

Chapter 1: Of the Chronology of the First Ages of the Greeks

Author: Isaac Newton

Source: *The Chronology of Ancient Kingdoms Amended* (London: 1728).

Published online: June 2006

<43>

THE
CHRONOLOGY
OF
ANCIENT KINGDOMS
AMENDED.

CHAP. I.

Of the Chronology of the First Ages of the Greeks.

All Nations, before they began to keep exact accounts of Time, have been prone to raise their Antiquities; and this humour has been promoted, by the Contentions between Nations about their Originals.

Herodotus [1] tells us, that the Priests of *Egypt* reckoned from the Reign of *Menes* to that of *Sethon*, who put *Sennacherib* to flight, three hundred forty and one Generations of men, and as many Priests of *Vulcan*, and as many Kings <44> of *Egypt*: and that three hundred Generations make ten thousand years; for, saith he, *three Generations of men make an hundred years*: and the remaining forty and one Generations make 1340 years: and so the whole time from the Reign of *Menes* to that of *Sethon* was 11340 years. And by this way of reckoning, and allotting longer Reigns to the Gods of *Egypt* than to the Kings which followed them, *Herodotus* tells us from the Priests of *Egypt*, that from *Pan* to *Amosis* were 15000 years, and from *Hercules* to *Amosis* 17000 years. So also the *Chaldæans* boasted of their Antiquity; for *Callisthenes*, the Disciple of *Aristotle*, sent Astronomical Observations from *Babylon* to *Greece*, said to be of 1903 years standing before the times of *Alexander* the great. And the *Chaldæans* boasted further, that they had observed the Stars 473000 years; and there were others who made the Kingdoms of *Assyria*, *Media* and *Damascus*, much older than the truth.

Some of the *Greeks* called the times before the Reign of *Ogyges*, Unknown, because they had No History of them; those between his flood and the beginning of the Olympiads, Fabulous, because their History was much mixed with Poetical Fables: and those after the beginning of the Olympiads, Historical, because their <45> History was free from such Fables. The fabulous Ages wanted a good Chronology, and so also did the Historical, for the first 60 or 70 Olympiads.

The *Europeans*, had no Chronology before the times of the *Persian* Empire: and whatsoever Chronology they now have of ancient times, hath been framed since, by reasoning and conjecture. In the beginning of that Monarchy, *Acusilaus* made *Phoroneus* as old as *Ogyges* and his flood, and that flood 1020 years older than the first Olympiad; which is above 680 years older than the truth: and to make out this reckoning his followers have encreased the Reigns of Kings in length and number. *Plutarch* [2] tells us that the Philosophers anciently delivered their Opinions in Verse, as *Orpheus*, *Hesiod*, *Parmenides*, *Xenophanes*, *Empedocles*, *Thales*; but afterwards left off the use of Verses; and that *Aristarchus*, *Timocharis*, *Aristillus*, *Hipparchus*, did not make Astronomy the more contemptible by describing it in Prose; after *Eudoxus*, *Hesiod*, and *Thales* had

wrote of it in Verse. *Solon* wrote ^[3] in Verse, and all the Seven Wise Men were addicted to Poetry, as *Anaximenes* ^[4] affirmed. 'Till those days the *Greeks* wrote only in Verse, and while they did so there could be no Chronology, nor any other History, than such as was mixed with <46> poetical fancies. *Pliny*, ^[5] in reckoning up the Inventors of things, tells us, *that Pherecydes Syrius taught to compose discourses in Prose in the Reign of Cyrus, and Cadmus Milesius to write History.* And in ^[6] another place he saith *that Cadmus Milesius was the first that wrote in Prose.* *Josephus* tells us ^[7] that *Cadmus Milesius* and *Acusilaus* were but a little before the expedition of the *Persians* against the *Greeks*: and *Suidas* ^[8] calls *Acusilaus* a most ancient Historian, and saith that *he wrote Genealogies out of tables of brass, which his father, as was reported, found in a corner of his house.* Who hid them there may be doubted: For the *Greeks* ^[9] had no publick table or inscription older than the Laws of *Draco*. *Pherecydes Atheniensis*, in the Reign of *Darius Hystaspis*, or soon after, wrote of the Antiquities and ancient Genealogies of the *Athenians*, in ten books; and was one of the first *European* writers of this kind, and one of the best; whence he had the name of *Genealogus*; and by *Dionysius* ^[10] *Halicarnassensis* is said to be second to none of the Genealogers. *Epimenides*, not the Philosopher, but an Historian, wrote also of the ancient Genealogies: and *Hellanicus*, who was twelve years older than *Herodotus*, digested his History by the Ages or Successions of the Priestesses of *Juno Argiva*. Others digested theirs <47> by those of the Archons of *Athens*, or Kings of the *Lacedæmonians*. *Hippias the Elean* published a Breviary of the Olympiads, supported by no certain arguments, as *Plutarch* ^[11] tells us: he lived in the 105th Olympiad, and was derided by *Plato* for his Ignorance. This Breviary seems to have contained nothing more than a short account of the Victors in every Olympiad. Then ^[12] *Ephorus*, the disciple of *Isocrates*, formed a Chronological History of *Greece*, beginning with the Return of the *Heraclides* into *Peloponnesus*, and ending with the Siege of *Perinthus*, in the twentieth year of *Philip* the father of *Alexander* the great, that is, eleven years before the fall of the *Persian* Empire: but ^[13] he digested things by Generations, and the reckoning by the Olympiads, or by any other *Æra*, was not yet in use among the *Greeks*. The *Arundelian* Marbles were composed sixty years after the death of *Alexander* the great (*An. 4. Olymp. 128.*) and yet mention not the Olympiads, nor any other standing *Æra*, but reckon backwards from the time then present. But Chronology was now reduced to a reckoning by Years; and in the next Olympiad *Timæus Siculus* improved it: for he wrote a History in several books, down to his own times, according to the Olympiads; comparing the *Ephori*, the Kings of *Sparta*, the Ar <48> chons of *Athens*, and the Priestesses of *Argos* with the Olympic Victors, so as to make the Olympiads, and the Genealogies and Successions of Kings and Priestesses, and the Poetical Histories suit with one another, according to the best of his judgment: and where he left off, *Polybius* began, and carried on the History. *Eratosthenes* wrote above an hundred years after the death of *Alexander* the great: He was followed by *Apollodorus*; and these two have been followed ever since by Chronologers.

But how uncertain their Chronology is, and how doubtful it was reputed by the *Greeks* of those times, may be understood by these passages of *Plutarch*. *Some reckon* *Lycurgus*, saith he, ^[14] *contemporary to Iphitus, and to have been his companion in ordering the Olympic festivals, amongst whom was Aristotle the Philosopher; arguing from the Olympic Disc, which had the name of Lycurgus upon it. Others supputing the times by the Kings of Lacedæmon, as Eratosthenes and Apollodorus, affirm that he was not a few years older than the first Olympiad.* He began to flourish in the 17th or 18th Olympiad, and at length *Aristotle* made him as old as the first Olympiad; and so did *Epaminondas*, as he is cited by *Ælian* and *Plutarch*: and then *Eratosthenes*, *Apollodorus*, and their followers, made him above an hundred years older.

