto the verie
ground by Lysander.
After Lyſander had destroyed Athens, Antipater king of Macedonia at the battell at Cranon, which was the utter destruction of the Greekes, the rather for that Philip king of Macedonia before had giuen a great overthrowe to the Greekes in the battell at Cheronæa, by the meanes of Demosthenes, who would neuer haue the Greekes to yeeld, neither to Philip, nor to his sonne Alexander the great, and though Alexander after his father, thought to haue made a full conquest of all Greece, and began with Thebes, tooke the citie, and rased it to the ground, flew five thousand Thæbans, solde thirtie thousand slaves, and spared none but such as were friends and kinmen to Pindarbus the Poet, whom Alexander loued no lesse, then Augustus loued Arios the Philosopher, for whose sake he spared the whole streete in Alexandria where Arios dwelt.

The miserie of the Thæbans by Alexander brought downe, made the Phoceans, the Platæans, the Athenians, and all Greece, to quake for feare of Alexander; hee spared Priests and religious people, and such as were kin to any of the Macedonian Lords, and this did Alexander onely to terrifie Greece, and to bring them in subjicetion without further warre: so that the victory of Antipater at the battell of Cranon, after that Philip and his sonne Alexander had brought Greece so lowe, brake quite the backe of Greece, for Antipater so tirannized over the Grecians, that he spared none, especially the Orators, by whose meanes onely he knew Greece so long resifted kings.

Yet neither Philip king of Macedonia, with his battell at Cheronæa, nor Alexander the great with his victory ouer Thebes, neither Antipaters victory at Cranon, harmed Greece so much as their ciuill warrs, which is the overthrow
The third Booke of the overthrowe of all Common-wealths, and the decay of all states, whereof the example you may read.

Othoanius Augustus after he had vanquished Mar. Antonius, in their civill warres in a battell by sea at Actium, from whence Antonius fled into Egipt after Cleopatra, where Antonius and Cleopatra ryoting in Alexandria, feasting and dauncing for fewe dayes, vntill Antonius hearing that Augustus followed him as hee followed Cleopatra, despairing to haue any longer peace with Octauians, flew himselfe, whom Cleopatra buried, and after in short time flew herselfe, ouer whom triumphed Othoanius, carrying her picture from Egipt in his triumph into Rome, as Iu. Cæsar his vnclle in his civill warres betwene him and Pompey, carried the pictures of Cato, Petronius, and others in his triumphes, from Aethiopia vnto Rome, at what time the greatest, and most famous library of the world was burned, which Pto. Philadelphus had prepared and gathered together in Alexandria in Egipt, to the number of foure hundred thousand volumes, at what time Philadelphus sent to Ierusalem to the high Priest Elezar for the Hebrew Bible, and for seuentie two learned men to translate it out of the Hebrew into the Grecke tongue, which were all burned and destroyed, as well in the civill warres betwene Iulius Cæsar & Pompey, as in the civill warres betwene Mar. Antonius and Augustus Cæsar.

The like library of Pistoratas in Athens, was destroyed by Sulla, who after he had subdued the most part of the cities of Greece, he laid siege to Athens, took it about midnight, with such a noyse, number of hornes, and sound of trumpets in order of battell, with their swords drawne, making such an incredible slaughter, that the greatnesse of that murther, and the number of the persons
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sons that were stainec could not be knowne, the noblest men of the citie were in such dispaire, that they made account to liue no longer, because they sawe such tiran- nie and crueltie in Sylla, that an infinite number flew themselves before they shou'd come to Syllas hand, at which time the learned libraries at Athens were destroyed quite and burned.

The most famous library at Pergamus, gathered together of all the universities of the world, by the great diligence and industry of Attalus and Eumenes, kings of Asia, of the which library one Euporion had the charge, by the appointment of Antiochus the great, which was also burnt and destroyed in the warres of Asia, between Antiochus the great and the Romanes, which Antiochus by the perswasion of Hanibal, would take warres in hand against the Romanes, supposing by his two Elephants, whom he named Aiax and Patroclus, to terrifie the Romanes with these beasts. Hanibal might haue tolde him he had foure score Elephants in his warres against Scipio African, and after Hanibal was ouerthrowne, and his Elephants brought to Rome. Metellus at his victorie at Parnomus, sent to Rome a hundred foure and twentie Elephants, and fiftie yeares before Metellus, Pirrhus was glad to leave foure Elephants to beautifie the triumphes of Curios Dentatus, and to forfake the Romanes, and to flye to his countrie. Antiochus the great might haue knowne this well, eyther by himselfe, or by Hanibal, but being ouerthrowne of the Romanes, the library also of Pergamus was destroyed.