<49>

And in another place *Plutarch* ^[15] tells us: *The Congress of Solon with Cræsus, some think they can confute by Chronology. But a History so illustrious, and verified by so many witnesses, and which is more, so agreeable to the manners of Solon, and worthy of the greatness of his mind, and of his wisdom, I cannot persuade my self to reject because of some Chronological Canons, as they call them, which hundreds of authors correcting, have not yet been able to constitute any thing certain, in which they could agree amongst themselves, about repugnancies.*

As for the Chronology of the *Latines*, that is still more uncertain. *Plutarch* ^[16] represents great uncertainties in the Originals of *Rome*, and so doth *Servius* ^[17]. The old Records of the *Latines* were burnt ^[18] by the *Gauls*, an hundred and twenty years after the Regifuge, and sixty four years before the death of *Alexander* the

great: and *Quintus Fabius Pictor*, ^[19] the oldest Historian of the *Latines*, lived an hundred years later than that King, and took almost all things from *Diocles Peparethius*, a *Greek*. The Chronologers of *Gallia*, *Spain*, *Germany*, *Scythia*, *Swedeland*, *Britain* and *Ireland* are of a date still later; for *Scythia* beyond the *Danube* had no letters, 'till *Ulphilas* their Bishop formed them; which was about six hundred years after the death of *Alexander* the great: and *Germany* had none 'till <50> it received them, from the western Empire of the *Latines*, above seven hundred years after the death of that King. The *Hunns*, had none in the days of *Procopius*, who flourished 850 years after the death of that King: and *Sweden* and *Norway* received them still later. And things said to be done above one or two hundred years before the use of letters, are of little credit.

Diodorus, ^[20] in the beginning of his History tells us, that he did not define by any certain space the times preceding the *Trojan War*, because he had no certain foundation to rely upon: but from the *Trojan war*, according to the reckoning of *Apollodorus*, whom he followed, there were eighty years to the Return of the *Heraclides* into *Peloponnesus*; and that from that Period to the first Olympiad, there were three hundred and twenty eight years, computing the times from the Kings of the *Lacedæmonians*. *Apollodorus* followed *Eratosthenes*, and both of them followed *Thucydides*, in reckoning eighty years from the *Trojan war* to the Return of the *Heraclides*: but in reckoning 328 years from that Return to the first Olympiad, *Diodorus* tells us, that the times were computed from the Kings of the *Lacedæmonians*; and *Plutarch* ^[21] tells us, that *Apollodorus*, *Eratosthenes* and others followed that computation: and since this reckoning is still received by Chronologers, and was <51> gathered by computing the times from the Kings of the *Lacedæmonians*, that is from their number, let us reexamine that Computation.

The *Egyptians* reckoned the Reigns of Kings equipollent to Generations of men, and three Generations to an hundred years, as above; and so did the *Greeks* and *Latines*: and accordingly they have made their Kings Reign one with another thirty and three years a-piece, and above. For they make the seven Kings of *Rome* who preceded the Consuls to have Reigned 244 years, which is 35 years a-piece: and the first twelve Kings of *Sicyon*, *Ægialeus*, *Europs*, &c. to have Reigned 529 years, which is 44 years a-piece: and the first eight Kings of *Argos*, *Inachus*, *Phoroneus*, &c. to have Reigned 371 years, which is above 46 years a-piece: and between the Return of the *Heraclides* into *Peloponnesus*, and the end of the first *Messenian war*, the ten Kings of *Sparta* in one Race; *Eurysthenes*, *Agis*, *Echestratus*, *Labotas*, *Doryagus*, *Agesilaus*, *Archelaus*, *Teleclus*, *Alcarnenes*, and *Polydorus*: the nine in the other Race; *Procles*, *Sous*, *Eurypon*, *Prytanis*, *Eunomus*, *Polydectes*, *Charilaus*, *Nicander*, *Theopompus*: the ten Kings of *Messene*; *Cresphontes*, *Epytus*, *Glaucus*, *Isthmius*, *Dotadas*, *Sibotas*, *Phintas*, *Antiochus*, *Euphaes*, *Aristodemus*: and the nine of *Arcadia*; *Cypselus*, <52> *Olæas*, *Buchalion*, *Phialus*, *Simus*, *Pompus*, *Ægineta*, *Polymnestor*, *Æchmis*, according to Chronologers, took up 379 years: which is 38 years a-piece to the ten Kings, and 42 years a-piece to the nine. And the five Kings of the Race of *Eurysthenes*, between the end of the first *Messenian war*, and the beginning of the Reign of *Darius Hystaspis*; *Eurycrates*, *Anaxander*, *Eurycrates II*, *Leon*, *Anaxandrides*, Reigned 202 years, which is above 40 years a-piece.

Thus the *Greek* Chronologers, who follow *Timæus* and *Eratosthenes*, have made the Kings of their several Cities, who lived before the times of the *Persian Empire*, to Reign about 35 or 40 years a-piece, one with another; which is a length so much beyond the course of nature, as is not to be credited. For by the ordinary course of nature Kings Reign, one with another, about eighteen or twenty years a-piece: and if in some instances they Reign, one with another, five or six years longer, in others they Reign as much shorter: eighteen or twenty years is a medium. So the eighteen Kings of *Judah* who succeeded *Solomon*, Reigned 390 years, which is one with another 22 years a-piece. The fifteen Kings of *Israel* after *Solomon*, Reigned 259 years, which is $17\frac{1}{4}$ years a-piece. The eighteen Kings of *Babylon*, *Nabonassar* &c. Reign <53> ed 209 years, which is $11\frac{2}{3}$ years a-piece. The ten Kings of *Persia*; *Cyrus*, *Cambyses*, &c. Reigned 208 years, which is almost 21 years a piece. The sixteen Successors of *Alexander* the great, and of his brother and son in *Syria*; *Seleucus*, *Antiochus Soter*, &c. Reigned 244 years, after the breaking of that Monarchy into various Kingdoms, which is $15\frac{1}{4}$ years a-piece. The eleven Kings of *Egypt*; *Ptolomæus Lagi*, &c. Reigned 277 years, counted from the same Period, which is 25 years a-piece. The eight in *Macedonia*; *Cassander*, &c. Reigned 138 years, which is $17\frac{1}{4}$ years a-piece. The thirty Kings of *England*; *William* the Conqueror, *William Rufus*, &c. Reigned 648 years, which is $21\frac{1}{2}$ years a-piece. The first twenty four Kings of *France*; *Pharamundus*, &c. Reigned 458 years, which is 19 years a-piece: the next twenty four Kings of *France*; *Ludovicus Balbus*, &c. 451 years, which is $18\frac{3}{4}$ years a-piece: the next fifteen, *Philip Valesius*, &c. 315 years, which is 21 years

a-piece: and all the sixty three Kings of *France*, 1224 years, which is $19\frac{1}{2}$ years a-piece. Generations from father to son, may be reckoned one with another at about 33 or 34 years a-piece, or about three Generations to an hundred years: but if the reckoning proceed by the eldest sons, they are shorter, so that three of them may be <54> reckoned at about 75 or 80 years: and the Reigns of Kings are still shorter, because Kings are succeeded not only by their eldest sons, but sometimes by their brothers, and sometimes they are slain or deposed; and succeeded by others of an equal or greater age, especially in elective or turbulent Kingdoms. In the later Ages, since Chronology hath been exact, there is scarce an instance to be found of ten Kings Reigning any where in continual Succession above 260 years: but *Timæus* and his followers, and I think also some of his Predecessors, after the example of the *Egyptians*; have taken the Reigns of Kings for Generations, and reckoned three Generations to an hundred, and sometimes to an hundred and twenty years; and founded the Technical Chronology of the *Greeks* upon this way of reckoning. Let the reckoning be reduced to the course of nature, by putting the Reigns of Kings one with another, at about eighteen or twenty years a-piece: and the ten Kings of *Sparta* by one Race, the nine by another Race, the ten Kings of *Messene*, and the nine of *Arcadia*, above mentioned, between the Return of the *Heraclides* into *Peloponnesus*, and the end of the first *Messenian* war, will scarce take up above 180 or 190 years: whereas according to Chronologers they took up 379 years.

<55>

For confirming this reckoning, I may add another argument. *Euryleon* the son of *Ægeus*, [22] commanded the main body of the *Messenians* in the fifth year of the first *Messenian* war, and was in the fifth Generation from *Oiolicus* the son of *Theras*, the brother-in-law of *Aristodemus*, and tutor to his sons *Eurysthenes* and *Procles*, as *Pausanias* [23] relates: and by consequence, from the return of the *Heraclides*, which was in the days of *Theras*, to the battle which was in the fifth year of this war, there were six Generations, which, as I conceive, being for the most part by the eldest sons, will scarce exceed thirty years to a Generation; and so may amount unto 170 or 180 years. That war lasted 19 or 20 years: add the last 15 years, and there will be about 190 years to the end of that war: whereas the followers of *Timæus* make it about 379 years, which is above sixty years to a Generation.

By these arguments, Chronologers have lengthned the time, between the return of the *Heraclides* into *Peloponnesus* and the first *Messenian* war, adding to it about 190 years: and they have also lengthned the time, between that war and the rise of the *Persian* Empire. For in the Race of the *Spartan* Kings, descended from *Eurysthenes*; after *Polydorus*, reigned [24] these Kings, <56> *Eurycrates*, *Anaxander*, *Eurycratides*, *Leon*, *Anaxandrides*, *Clomenes*, *Leonidas*, &c. And in the other Race descended from *Procles*; after *Theopompus*, reigned [25] these, *Anaxandrides*, *Archidemus*, *Anaxileus*, *Leutyichides*, *Hippocratides*, *Ariston*, *Demaratus*, *Leutyichides* II. &c. according to *Herodotus*. These Kings reigned 'till the sixth year of *Xerxes*, in which *Leonidas* was slain by the *Persians* at *Thermopylæ*; and *Leutyichides* II. soon after, flying from *Sparta* to *Tegea*, died there. The seven Reigns of the Kings of *Sparta*, which follow *Polydorus*, being added to the ten Reigns above mentioned, which began with that of *Eurysthenes*; make up seventeen Reigns of Kings, between the return of the *Heraclides* into *Peloponnesus* and the sixth year of *Xerxes*: and the eight Reigns following *Theopompus*, being added to the nine Reigns above mentioned, which began with that of *Procles*, make up also seventeen Reigns: and these seventeen Reigns, at twenty years a-piece one with another, amount unto three hundred and forty years. Count these 340 years upwards from the sixth year of *Xerxes*, and one or two years more for the war of the *Heraclides*, and Reign of *Aristodemus*, the father of *Eurysthenes* and *Procles*; and they will place the Return of the *Heraclides* into *Peloponnesus*, 159 years after the <57> death of *Solomon*, and 46 years before the first Olympiad, in which *Coræbus* was victor. But the followers of *Timæus* have placed this Return two hundred and eighty years earlier. Now this being the computation upon which the *Greeks*, as you have heard from *Diodorus* and *Plutarch*, have founded the Chronology of their Kingdoms, which were ancients than the *Persian* Empire; that Chronology is to be rectified, by shortening the times which preceded the death of *Cyrus*, in the proportion of almost two to one; for the times which follow the death of *Cyrus* are not much amiss.

The Artificial Chronologers, have made *Lycurgus*, the legislator, as old as *Iphitus*, the restorer of the Olympiads; and *Iphitus*, an hundred and twelve years, older than the first Olympiad: and, to help out the Hypothesis, they have feigned twenty eight Olympiads older than the first Olympiad, wherein *Coræbus* was victor. But these things were feigned, after the days of *Thucydides* and *Plato*: for *Socrates* died three years

after the end of the *Peloponnesian* war, and *Plato* ^[26] introduceth him saying, that *the institutions of* *Lycurgus* *were but of three hundred years standing, or not much more.* And ^[27] *Thucydides*, in the reading followed by *Stephanus*, saith, that *the Lacedæmonians, had from ancient times used good <58> laws, and been free from tyranny; and that from the time that they had used one and the same administration of their commonwealth, to the end of the Peloponnesian war, there were three hundred years and a few more.* Count three hundred years back from the end of the *Peloponnesian* war, and they will place the Legislature of *Lycurgus* upon the 19th Olympiad. And, according to *Socrates*, it might be upon the 22d or 23d. *Athenæus* ^[28] tells us out of ancient authors (*Hellanicus*, *Sosimus* and *Hieronymus*) that *Lycurgus* the Legislator, was contemporary to *Terpander* the Musician; and that *Terpander* was the first man who got the victory in the *Carnea*, in a solemnity of music instituted in those festivals in the 26th Olympiad. He overcame four times in those *Pythic* games, and therefore lived at least 'till the 29th Olympiad: and beginning to flourish in the days of *Lycurgus*, it is not likely that *Lycurgus* began to flourish, much before the 18th Olympiad. The name of *Lycurgus* being on the Olympic Disc, *Aristotle* concluded thence, that *Lycurgus* was the companion of *Iphitus*, in restoring the Olympic games: and this argument might be the ground of the opinion of Chronologers, that *Lycurgus* and *Iphitus* were contemporary. But *Iphitus* did not restore all the Olympic games. He ^[29] restored indeed the Racing <59> in the first Olympiad, *Coræbus* being victor. In the 14th Olympiad, the double *stadium* was added, *Hypænus* being victor. And in the 18th Olympiad the *Quinquertium* and Wrestling were added, *Lampus* and *Eurybatus*, two *Spartans*, being victors: And the Disc was one of the games of the *Quinquertium*. ^[30] *Pausanias* tells us that there were three Discs kept in the Olympic treasury at *Altis*: these therefore having the name of *Lycurgus* upon them, shew that they were given by him, at the institution of the *Quinquertium*, in the 18th Olympiad. Now *Polydectes* King of *Sparta*, being slain before the birth of his son *Charillus* or *Charilaus*, left the Kingdom to *Lycurgus* his brother; and *Lycurgus*, upon the birth of *Charillus*, became tutor to the child; and after about eight months travelled into *Crete* and *Asia*, till the child grew up, and brought back with him the poems of *Homer*; and soon after published his laws, suppose upon the 22d or 23d Olympiad; for he was then growing old: and *Terpander* was a Lyric Poet, and began to flourish about this time; for ^[31] he imitated *Orpheus* and *Homer*, and sung *Homer's* verses and his own, and wrote the laws of *Lycurgus* in verse, and was victor in the *Pythic* games in the 26th Olympiad, as above. He was the first who distinguished the modes <60> of Lyric music by several names. *Ardalus* and *Clonas* soon after did the like for wind music: and from henceforward, by the encouragement of the *Pythic* games, now instituted, several eminent Musicians and Poets flourished in *Greece*: as *Archilochus*, *Eumelus Corinthius*, *Polymnestus*, *Thaletas*, *Xenodemus*, *Xenocritus*, *Sacadas*, *Tyrtæus*, *Tlesilla*, *Rhianus*, *Alcman*, *Arion*, *Stesichorus*, *Mimnermus*, *Alcæus*, *Sappho*, *Theognis*, *Anacreon*, *Ibycus*, *Simonides*, *Æschylus*, *Pindar*, by whom the Music and Poetry of the *Greeks* were brought to perfection.