Againe, the most noble library at Rome began by Antonius Pollio, and finished by Mar. Varro, was such, that both these great learned men had their Images and statues set vp in the market place at Rome, while yet they lived.
If the Romans had been as desirous of books and
learning, as they were of blood and spoile, Caesar might
as well have brought the library from Alexandria to Rome,
as he brought the pictures of Cato, Petronius, and others
from Africa to Rome, or as Augustus brought the picture
of Cleopatra.

Luc. Scypio might as well have brought unto Rome the
library of Pergamus from Asia, as to bring in long tables
painted the form and likeness of 130. cities and townes,
which he subdued and conquered in Asia.

And so Luc. Sylla might have brought the library of
Athens to Rome, as well as he did bring all the cities of
Greece set out and painted brauely in tables, banners and
ensignes to advance his triumph, but the Romans es-
tirely despised nothing but victories, they weighed not for
books, but for battels, they banished Mathematicians
and Philosophers out of Rome, and out of all Italy, for the
Romans professed only arms, and yet many of them
were learned: for Cato though learned himselfe, yet hee
would have no Philosophy read in Rome, hee much dis-
liked that Carneades the Academick Philosopher, (who
came as Embassador from Athens to Rome) should tarrie
long there, lest the Roman youthes that were desirous
of learning and eloquence, would give over the honor
and glory of Armes, and yet many of the best Roman
captaines were well learned.

It was but the opinion of Cato, for Philopomen the
Greeke, by talking of warres with Captaines, and by
reading of Cincius and Evangelius bookes, became an ex-
cellent captaine.

Lucullus in like sort himselfe being learned as it seem-
med, for Lu. Sylla dedicated his commentarie of 22.
bookes vnto Lucullus, who was as noble a Captaine as
any.
any was among the Romanes.

Alexander the great would never sleep in his bed without the Iliads of Homer under his pillow.

So Caesar's Commentaries at this time is no lesse esteemed with the Turkes, then Homer's Iliads with the Greekes.

It seemed in those days that it was not hard to find famous and learned libraries, when so many learned and profound scholars wrote so much, as Callimachus wrote eight hundred bookees. Crisippus a Stoik Philosopher, wrote more then others could read, so many Greekes and many Romanes, wrote all the dayes of their liues, but as you heard, the end of warre, sword, and fire, consumes all, especially of civill warses.

Some bookes are also mentioned of the Prophets and of the Apostles in their writings, which are not extant, as the booke of the battels of the Lord, the booke of the Iuft, called Iafher, and the booke of the Chronicles of the kings of Iudah, often mentioned in the booke of kings.

In the new Testament of the prophesie of Enoch, and the storie of the body of Moses mentioned in the Epistle of Iude, but now not extant.

These things are also declared in the writing of Nebuchades, how he made a library, and how he gathered the Acts of the Kings, and of the Prophets, the Acts of Das mid, and the Epistles of the kings.
The third Booke of the

CHAP. XII.

Of the breach of the lawe of Armes, of the trecherous and murther that came thereby.

The Castle of Thæbes called Cadmea, was taken by Phæbidas, a Spartan captain, before the Thæbans mistrusted anything, for there was a league betwene the Thæbans and the Lacedemonians, howbeit the Lacedemonians against the lawe of armes, tooke the castle, and the captaine that then kept the castle, named Ismenias, and sent him to Sparta as a prisoner. Pelopidas and others saved themselves by flight, and for that the Spartans brake their league with the Thæbans, hereby grew great warres betwene the Lacedemonians and the Thæbans, to the utter confusion of the Lacedemonians, and the last overthrowe of Sparta, at the battell of Leuctres, where Epaminondas & Pelopidas were victors.

This overthrow fell iustly to the Lacedemonians, for that they brake their league and conditions of peace with the Thæbans, for the which it is lawfull among all nations to commence warre, so is it great wisdome for all nations to auoyd the great harme that may fall by entreatie of peace.

For vnder colour of peace many have practised means to warre: so Metellus deceiued Jugurth with faire words tending to peace.

Philip king of Macedonia, hauing a vaine hope to haue peace with the Romains, thinking therby to repaire his force,
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force, being before foiled by the Romanes, was the second time vanquished by the Romanes, thrice he rebelled, and thrice he was vanquished.

This was not that Philip father to Alexander the great, who neuer kept conditions of peace, but false and treacherous in all his promises: he could be as rebellious as the last Philip, but not soone subdued.

Cotys, King of Thracia, under colour of a league, was with faire words allured to a banquet, where he was slaine.