Lycurgus, published his laws in the Reign of *Agésilas*, the son and successor of *Doryagus*, in the Race of the Kings of *Sparta* descended from *Eurysthenes*. From the Return of the *Heraclides* into *Peloponnesus*, to the end of the Reign of *Agésilas*, there were six Reigns: and from the same Return to the end of the Reign of *Polydectes*, in the Race of the *Spartan* Kings descended from *Procles*, there were also six Reigns: and these Reigns, at twenty years a-piece one with another, amount unto 120 years; besides the short Reign of *Aristodemus*, the father of *Eurysthenes* and *Procles*, which might amount to a year or two: for *Aristodemus* came to the crown, as ^[32] *Herodotus* and the *Lacedæmonians* themselves affirmed. The times of the deaths of <61> *Agésilas* and *Polydectes* are not certainly known: but it may be presumed that *Lycurgus* did not meddle with the Olympic games before he came to the Kingdom; and therefore *Polydectes* died in the beginning of the 18th Olympiad, or but a very little before. If it may be supposed that the 20th Olympiad was in, or very near to the middle time between the deaths of the two Kings *Polydectes* and *Agésilas*, and from thence be counted upwards the aforesaid 120 years, and one year more for the Reign of *Aristodemus*; the reckoning will place the Return of the *Heraclides*, about 45 years before the beginning of the Olympiads.

Iphitus, who restored the Olympic games, ^[33] was descended from *Oxylus*, the son of *Hæmon*, the son of *Thoas*, the son of *Andræmon*: *Hercules* and *Andræmon* married two sisters: *Thoas* warred at *Troy*: *Oxylus* returned into *Peloponnesus* with the *Heraclides*. In this return he commanded the body of the *Ætolians*, and recovered *Elea*; ^[34] from whence his ancestor *Ætolus*, the son of *Endymion*, the son of *Aethlius*, had been driven by *Salmonæus* the grandson of *Hellen*. By the friendship of the *Heraclides*, *Oxylus* had the care of the Olympic Temple committed to him: and the *Heraclides*, for his service done them, granted further upon oath

that the country of <62> the *Eleans* should be free from invasions, and be defended by them from all armed force: And when the *Eleans* were thus consecrated, *Oxylus* restored the Olympic games: and after they had been again intermitted, *Iphitus* their King ^[35] restored them, and made them quadrennial. *Iphitus* is by some reckoned the son of *Hæmon*, by others the son of *Praxonidas*, the son of *Hæmon*: but *Hæmon* being the father of *Oxylus*, I would reckon *Iphitus* the son of *Praxonidas*, the son of *Oxylus*, the son of *Hæmon*. And by this reckoning the Return of the *Heraclides* into *Peloponnesus* will be two Generations by the eldest sons, or about 52 years, before the Olympiads.

Pausanias ^[36] represents that *Melas* the son of *Antissus*, of the posterity of *Gonussa* the daughter of *Sicyon*, was not above six Generations older than *Cypselus* King of *Corinth*; and that he was contemporary to *Aletes*, who returned with the *Heraclides* into *Peloponnesus*. The Reign of *Cypselus* began An. 2, Olymp. 31, according to Chronologers; and six Generations, at about 30 years to a Generation, amount unto 180 years. Count those years backwards from An. 2, Olymp. 31, and they will place the Return of the *Heraclides* into *Peloponnesus* 58 years before the first Olympiad. But it might not be <63> so early, if the Reign of *Cypselus* began three or four Olympiads later; for he reigned before the *Persian* Empire began.

Hercules the *Argonaut* was the father of *Hyllus*; the father of *Cleodius*; the father of *Aristomachus*; the father of *Temenus*, *Cresphontes*, and *Aristodemus*, who led the *Heraclides* into *Peloponnesus*: and *Eurystheus*, who was of the same age with *Hercules*, was slain in the first attempt of the *Heraclides* to return: *Hyllus* was slain in the second attempt, *Cleodius* in the third attempt, *Aristomachus* in the fourth attempt, and *Aristodemus* died as soon as they were returned, and left the Kingdom of *Sparta* to his sons *Eurysthenes* and *Procles*. Whence their Return was four Generations later than the *Argonautic* expedition: And these Generations were short ones, being by the chief of the family, and suit with the reckoning of *Thucydides* and the Ancients, that the taking of *Troy* was about 75 or eighty years before the return of the *Heraclides* into *Peloponnesus*; and the *Argonautic* expedition one Generation earlier than the taking of *Troy*. Count therefore eighty years backward from the Return of the *Heraclides* into *Peloponnesus* to the *Trojan* war, and the taking of *Troy* will be about 76 years after the death of *Solomon*: And the *Argonautic* expedition, which was one Generation <64> earlier, will be about 43 years after it. From the taking of *Troy* to the Return of the *Heraclides*, could scarce be more than eighty years, because *Orestes* the son of *Agamemnon* was a youth at the taking of *Troy*, and his sons *Penthilus* and *Tisamenus* lived till the Return of the *Heraclides*.

Æsculapius and *Hercules* were *Argonauts*, and *Hippocrates* was the eighteenth inclusively by the father's side from *Æsculapius*, and the nineteenth from *Hercules* by the mother's side: and because these Generations, being taken notice of by writers, were most probably by the principal of the family, and so for the most part by the eldest sons; we may reckon about 28 or at the most about 30 years to a Generation. And thus the seventeen intervals by the father's side, and eighteen by the mother's, will at a middle reckoning amount unto about 507 years: which counted backwards from the beginning of the *Peloponnesian* war, at which time *Hippocrates* began to flourish, will reach up to the 43d year after the death of *Solomon*, and there place the *Argonautic* expedition.

When the *Romans* conquered the *Carthaginians*, the Archives of *Carthage* came into their hands: And thence *Appian*, in his history of the *Punic* wars, tells in round numbers that *Car* <65> *thage* stood seven hundred years: and ^[37] *Solinus* adds the odd number of years in these words: *Adrymeto atque Carthagini author est a Tyro populus. Urbem istam, ut Cato in Oratione Senatoria autumat; cum rex Hiarbas rerum in Libya potiretur, Elissa mulier extruxit, domo Phænix, & Carthadam dixit, quod Phænicum ore exprimit civitatem novam; mox sermone verso Carthago dicta est, quæ post annos septingentos triginta septem exciditur quam fuerat extructa. Elissa was Dido, and Carthage was destroyed in the Consulship of Lentulus and Mummius, in the year of the Julian Period 4568; from whence count backwards 737 years, and the Encænia or Dedication of the City, will fall upon the 16th year of Pygmalion, the brother of Dido, and King of Tyre. She fled in the seventh year of Pygmalion, but the Æra of the City began with its Encænia. Now Virgil, and his Scholiast Servius, who might have some things from the archives of Tyre and Cyprus, as well as from those of Carthage, relate that Teucer came from the war of Troy to Cyprus, in the days of Dido, a little before the Reign of her brother Pygmalion; and, in conjunction with her father, seized Cyprus, and ejected Cinyras: and the Marbles say that Teucer came to Cyprus seven years after the destruction of Troy, and built Salamis; and Apollodorus, that Cinyras married Metharme the daugh <66> ter of Pygmalion, and built Paphos. Therefore, if the Romans, in the days of Augustus, followed not altogether the artificial Chronology of Eratosthenes, but had these things from the records of Carthage, Cyprus, or Tyre; the arrival of Teucer at Cyprus will be in the*

Reign of the predecessor of *Pygmalion*: and by consequence the destruction of *Troy*, about 76 years later than the death of *Solomon*.