It was the counsel of Archidamus, Agesilaus sonne, to talke of peace to the Lacedemonians, & to provide for warre, and therefore the Romanes gaue audience out of the citie to any forraine Embassadour, especially in matters of peace, and after they would conduct the Embassadours to shipping, to preuent practises and pollicies under colours of peace.

The Romanes in this imitated the Athenians, who entertained the Embassadors of the Lacedemonians in like sort, but Rome and Athens were much deceiued, for the cities of Italy often rebelled against Rome, and the cities of Greece against Athens.

Much murther and slaughter was euer found in the breach of faith, and much mischiefe committed under colour of peace.

Godolias being made gouernour by Nabuchodonozzer over the rest of Judea, after Jerusalem was destroyed, was deceiued by the faire words of Ismael, who came with ten men with him that were sworne to him to do what he would haue them to do in Mazphah, to the house of Godoliah, where he was well entertained, but Ismael fled Godoliah, all the Iewes, and all the Chaldeys that Ismael found waiting on Godoliah, and the next day after...
that Ismael had slaine Godolias, certaine men came from Sychem, from Siloh, and from Samaria, to the number of fourescore, which had shaued their beards and rent their cloathes, with meate offering and incense to offer in the house of the Lord. And Ismael went weeping out of Mazphah to meete them, and said, Come and goe to Mazphah to see Godoliah the Gouernour, where Ismael flue them in the midst of Mazphah, as hee did Godoliah, in the one he deceived Godolias with faire words, in the other he deceived them with teares to come to Mazphah to see Godoliah, whom he flue all sauing tenne, and threw their bodies into one pit.

Triphon, one of Ismaels broode, after he had taken Jonathan by deceit, he sent him to Ptolomeu, where he tooke Jonathans children for hostages, and money for his redemption. So Triphon promised to deliver Jonathan, but Triphon killed Jonathan and his children against his faith, and promise, and the law of armes of all nations.

Alexander king of Syria fled to Arabia, to be defended from Ptolomeu his father in law king of Egipt, but Zabdiel the Arabian flue him most treacherously, and sent his head to Egipt to Ptolomeu.

Bacchides and Alcinus, Gouernors under the most cruell king Demetrius, flue three score Assideans, that came to entreat Antiochus for peace, against the law of armes.

In like sort Nicanor thought to deceiue Machabaeus, as Antiochus did, under colour and pretence to seake peace.

Met. Suffetius, Generall of the Albaines, promising by oath his faith and truth to the Romanes, and that his friendship should not faile to be readie at the Romanes commandement, yet breaking his oath in the same, practising
practising his treachery against the Romane armie, he was bound to two toppes of trees both hands and feete, and terribly pulled in pieces by the trees.

The breach of faith by the lawe of armes set downe, was ever among the Romaines most severely punished: in so much that the Romaine soouldiers stoned Posthumius, for that he denied the spoile which he promised to the soouldiers.

The like is read, that the Embassadors of the Lacedemonians, being sent to the king of Persia, to have his aide against the Athenians, being in league with the Lacedemonians, were taken and brought to Athens, and by the Athenians slaine.

The Embassadors of Carthage, and Macedonia, because they did conspire against the Romaines contrary to their league, were taken, and by the lawe of armes justly slaine.

Divers Embassadors were slaine for breaking their leagues against the lawe of armes, as the Embassadors of the Romanes were slaine by the Illyrians, the Embassadors of the Athenians by the Persians, the Embassadors of the Persians by the Macedonians, the Embassadors of David king of Judah by the Ammonites, not slain, but ignominiously abused: for David sent his Embassadors to Amma the king to comfort him for the death of his father, in kindnes & of good will, but they had halfe their beards shaued, and their garments cut off at their buttocks, & thus were they turned back in reproach without thankes to David.

So were the Embassadors of the Romanes without cause against the lawe of armes, most injuriously slaine by the Illyrians, who were governed under a woman, to the great reproach of the Romaines, but the Romane...
Romane Embassadors being thus slain, had their statues put vp in the Oratory, and their names written uppon their Images, P. Iunius, & T. Coruncanus, but the Romans reuenged it to the losse of their kingdome.

Thus euery where trechery and murther was committed in all countrieys, vnder colour of leagues and lawes broken, and most time without eyther lawe or league, but with violence and trecherie practised by many false stratagems among all nations.

As Zopyrus practised by a dissembling stratagem to bring the Persians into the hands of Cyrus, though some say it was Darius, by cutting & deforming his face, and mangling his body, in this pittifull fort coming to Babilo, faining and dissembling that he had hardly escaped frō Cyrus army, promised the Babylonians to do them great service to reuenge his wrong, if they would use his service. By these subtil and craftie meanes he brought Cyrus to be king of Babilon, of this Zopirus, Cyrus was wont to say, that he wished as many friends like Zopirus, as a Pomegranate had kernels.

The like stratagem vsed the Grecian Sinon for Agamemnon in the warres of Troy, therefore Agamemnon said, he had rather haue tenne Nestors, or tenne Vlixes, then tenne Achilles, or tenne Aiax: for more doth counsell and pollicie profit in warre, then force or courage, and therefore when Achilles dyed, Aiax made claime to his armour, as one that might claime it best by the lawe of Armes, clayning a combat if any one would say the contrary.

Aiax being warned by his olde father Telamon, when he went with Agamemnon from Greece to Troy, to fight valiantly, & to aske at the gods hands good successe and fauour, but Aiax more proud then wise, answered his fa-
there, that knoutihall men and cowards seek help at 
Gods handes, but said he could overcome without 
Gods helpe.

Vlixes also made claim to Achilles armoure, saying, 
that his pollicie and counsell did profit more the Greci-
ans in the warres at Troy, then the sword of Aiax. Aga-
memnon knowing how much pollicie and wise counsell 
aualiéd in wars, gave to Vlixes the armor of Achilles, for 
Agamemnon said, had he had but ten such counsellors as 
Nestor was, he doubted not but soone to subdue Troy. So 
Cyrus spake of Zopirus, and so Pirrhus spake of Romane 
souldiers, Plus præstant sones consilio quam inuenes armis.

Thus the Polymarchies of the earth seek to conque
another world like Alexander, being not cotented with 
one, and couer all the seas with their sailes like Xerxes, 
and so build castles high vnto the heauens like Nimrod, 
who wold build Babel to reach vp to heauen, to revenge 
the injury done to his predecessors by the univerall de-
ludge, resembling much the battell of the Gyants, who 
challenged Jupiter, and the rest of the gods to battell: 
but though this be fabulous concerning the Gyants, yet 
the building of Babel is written by Moses, that Babel was 
builded so high by Nimrod, both to auoyd a second de-
ludge, and to revenge his stock and family destroyed in 
the first: but the Lord saw their folly, confounded their 
workes by a confusion of one language into many.

Philo might ask a questió a well now, why the Lord 
did not ouerthrow the tower of Babel with winde, tem-
pest, and thunderbolts, as he did ask, why the Lord did 
not destroy Egypt with Lyons, Tygres, Beares and such. 
But as Philo answered his owne question, that it was to 
fright them with Frogges, Flies, Grasshoppers, and 
such simple vermines, to shewe his mercie, and to 
save them to repentance, and not to destroy them with
The third Booke of the

wilde beasts. And so with the like reason Philo, or any
man for Philo, may now answere, that the Lord would
not destroy the Tower of Babel with tempest and wind
to destroy the people, but by diuiding of one tongue in
to many, that they might acknowledge the Lord to be
God, and to confesse their owne folly.

2.Reg.12. If Nimrod had confessed his sinne, and said I haue
sinned, as David spake to Nathan the Prophet, or with
Daniel, who said, Peccaviimus, iniquitatem fecimus: or with
Nehemia, who said, I and my fathers house haue sinned,
to whom the Lord shewed mercy.

Exod.9. Wicked Pharaoh also said to Moses, I haue sinned a
against the Lord, and the Lord is iust, I and my people
are wicked.

1.Reg.ca.26. Saul said I haue sinned, and haue done foolishly. So
Judas the traitor said, I haue sinned in betraying inno-
cent blood, but the Lord accepteth not the sinned
confession of wicked men.

CHAP.

Too much securitie was in Pompey his soouldiers, after he had giuen two repulses to Caesars soouldiers at Dyrachium, as Caesar said himself, the victory might haue bene Pompeys, if he had followed his good fortune. So againe if Pompey had followed his good lucke, and had not staied the Romane youthes being fierce to goe forwards at the battell at Pharsalia, he had put Caesar to greater daneger then he was at Dyrachium.

So Hannibal was toucht with that fault by Hamilcar the Affrican, that if he had gone forwards and brought his armie after the battell at Canne before Rome, as Scipio warres hurst; after his ouerthrow of Hannibal brought his force be-fore Curthage, Rome might haue bene in as great a daun-ger as Carthage was.

Nothing abused Pompey so much as his owne cap-taines, flattering him, and calling him the great Aga-memnon, king of kings, by Domitius, Scipio, Spinther, and others, after the victory at Dyrachium, assuring them-selues soone to ouerthrow Cesars armie, and conten-ding in brauery for offices at their return to Rome, draw-ing lots who should be Consuls, Prætors, Quæstors, or high Bishop, which Caesar himselfe was at that time.