Dionysius Halicarnassensis [38] tells us, that in the time of the *Trojan* war, *Latinus* was King of the *Aborigines* in *Italy*, and that in the sixteenth Age after that war, *Romulus* built *Rome*. By Ages he means Reigns of Kings: for after *Latinus* he names sixteen Kings of the *Latines*, the last of which was *Numitor*, in whose days *Romulus* built *Rome*: for *Romulus* was contemporary to *Numitor*, and after him *Dionysius* and others reckon six Kings more over *Rome*, to the beginning of the Consuls. Now these twenty and two Reigns, at about 18 years to a Reign one with another, for many of these Kings were slain, took up 396 years; which counted back from the consulship of *Junius Brutus* and *Valerius Publicola*, the two first Consuls, place the *Trojan* war about 78 years after the death of *Solomon*.

The expedition of *Sesostris* was one Generation earlier than the *Argonautic* expedition: for <67> in his return back into *Egypt* he left *Æetes* in *Colchis*, and *Æetes* reigned there 'till the *Argonautic* expedition; and *Prometheus* was left by *Sesostris* with a body of men at *Mount Caucasus*, to guard that pass, and after thirty years was released by *Hercules* the *Argonaut*: and *Phlyas* and *Eumedon*, the sons of the great *Bacchus*, so the Poets call *Sesostris*, and of *Ariadne* the daughter of *Minos*, were *Argonauts*. At the return of *Sesostris* into *Egypt*, his brother *Danaus* fled from him into *Greece* with his fifty daughters, in a long ship; after the pattern of which the ship *Argo* was built: and *Argus*, the son of *Danaus*, was the master-builder thereof. *Nauplius* the *Argonaut* was born in *Greece*, of *Amymone*, one of the daughters of *Danaus*, and of *Neptune*, the brother and admiral of *Sesostris*: And two others of the daughters of *Danaus* married *Archander* and *Archilites*, the sons of *Achæus*, the son of *Creusa*, the daughter of *Erechtheus* King of *Athens*: and therefore the daughters of *Danaus* were three Generations younger than *Erechtheus*; and by consequence contemporary to *Theseus* the son of *Ægeus*, the adopted son of *Pandion*, the son of *Erechtheus*. *Theseus*, in the time of the *Argonautic* expedition, was of about 50 years of age, and so was born about the 33d year of *Solomon*: for he stole *Helena* [39] just before that expedition, being then 50 years <68> old, and she but seven, or as some say ten.

Pirithous the son of *Ixion* helped *Theseus* to steal *Helena*, and then [40] *Theseus* went with *Pirithous* to steal *Persephone*, the daughter of *Aidoneus*, or *Orcus*, King of the *Molossians*, and was taken in the action: and whilst he lay in prison, *Castor* and *Pollux* returning from the *Argonautic* expedition, released their sister *Helena*, and captivated *Æthra* the mother of *Theseus*. Now the daughters of *Danaus* being contemporary to *Theseus*, and some of their sons being *Argonauts*, *Danaus* with his daughters fled from his brother *Sesostris* into *Greece* about one Generation before the *Argonautic* expedition; and therefore *Sesostris* returned into *Egypt* in the Reign of *Rehoboam*. He came out of *Egypt* in the fifth year of *Rehoboam*, [41] and spent nine years in that expedition, against the Eastern Nations and *Greece*; and therefore returned back into *Egypt*, in the fourteenth year of *Rehoboam*. *Sesac* and *Sesostris* were therefore Kings of all *Egypt*, at one and the same time: and they agree not only in the time, but also in their actions and conquests. God gave *Sesac* מַמְלֶכֶת הָאֲרָצוֹת the Kingdoms of the lands, 2 Chron. xii. Where *Herodotus* describes the expedition of *Sesostris*, *Josephus* [42] tells us that he described the expedition of *Sesac*, and attributed his actions to *Sesostris*, erring only in the name of the King. Corruptions of names are frequent <69> in history: *Sesostris* was otherwise called *Sesochris*, *Sesochis*, *Sesoosis*, *Sethosis*, *Sesonchis*, *Sesonchosis*. Take away the *Greek* termination, and the names become *Sesost*, *Sesoch*, *Sesoos*, *Sethos*, *Sesonch*: which names differ very little from *Sesach*.

Sesonchis and *Sesach* differ no more than *Memphis* and *Moph*, two names of the same city. *Josephus* [43] tells us also, from *Manetho*, that *Sethosis* was the brother of *Armais*, and that these brothers were otherwise called *Ægyptus* and *Danaus*; and that upon the return of *Sethosis* or *Ægyptus*, from his great conquests into *Egypt*, *Armais* or *Danaus* fled from him into *Greece*.

Egypt was at first divided into many small Kingdoms, like other nations; and grew into one monarchy by degrees: and the father of *Solomon's* Queen, was the first King of *Egypt*, who came into *Phœnicia* with an Army: but he only took *Gezir*{,} and gave it to his daughter. *Sesac*, the next King, came out of *Egypt* with an army of *Libyans*, *Troglodites* and *Ethiopians*, 2 Chron. xii. 3. and therefore was then King of all those countries; and we do not read in Scripture, that any former King of *Egypt*, who Reigned over all those nations, came out of *Egypt* with a great army to conquer other countries. The sacred history of the *Israelites*, from the days of *Abraham* to the days of *Solomon*, ad <70> mits of no such conqueror. *Sesostris* reigned over all the same nations of the *Libyans*, *Troglodites* and *Ethiopians*, and came out of *Egypt* with a great army to conquer other Kingdoms. The Shepherds reigned long in the lower part of *Egypt*, and were expelled thence, just before the building of *Jerusalem* and the Temple; according to *Manetho*; and whilst they Reigned in the

lower part of *Egypt*, the upper part thereof was under other Kings: and while *Egypt* was divided into several Kingdoms, there was no room for any such King of all *Egypt* as *Sesostris*; and no historian makes him later than *Sesac*: and therefore he was one and the same King of *Egypt* with *Sesac*. This is no new opinion: *Josephus* discovered it when he affirmed that *Herodotus* erred, in ascribing the actions of *Sesac* to *Sesostris*, and that the error was only in the name of the King: for this is as much as to say, that the true name of him who did those things described by *Herodotus*, was *Sesac*; and that *Herodotus* erred only in calling him *Sesostris*; or that he was called *Sesostris* by a corruption of his name. Our great Chronologer, *Sir John Marsham*, was also of opinion that *Sesostris* was *Sesac*: and if this be granted, it is then most certain, that *Sesostris* came out of *Egypt* in the fifth year of *Rehoboam* to invade the nations, and returned back into <71> *Egypt* in the 14th year of that King; and that *Danaus* then flying from his brother, came into *Greece* within a year or two after: and the *Argonautic* expedition being one Generation later than that invasion, and than the coming of *Danaus* into *Greece*, was certainly about 40 or 45 years later than the death of *Solomon*. *Prometheus* stay'd on *Mount Caucasus* ^[44] thirty years, and then was released by *Hercules*: and therefore the *Argonautic* expedition was thirty years after *Prometheus* had been left on *Mount Caucasus* by *Sesostris*, that is, about 44 years after the death of *Solomon*.