It should seeme that Pompey and his captaines, made no doubt of the victory, for when his campe was taken, his tents and pauilions were full of nosegaiies, and gar-lands of mirtle, and their coaches all couered with flow.
The third Booke of the 

The victories of Tigranes, king of Armenia, was flattered with his Lieutenants, Captaines, and other Parasites, who scoffed and howled the Romans, they sported and made a May-game of Lucullus army, some dividing the spoile, and drawing lots before the battell began, much like to the Cerussians, the Sueuians, and the Sycambrians, who gathered themselves together in a great army, they likewise like the Armenians, little esteeming the Romaines, deuiding the Romane spoiles betwene them before they fought for it: the Cerussians would have all the Romaine horses, the Sueuians would have all the gold & filuer of the Romaines, & the Sycambrians all the Romain captiues taken prisoners in the wars. Thus had they fully concluded before the battell began, but it fell out otherwise, for Drusus the Romaine Captaine overthrew them, that their horses, their cattels, their chaines, their gold and filuer, and they themselves were a spoile and a pray to the Romaines. Incerti exitus pugnarum & Mars communis said Cicero, it was ever found in all warres, that Nimia fiducia semper noxia.

The like victorie had Lucullus over Tigranes king of Armenia, whose captains before scoffed and howled Lucullus army, deuiding the Romane spoyles before the battell beganne, but they were overthrown by Lucullus, to the slaughter of a hundred thousand footemen, and the most part of the horsemen slaine, and the king himselfe hardly escaped; and for that so many were slaine of the enemies, and so fewe of the Romans,
Plutarch faith, that the Sun saw not the like overthrow, that such variety of shews were seen, of Chariots, Coaches, and of infinite number of Cartes, that carried the spoiles, of Armours, of Ensignes, of battering peeces, besides twentye cupboords full of syluer plate, thirtie cupboords full of golden vessels, eight Moiles laden with golde, a hundred and seuen Moiles laden with syluer coine.

Crassus, at the sight of this Lucullus triumph, was afterwards when he was Consul with Pompey the great, go beyond all measure most desirous with all celeritie to take his journey against the Parthians, with more haste then good speed.

In like sort the sight of Milciades triumph he moned Themistocles in his youth to say, that he could not sleepe in his bed, before he had obtained the like triumph, and so he proved among so many great captains in Greece, one of the greatest, for he was being but a young youth at the battell at Platea, being the first battell and the first victorie that the Grecians had ouer the Persians. Hee was also at the battell at Marathon, with more commendation then he had at Platea, but in the battells at Salamina and Artemisium, all Greece gave him the honour and fame, the one by sea, the other by land: he did all things with such celeritie, that Themistocles himselfe would say, that whatsoever hapned to him well, hapned by celeritie.

But it seemed that Themistocles with all celeritie misled to borrowe money in the Ile of Andria, though he brought two great and mightie gods with him from Athens, the one called the God of Loue, the other the God of Force; requesting the Andrians to lend some money to please & to satisfie the want of their Gods.
But he was answered by the people of Andria, that there were two as great goddesses with them in Andria, as there were in Athens, the which commanded the Andrians, neither to lend, nor to give any money to Themistocles gods, saying our goddess of Poverty weighed not for love, neither doth the goddess of Impossibility weigh for force.

The Lacedemonians were not so religious as the Athenians were, for Agesilaus took another course the Themistocles did, when he wanted money, he went to the confines of Persia, to spoil and to plague the Persians, for the Persians euer feared the greatnesse of Agesilaus, and yet was he but a little lame man of stature, that hee was satisfied with golde and silver to returne to his countrey, that Agesilaus would often ieft and say, that thirtie thousand Archers did drive him out of Asia, which was the Persian coine, that was stamped with the print of an Archer: with these Archers the Persians caus'd oftentimes Agesilaus to returne fro Persia into Greece againe.

The like ieft did Gilippus servant, he told the Ephories of Sparta, that his master Gilippus had vnder the roome of his house, more Owles then all Athens, for the coine of Athens was stamped with the print of an Owle, as the Persians was with the print of an Archer: for Gilippus had taken from his master Lyfander much money, and hidden them vnder the shield of his house, and so by his servant was in a ieft betrayd. Thus leaving Agesilaus with his Archers, and Gilippus servant with his Owles, I will returne to Themistocles, to whom Marcellus shall be compared in celeritie, of whom Hannibal said, that Marcellus could not be quiet, neither with good fortune, nor bad, neither victor, nor convicted.

Scipio
Sextus Africæus with such celeritie, after he had conquered Hannibal at the battell at Zama, soone subdued Carthage.