All nations, before the just length of the Solar year was known, reckoned months by the course of the moon; and years by the ^[45] returns of winter and summer, spring and autumn: and in making Calendars for their Festivals, they reckoned thirty days to a Lunar month, and twelve Lunar months to a year; taking the nearest round numbers: whence came the division of the Ecliptic into 360 degrees. So in the time of *Noah's* flood, when the Moon could not be seen, *Noah* reckoned thirty days to a month: but if the Moon appeared a day or two before the end of the month, ^[46] they began the next month with the first day of her appearing: and this was done generally, 'till the *Egyptians* of *Thebais* found the length of <72> the Solar year. So ^[47] *Diodorus* tells us that the *Egyptians* of *Thebais* use no intercalary months, nor subduct any days [from the month] as is done by most of the Greeks. And ^[48] *Cicero*, *est consuetudo Siculorum cæterorumque Græcorum, quod suos dies mensesque congruere volunt cum Solis Lunæque ratione, ut nonnumquam siquid discrepet, eximant unum aliquem diem aut summum biduum ex mense* [civili dierum triginta] *quos illi* ἑξαίρεσίμους *dies nominant*. And *Proclus*, upon *Hesiod's* τριακὰς mentions the same thing. And ^[49] *Geminus*: Πρόθεσις γὰρ ἦν τοῖς ἀρχαίοις, τοὺς μὲν μηνὰς ἄγειν κατὰ σελήνην, τοὺς δὲ ἐνιαυτοὺς καθ' ἥλιον. Τὸ γὰρ ὑπὸ τῶν νόμων, καὶ τῶν χρησμῶν παραγγελλόμενον, τὸ θύειν κατὰ γ', ἡγούν τὰ πάτρια, μηνὰς, ἡμέρας, ἐνιαυτοὺς τοῦτο διέλαβον ἅπαντες οἱ Ἕλληνες τῶι τοὺς μὲν ἐνιαυτοὺς συμφώνως ἄγειν τῶι ἡλίῳ τὰς δὲ ἡμέρας καὶ τοὺς μηνὰς τῇ σελήνῃ. ἔστι δὲ τὸ μὲν καθ' ἥλιον ἄγειν τοὺς ἐνιαυτοὺς, τὸ περὶ τὰς αὐτὰς ὥρας τοῦ ἐνιαυτοῦ τὰς αὐτὰς θυσίας τοῖς θεοῖς ἐπιτελεῖσθαι, καὶ τὴν μὲν ἑαρινὴν θυσίαν διὰ παντὸς κατὰ τὸ ἔαρ συντελεῖσθαι τὴν δὲ θερινὴν, κατὰ τὸ θέρος ὁμοίως δὲ καὶ κατὰ τοὺς λοιποὺς καιροὺς τοῦ ἔτους τὰς αὐτὰς θυσίας πῦπτειν. Τοῦτο γὰρ ὑπέλαβον προσηνὲς, καὶ κεχαρισμένον εἶναι τοῖς θεοῖς. Τοῦτο δ' ἄλλως οὐκ <73> ἂν δύναίτο γενέσθαι, εἰ μὴ αἱ τροπαὶ, καὶ αἱ ἰσημερίαι περὶ τοὺς αὐτοὺς τόπους γίγνοιτο. Τὸ δὲ κατὰ σελήνην ἄγειν τὰς ἡμέρας, τοιοῦτόν ἐστι τὸ ἀκολουθῶς τοῖς τῆς σελήνης φωτισμοῖς τὰς προσηγορίας τῶν ἡμερῶν γίνεσθαι. Ἄπο γὰρ τῶν τῆς σελήνης φωτισμῶν αἱ προσηγορίαι τῶν ἡμερῶν κατωνομάσθησαν. Ἐν ἣ μὲν γὰρ ἡμέραι νέα ἢ σελήνη φαίνεται, κατὰ συναλοιφὴν νεομηνία προσηγορεύθη ἐν ἣ δὲ ἡμέραι τὴν δευτέραν φάσιν ποιείται, δευτέραν προσηγόρευσάν τὴν δὲ κατὰ μέσον τοῦ μηνὸς γινομένην φάσιν τῆς σελήνης, ἀπὸ αὐτοῦ τοῦ συμβαίνοντος διχομηνίαν ἐκάλεσαν. καὶ καθόλου δὲ πασας τὰς ἡμέρας ἀπὸ τῶν τῆς σελήνης φωτισμάτων προσωνόμασαν. Ὅθεν καὶ τὴν τριακοστὴν τοῦ μηνὸς ἡμέραν ἐσχάτην ὄυσαν ἀπὸ αὐτοῦ τοῦ συμβαίνοντος τριακάδα ἐκάλεσαν. *Propositum enim fuit veteribus, menses quidem agere secundum Lunam, annos vero secundum Solem. Quod enim a legibus & Oraculis præcipiebatur, ut sacrificarent secundum tria, videlicet patria, menses, dies, annos; hoc ita distincte faciebant universi Græci, ut annos agerent congruenter cum Sole, dies vero & menses cum Luna. Porro secundum Solem annos agere, est circa easdem tempestates anni eadem sacrificia Diis perfici, & vernum sacrificium semper in vere consummari, æstivum autem in æstate: <74> similiter & in reliquis anni temporibus eadem sacrificia cadere. Hoc enim putabant acceptum & gratum esse Diis. Hoc autem aliter fieri non posset nisi conversiones solstitiales & æquinoctia in iisdem Zodiaci locis fierent. Secundum Lunam vero dies agere est tale ut congruant cum Lunæ illuminationibus appellationes dierum. Nam a Lunæ illuminationibus appellationes dierum sunt denominatæ. In qua enim die Luna apparet nova, ea per Synalæphen, seu compositionem νεομηνία, id est, Novilunium appellatur. In qua vero die secundam facit apparitionem, eam secundam Lunam vocarunt. Apparitionem Lunæ quæ circa medium mensis fit, ab ipso*

eventu διχομηνίαν, id est medietatem mensis nominarunt. Ac summatim, omnes dies a Lunæ illuminationibus denominarunt. Unde etiam tricesimam mensis diem, cum ultima sit, ab ipso eventu τριακάδα vocarunt.

The ancient Calendar year of the *Greeks* consisted therefore of twelve Lunar months, and every month of thirty days: and these years and months they corrected from time to time, by the courses of the Sun and Moon, omitting a day or two in the month, as often as they found the month too long for the course of the Moon; and adding a month to the year, as often as they found the twelve Lunar months too short for the return of the four seasons. *Cleobulus*, ^[50] one of the seven wise men of *Greece*, <75> alluded to this year of the *Greeks*, in his Parable of one father who had twelve sons, each of which had thirty daughters half white and half black: and *Thales* ^[51] called the last day of the month τριακάδα, the thirtieth: and *Solon* counted the ten last days of the month backward from the thirtieth, calling that day ἐνὴν καὶ νέαν, the old and the new, or the last day of the old month and the first day of the new: for he introduced months of 29 and 30 days alternately, making the thirtieth day of every other month to be the first day of the next month.

To the twelve Lunar months ^[52] the ancient *Greeks* added a thirteenth, every other year, which made their *Dieteris*; and because this reckoning made their year too long by a month in eight years, they omitted an intercalary month once in eight years, which made their *Octaeteris*, one half of which was their *Tetraeteris*: And these Periods seem to have been almost as old as the religions of *Greece*, being used in divers of their *Sacra*. The ^[53] *Octaeteris* was the *Annus magnus* of *Cadmus* and *Minos*, and seems to have been brought into *Greece* and *Crete* by the *Phænicians*, who came thither with *Cadmus* and *Europa*, and to have continued 'till after the days of *Herodotus*: for in counting the length <76> of seventy years ^[54], he reckons thirty days to a Lunar month, and twelve such months, or 360 days, to the ordinary year, without the intercalary months, and 25 such months to the *Dieteris*: and according to the number of days in the Calendar year of the *Greeks*, *Demetrius Phalereus* had 360 Statues erected to him by the *Athenians*. But the *Greeks*, *Cleostratus*, *Harpalus*, and others, to make their months agree better with the course of the Moon, in the times of the *Persian Empire*, varied the manner of intercalating the three months in the *Octaeteris*; and *Meton* found out the Cycle of intercalating seven months in nineteen years.

The Ancient year of the *Latines* was also Luni-solar; for *Plutarch* ^[55] tells us, that the year of *Numa* consisted of twelve Lunar months, with intercalary months to make up what the twelve Lunar months wanted of the Solar year. The Ancient year of the *Egyptians* was also Luni-solar, and continued to be so 'till the days of *Hyperion*, or *Osiris*, a King of *Egypt*, the father of *Helius* and *Selene*, or *Orus* and *Bubaste*: For the *Israelites* brought this year out of *Egypt*; and *Diodorus* tells ^[56] us that *Ouranus* the father of *Hyperion* used this year, and ^[57] that in the Temple of *Osiris* the Priests appointed thereunto filled 360 Milk Bowls every day: I think he means one Bowl <77> every day, in all 360, to count the number of days in the Calendar year, and thereby to find out the difference between this and the true Solar year: for the year of 360 days was the year, to the end of which they added five days.

That the *Israelites* used the Luni-solar year is beyond question. Their months began with their new Moons. Their first month was called *Abib*, from the earing of Corn in that month. Their Passover was kept upon the fourteenth day of the first month, the Moon being then in the full: and if the Corn was not then ripe enough for offering the first Fruits, the Festival was put off, by adding an intercalary month to the end of the year; and the harvest was got in before the Pentecost, and the other Fruits gathered before the Feast of the seventh month.

Simplicius in his commentary ^[58] on the first of *Aristotle's Physical Acroasis*, tells us, that *some begin the year upon the Summer Solstice, as the People of Attica; or upon the Autumnal Equinox, as the People of Asia; or in Winter, as the Romans; or about the Vernal Equinox, as the Arabians and People of Damascus: and the month began, according to some, upon the Full Moon, or upon the New*. The years of all these Nations were therefore <78> Luni-solar, and kept to the four Seasons: and the *Roman* year began at first in Spring, as I seem to gather from the Names of their Months, *Quintilis*, *Sextilis*, *September*, *October*, *November*, *December*: and the beginning was afterwards removed to Winter. The ancient civil year of the *Assyrians* and *Babylonians* was also Luni-solar: for this year was also used by the *Samaritans*, who came from several parts of the *Assyrian Empire*; and the *Jews* who came from *Babylon* called the months of their Luni-solar year after the Names of the months of the *Babylonian* year: and *Berosus* ^[59] tells us that the *Babylonians* celebrated the Feast *Sacæa* upon the 16th day of the month *Lous*, which was a Lunar month of

the *Macedonians*, and kept to one and the same Season of the year: and the *Arabians*, a Nation who peopled *Babylon*, use Lunar months to this day. *Suidas* ^[60] tells us, that the *Sarus* of the *Chaldeans* contains 222 Lunar months, which are eighteen years, consisting each of twelve Lunar months, besides six intercalary months: and when ^[61] *Cyrus* cut the River *Gindus* into 360 Channels, he seems to have alluded unto the number of days in the Calendar year of the *Medes* and *Persians*: and the Emperor *Julian* ^[62] writes, *For when all other People, that I may say it in one word, accommodate their months <79> to the course of the Moon, we alone with the Egyptians measure the days of the year by the course of the Sun.*

At length the *Egyptians*, for the sake of Navigation, applied themselves to observe the Stars; and by their Heliacal Risings and Settings found the true Solar year to be five days longer than the Calendar year, and therefore added five days to the twelve Calendar months; making the Solar year to consist of twelve months and five days. *Strabo* ^[63] and ^[64] *Diodorus* ascribe this invention to the *Egyptians* of *Thebes*. *The Theban Priests, saith Strabo, are above others said to be Astronomers and Philosophers. They invented the reckoning of days not by the course of the Moon, but by the course of the Sun. To twelve months each of thirty days they add yearly five days.* In memory of this Emendation of the year they dedicated the ^[65] five additional days to *Osiris*, *Isis*, *Orus* senior, *Typhon*, and *Nephthe* the wife of *Typhon*, feigning that those days were added to the year when these five Princes were born, that is, in the Reign of *Ouranus*, or *Ammon*, the father of *Sesac*: and in ^[66] the Sepulchre of *Amenophis*, who Reigned soon after, they placed a Golden Circle of 365 cubits in compass, and divided it into 365 equal parts, to represent all the days in the year, and noted <80> upon each part the Heliacal Risings and Settings of the Stars on that day; which Circle remained there 'till the invasion of *Egypt* by *Cambyses* King of *Persia*. 'Till the Reign of *Ouranus*, the father of *Hyperion*, and grandfather of *Helius* and *Selene*, the *Egyptians* used the old Lunisolar year: but in his Reign, that is, in the Reign of *Ammon*, the father of *Osiris* or *Sesac*, and grandfather of *Orus* and *Bubaste*, the *Thebans* began to apply themselves to Navigation and Astronomy, and by the Heliacal Risings and Settings of the Stars determined the length of the Solar year; and to the old Calendar year added five days, and dedicated them to his five children above mentioned, as their birth days: and in the Reign of *Amenophis*, when by further Observations they had sufficiently determined the time of the Solstices, they might place the beginning of this new year upon the Vernal Equinox. This year being at length propagated into *Chaldæa*, gave occasion to the year of *Nabonassar*; for the years of *Nabonassar* and those of *Egypt* began on one and the same day, called by them *Thoth*, and were equal and in all respects the same: and the first year of *Nabonassar* began on the 26th day of *February* of the old *Roman* year, seven hundred forty and seven years before the *Vulgar Æra* of *Christ*, <81> and thirty and three days and five hours before the Vernal Equinox, according to the Sun's mean motion; for it is not likely that the Equation of the Sun's motion should be known in the infancy of Astronomy. Now reckoning that the year of 365 days wants five hours and 49 minutes of the Equinoctial year; the beginning of this year will move backwards thirty and three days and five hours in 137 years: and by consequence this year began at first in *Egypt* upon the Vernal Equinox, according to the Sun's mean motion, 137 years before the *Æra* of *Nabonassar* began; that is, in the year of the *Julian* Period 3830, or 96 years after the death of *Solomon*: and if it began upon the next day after the Vernal Equinox, it might begin four years earlier; and about that time ended the Reign of *Amenophis*: for he came not from *Susa* to the *Trojan* war, but died afterwards in *Egypt*. This year was received by the *Persian* Empire from the *Babylonian*; and the *Greeks* also used it in the *Æra Philippæa*, dated from the Death of *Alexander* the great; and *Julius Cæsar* corrected it, by adding a day in every four years, and made it the year of the *Romans*.

Syncellus tells us, that the five days were added to the old year by the last King of the Shepherds: and the difference in time between <82> the Reign of this King, and that of *Ammon*, is but small; for the Reign of the Shepherds ended but one Generation, or two, before *Ammon* began to add those days. But the Shepherds minded not Arts and Sciences.