Pau. Æmilius with great celeritie subuerted the whole Empire of Macedonia, and brought their king Persius and Gentius king of the Illyrians, both prisoners vnto Rome in his tryumpe.

Pompey the great vsed such celeritie, that within fouretie daies he vanquished all the Pyrates, who had a thousand ships on the seas, and taken aboue foure hundred townes, they rob'd and spoild all marchant venturers, rifled and destroyed all the Ilands and townes vpon the sea coast, and destroyed many Temples, they feared no force, neither weighed for kings nor subiects, and grew so strong, that they ruled both land & sea without lawe. But Pompey had such victory ouer them, that after the great slaughter in the battell at the citie Coracesium, he tooke twentie thousand persons prisoners: and thus in lesse then three moneths Pompey ended and quite vanquished the Pyrates.

Cesar in all his warres excelled all men in expediti- on and celeritie, in the which he had such wonderfull good succeffe against Pompey in Pharsalia, against his sonne in Africa, against Afranius in HISPANIE, against Cato in Vtica, with such expedition, that he became as you read, being one that was denied to be Consul, to be Perpetuus Dictator, and the first Emperour of Rome.

Clau. Nero the Consul, considering that Italy was plagued by Hannibal in Lucania, and by Afdrubal his brother in Umbria, made such secret great haft, that before Hannibal knew he went out of his campe in Lucania, he was in Umbria, and before Afdrubal knew he was in Umbria, he was with his fellow Consul at the battell of...
of Metaurus, where Asdrubal was slain, his army overthrown, and his head sent to his brother Hanibal in Lucania: so that by one Roman stratagem, the two great Roman enemies, Hanibal and Asdrubal, were overthrown, the one slain at the River Metaurus, and the other driven from Italy into Affrike.

Celeritie upon deliberation is most necessarie at all times, therefore the chiefe guard about Romulus person, were called Celeres, for their quicknesse and celeritie in executing Romulus commandement.

David king of Judah had such resolute men called Cerethites about his person, readie with such celeritie to effect any thing the king would comand them, that when they heard the king longing for some water out of the well of Bethelem, they presently ventured their lives through the campe of the enemies, and brought water to the king from Bethelem, before the king misted them, but David sacrificed the water unto the Lord, and would not drinke of it, because his men offered their lives for it.

Caleb used such expedition, after he had viewed and travelled all the land of Canaan, that he returned within forty dayes to the Hebrew campe with a full resolution, perswading Joshua to take the warres in hand.

Ehud, one of the Judges of Israel, who was wont to say to his souldiers, follow mee, went fully resolued to Eglon king of Moab, an enimie of the Lord, and therfore slew him in his chamber.

Many souldiers of the Lord, are resoluted through faith, to effect many things with celeritie and zeale: so Phineas slew Zimri the Israelite, & Cosbi a Lords daughter of the Madianites, for that they offended the Lord in the campe, and therfore Phineas thrust them through both with his speare.
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Jeheu, though a wicked man, yet much commended for his resolute zeal, for that he overthrew Achabs house, slew Baals prophets, and destroyed Baals temple and his aultars.

The great kings of the world are resolued to hazard theyr liues to winne fame and glory, eyther by parasites or flatterers, moued therevnto, or by oracles of theyr Idols, or by visions and dreams especially, as Astiages king of the Meades dreamed that his daughter Mandanes which was Cyrus mother, made water that overflowed all Asia.

Astiages dreamed the second time, that a vine grew out of his daughters wombe, whose braunches covered all Asia, therefore hee called all his wise men and soothsayers of his kingdome together, to interpret him these two dreams, who tolde him that his daughter should haue a sonne that should bee such a king, that hee should rule over all Asia, which made Cyrus so amitious and proud, that he could not be content with all the kingdomes of Asia, but must goe to be slaine in Scythia.

The like dreame sawe Xerxes, before his voyage into Greece, that in his dreame hee thought hee sawe an Oliue tree crowned, whose boughes and braunches covered the whole earth, and withall suddenly vanished away.

The same Author writeth, that Julius Cæsar dreamed that he lay with his mother, and by these meanes he was flattered by his soothsayers, that hee should subdue the whole earth.

Euen so Hamilcar Generall of the Carthagineans, thought hee heard in his sleepe a voyce that hee should the next night suppe in Syracuse, but he was so glad of his
his speech, that he was deceived of his hope, and yet he
supt in Syracusa, not as a conqueror but as a prisoner, but
was deceived as Xerxes was by the hope of his crowned
Olieu, or as Cæsar was by his mother.

Hannibal after the taking of Saguntum, dreamed that
Jupiter should call him into council with the goddes,
where he was commanded to take warres in hand a-
gainst the Romanes, there hee seemed that Jupiter had
given him a captain to goe before him, even from the
council house, one of the company of the gods, and
looking behinde him, hee thought he sawe a terrible
monstrous Serpent, which Hannibal in his sleepe asked
Jupiter what monster that was, which was answered and
said to be Vastitatem Italica, the spoile and destruction of
Italy.

Homer and Virgil, both saigned that all kinde of
dreams passe through two sundry gates, the true dream
through the hornie gate, the false dreame through the
Iuorie gate.

Yet we reade in the sacred scripture, that Joseph
was exalted by expounding Pharaohs dreame in Egypt,
and so was Daniel, by expounding Nabuchodonozers
dreme in Persia.

But Joseph while yet he was amongst his brethren
a young boy, dreamed, and tolde his brethren say-
ing, we were making sheaues in the field, and loe, my
sheffe arose and stood vp right, and your sheaues stood
round about and made obeysance to my sheffe. Then
saide his brethren shalt thou be our king, or shalt thou
raigne ouer vs? They hated him before, for that his fa-
ther loued him more the they, and for his dreame they
hated him the more.
And Joseph told his father and his brethren a second

dream, saying, I saw the Sunne, the Moone, and the
eleven Starres make obeysance to me, and his father re-
buked him, saying, shall I, thy mother, and thy brethe-
ren, come and fall before thee? but yet his father noted
his dream: but his brethren took such indignation a-
gainst him, that they sold Joseph to an Arabian mar-
chant, who sold him againe into Egipt, where he came
by expounding of Pharaos dreame, of the seuen leane
kine that did eate the seuen fatte kine, and yet were but
leane, to be the second person, and the onely ruler of
Egipt under Pharaoh. Thither came his brethren constra-
ned by a dearth in Canaan, to buy corne in Egipt, and
after Joseph being knowne, his father Iacob, and all his
household came. These were the Sunne, the Moone,
and eleuen Starres: heere his brethren performed
the dreame, Honouring Joseph upon their knees, as all
Egipt did.

In like manner Daniel being a captiue of Nabuco-
donozers, by expounding his dreame, and his sonne Bal-
thazers after him, was commaundd to bee cloathed
with purple, and to put a chaine of golde about his
necke, and by proclamation made ruler over the third
part of the kingdome of Persia, and to be one of the
three Princes that ruled the kingdome of Persia, of a
hundred seuen and twentie Provinces vnder King Da-
rins.

No doubt Joseph was instructed by an Angell to
expound the dreame of Pharaoh, and Daniel to expound
the dreame of Nabuchodonozzer.

Angels did instruct men, minister vnto men, re-
buke sinners; Angels comforted the afflicted, and fore-
told...
told things, an Angell appeared to Zachary, who told him, that his wife should bring forth a sonne, and his name should be John. So an Angell appeared to the virgin Mary, and said she should have a sonne, and his name shall be Iesus.

Abraham in the feast which he made to the Angels under the oake of Mambre, was promised hee should have a sonne by Sarah, and was named by the Angels Isaac, laughing, for that his mother laughed, hearing she should have a child in her olde age, being foure score and tenne.

So was also Iesael, Solomon, and Iosias, named long before they were borne.

The olde Hebrewes tooke example, for that the name of Abram was chaunged by the Lord, and named Abraham, which signified the father of many nations.

Iacob likewise was named of the Angell, (with whom hee wrestled) Israel, the prince of God.

So the Hebrewes gaue such significant names of things to come vpon their children, that when they remembred the names of their children, they should also remember the thing signified by the name, as Solomon was named Iedidia, beloued of God, Iosias an oblation to the Lord, and so Iesael the son of Abraham by Agar, Absolon the sonne of David, and others more, named of the Hebrewes in like manner.

Women onely gaue names to their children among the Hebrewes, as Leah and Rachel, Iacobs wiuves, named the twelve sonnes of Iacob.

So Sampson was named of his mother, and so also was Samuel named by his mother, for the Hebrew women gaue such names to their children, as should containe some
something signified by the name, not following the father's name, but one only name, which the Hebrew women gave to their children.

The Romans had three or four names commonly, contrary to the Hebrews, and besides three or four names which were proper unto them, they would purchase as many names as they could get, as Pub. Cornel. Scipio, had the fourth name Africamus for his conquest over Africa, and his brother Lu. Scipio, was surmamed Asiaticus, for the fourth name, because he subdued Asia.

Lu. Q. Metellus, surmamed Numidicus, by his victories in Numidia. Mummius, for his victories in Achaia, surmamed Achaicus.

So the Romans being glorious people full of their victories, would possess as many names as they could have, and being not contented with so many names, they would have the months of the year to be named after their names. So In. Caesar called the month Quinu-

tilis, after his own name July, Augustus the second Em-

peror, called the month Sextilis, after his name Au-
gust.

So other Emperours imitating them, as Nero would have the month of April after his name Neronius, and Domitianus would have October named Domitianus. Likewise Claudius wold have May called after his name Claudius, and Germanicus would have September named Germanicus after his name. So the Grecians began to honor Demetrius in like sort, in so much they decreed that the month Manichion which is January, shalbe called Demetrium, and their feast Dionysia which was de-

icated to Bacchus, should be called Demetria, after Demet-

rius name, and that Demetria, and his father king Anti-

Yy 3 gonus,
The third Booke of the

names of great Generalls and Captaines in Greece.

Clearchus the tyrant would be called sonne vnto Jupiter, as well as Alexander the great, so king Antigonus, because hee might be called Bacchus, hee resembled him outward in his habite, were a Diademe on his head made of Lucie like Bacchus, and for his scepter, bare in his hand Thyrfs.

The Greekes also, most commonly had but one name, vnlesse he had a name added vnto it, either by some vertue or vice noted in him: as Pericles for his eloquence and sweete perswasion, was surnamed Olympius. Aristides for his integritie, surnamed the iust.

Antigonus for his liberalitie was surnamed Dason, and yet reported in Plutarch, that hee promised any thing, and performed nothing.

So likewise the Greekes named those that had any blemish on their bodies, as Antiochus surnamed Grippos for his great belly.

Another Antigonus surnamed Gonatos, for that hee had great knees. Demetrius, surnamed Polycrates, for his invention and skill of warlike engines as Elepolis, thereby as famous weliigh as Archimedes: otherwise the Grecians vfed but one name.

And although Agestlaus was a great soouldier, for skil and knowledge in warre so famous, that hee was sent from Egypt vnto Greece, for to be their Generall, and also among the Persians so feared, and among the Grecians so esteemed, and yet hee was called but Agestlaus, without any surname of addition among the Grecians, neither other great captaines of Greece, as Miltiades, Themistocles, Cimon, and others, had no such surnames by their victories as the Romanes had.
The Hebrues also had but proper names, & some had their fathers name added unto it; so our Saviour in the Gospell named Peter, Simon the sonne of Jonas, so was it oftentimes spoken to Esay the Prophet, Esay thou sonne of Amos; so all the Jewish Rabines were named after their fathers names, as Juda the sonne of Dama, Simeon the sonne of Gamaliel, Ismael the sonne of Elizei, but among the old Hebrewes as you heard, they were so named as pleased the mothers.

The Egyptians vsed also Greeke additions to their names, as Pto. surnamed Euergetes, for his good deeds and benefits to his countrey. Pto. surnamed Ceraunos, that is to say, lightning, for his quicke dispatch.

Pto. surnamed Aetos, an Eagle for his swiftnesse and celeritie, and so Philadelphus, and other kings and great men of Egypt, added to their own proper names Greek surnames.

The surnames of the last kings of Egypt began from a souldiers name, who grew so great among the Egyptians, that he strengthened and established the countrey, being subdued and overthrown before by the Persians, that the Alexandrians so hououred him after his death, that all his successors the kings of Egypt, were called after his name Ptolomei, for as all the first kings of Egypt were called Pharaones, so were the last kings of Egypt called Ptolomei.

So Arsaces a poore Scythian borne, a great souldier, with a great armie of poore banished men of the Parthians, overthrew king Zaleucus, and restored the Parthians to their libertie, for the which benefits he was made king, and all the kings his successors, were named Arsaces after his name.

These
These men seek a name and fame on earth, where they have no city, nor place permanent, but houses made of clay, and forget to build immortalitie and eternity in heaven, they make sumptuous and durable tombes for their bodies, like the Egyptians, which make pyramides for their dead bodies to dwell for ever. Some againe like the Agrigentines, which build them such strong houses as though they should live alwaies, and yet eate & drinke, as though they should die the next day. But we leave these builders that build towers in the aire with Nimrod, and Iuorie houses with Ahab, and would lose immortalitie with Vlifses, for Ithaca his country, and come to Paul, who would be loosed from the bodie and be with Christ, and with Iohua to fixe our triumphes and trophays in Heaven, with the euerlastinge Iohua Christ Jesus the sonne of God, who purchased vnto vs eternall habitations, and went in bodie before vs to prepare for vs a dwelling place: to him therefore with the father and the holy Ghost, be all honor, glory and praise, for ever.

FINIS.
A Table containing a briefe summe of the whole Booke.

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