The first month of the Luni-solar year, by reason of the Intercalary month, began sometimes a week or a fortnight before the Equinox or Solstice, and sometimes as much after it. And this year gave occasion to the first Astronomers, who formed the *Asterisms*, to place the Equinoxes and Solstices in the middles of the Constellations of *Aries*, *Cancer*, *Chelæ*, and *Capricorn*. *Achilles Tatius* ^[67] tells us, that *some antiently placed the Solstice in the beginning of Cancer, others in the eighth degree of Cancer, others about the twelfth degree, and others about the fifteenth degree thereof.* This variety of opinions proceeded from the precession of the Equinox, then not known to the *Greeks*. When the Sphere was first formed, the Solstice was in the fifteenth degree or middle of the Constellation of *Cancer*: then it came into the twelfth, eighth, fourth, and

first degree successively. *Eudoxus*, who flourished about sixty years after *Meton*, and an hundred years before *Aratus*, in describing the Sphere of the Ancients, placed the Solstices and Equinoxes in the middles of the Constellations of *Aries*, <83> *Cancer*, *Chelæ*, and *Capricorn*, as is affirmed by ^[68] *Hipparchus Bithynus*; and appears also by the Description of the Equinoctial and Tropical Circles in *Aratus*, ^[69] who copied after *Eudoxus*; and by the positions of the *Colures* of the Equinoxes and Solstices, which in the Sphere of *Eudoxus*, described by *Hipparchus*, went through the middles of those Constellations. For *Hipparchus* tells us, that *Eudoxus* drew the *Colure* of the Solstices, through the middle of the *great Bear*, and the middle of *Cancer*, and the neck of *Hydrus*, and the Star between the Poop and Mast of *Argo*, and the Tail of the *South Fish*, and through the middle of *Capricorn*, and of *Sagitta*, and through the neck and right wing of the *Swan*, and the left hand of *Cepheus*; and that he drew the Equinoctial *Colure*, through the left hand of *Arctophylax*, and along the middle of his Body, and cross the middle of *Chelæ*, and through the right hand and fore-knee of the *Centaur*, and through the flexure of *Eridanus* and head of *Cetus*, and the back of *Aries* a-cross, and through the head and right hand of *Perseus*.

Now *Chiron* delineated σχήματα ὀλύμπου the *Asterisms*, as the ancient Author of *Gigantomachia*, cited by ^[70] *Clemens Alexandrinus* informs us: for *Chiron* was a practical Astronomer, as may <84> be there understood also of his daughter *Hippo*: and *Musæus*, the son of *Eumolpus* and master of *Orpheus*, and one of the *Argonauts*, ^[71] made a Sphere, and is reputed the first among the *Greeks* who made one: and the Sphere it self shews that it was delineated in the time of the *Argonautic* expedition; for that expedition is delineated in the *Asterisms*, together with several other ancient Histories of the *Greeks*, and without any thing later. There's the golden *RAM*, the ensign of the Vessel in which *Phryxus* fled to *Colchis*; the *BULL* with brazen hoofs tamed by *Jason*; and the *TWINS*, *CASTOR* and *POLLUX*, two of the *Argonauts*, with the *SWAN* of *Leda* their mother. There's the Ship *ARGO*, and *HYDRUS* the watchful Dragon; with *Medea's CUP*, and a *RAVEN* upon its Carcass, the Symbol of Death. There's *CHIRON* the master of *Jason*, with his *ALTAR* and *SACRIFICE*. There's the *Argonaut HERCULES* with his *DART* and *VULTURE* falling down; and the *DRAGON*, *CRAB* and *LION*, whom he slew; and the *HARP* of the *Argonaut Orpheus*. All these relate to the *Argonauts*. There's *ORION* the son of *Neptune*, or as some say, the grandson of *Minos*, with his *DOGS*, and *HARE*, and *RIVER*, and *SCORPION*. There's the story <85> of *Perseus* in the Constellations of *PERSEUS*, *ANDROMEDA*, *CEPHEUS*, *CASSIOPEA* and *CETUS*: That of *Callisto*, and her son *Arcas*, in *URSA MAJOR* and *ARCTOPHYLAX*: That of *Icareus* and his daughter *Erigone* in *BOOTES*, *PLAUSTRUM* and *VIRGO*. *URSA MINOR* relates to one of the Nurses of *Jupiter*, *AURIGA* to *Erechthonius*, *OPHIUCHUS* to *Phorbas*, *SAGITTARIUS* to *Crolus* the son of the Nurse of the Muses, *CAPRICORN* to *Pan*, and *AQUARIUS* to *Ganimede*. There's *Ariadne's CROWN*, *Bellerophon's HORSE*, *Neptune's DOLPHIN*, *Ganimede's EAGLE*, *Jupiter's GOAT* with her *KIDS*, *Bacchus's ASSES*, and the *FISHES* of *Venus* and *Cupid*, and their Parent the *SOUTH FISH*. These with *DELTOTON*, are the old Constellations mentioned by *Aratus*: and they all relate to the *Argonauts* and their Contemporaries, and to Persons one or two Generations older: and nothing later than that Expedition was delineated there Originally. *ANTINOUS* and *COMA BERENICES* are novel. The Sphere seems therefore to have been formed by *Chiron* and *Musæus*, for the use of the *Argonauts*: for the Ship *Argo* was the first long ship built by the *Greeks*. Hitherto they had used round vessels of burden, <86> and kept within sight of the shore; and now, upon an Embassy to several Princes upon the coasts of the *Euxine* and *Mediterranean* Seas, ^[72] by the dictates of the Oracle, and consent of the Princes of *Greece*, the Flower of *Greece* were to sail with Expedition through the deep, in a long Ship with Sails, and guide their Ship by the Stars. The People of the Island *Corcyra* ^[73] attributed the invention of the Sphere to *Nausicaa*, the daughter of *Alcinous*, King of the *Pheaces* in that Island: and it's most probable that she had it from the *Argonauts*, who ^[74] in their return home sailed to that Island, and made some stay there with her father. So then in the time of the *Argonautic* Expedition, the Cardinal points of the Equinoxes and Solstices were in the middles of the Constellations of *Aries*, *Cancer*, *Chelæ*, and *Capricorn*.

In the end of the year of our Lord 1689 the Star called *Prima Arietis* was in ♈ . 28°. 51'. 00", with North Latitude 7°. 8'. 58". And the Star called *ultima caudæ Arietis* was in ♈ . 19°. 3'. 42", with North Latitude 2°. 34'. 5". And the *Colurus Æquinoctiorum* passing through the point in the middle between those two Stars did then cut the Ecliptic in ♈ . 6°. 44': and by this reckoning the Equinox in the end of the year 1689 was gone back 36°. 44'. since the <87> *Argonautic* Expedition: Supposing that the said *Colure* passed through the middle of the Constellation of *Aries*, according to the delineation of the Ancients. The Equinox goes back fifty seconds in one year, and one degree in seventy and two years, and by consequence 36°. 44'. in 2645 years, which counted back from the end of the year of our Lord 1689, or beginning of the year 1690, will

place the *Argonautic* Expedition about 25 years after the Death of *Solomon*: but it is not necessary that the middle of the Constellation of *Aries* should be exactly in the middle between the two Stars called *prima Arietis* and *ultima Caudæ*: and it may be better to fix the Cardinal points by the Stars, through which the *Colures* passed in the primitive Sphere, according to the description of *Eudoxus* above recited. By the *Colure* of the Equinoxes, I mean a great Circle passing through the Poles of the Equator, and cutting the Ecliptic in the Equinoxes in an Angle of $66\frac{1}{2}$ degrees, the complement of the Sun's greatest Declination; and by the *Colure* of the Solstices I mean a great Circle passing through the same Poles, and cutting the Ecliptic at right Angles in the Solstices: and by the Primitive Sphere, that which was in use before the motions of the Equinoxes and Solstices were known: now <88> the *Colures* passed through the following Stars, according to *Eudoxus*.

In the back of *Aries* is a Star of the sixth magnitude, marked ν by *Bayer*: in the end of the year 1689, and beginning of the year 1690, its Longitude was $\text{♌} . 9^{\circ} . 38' . 45''$, and North Latitude $6^{\circ} . 7' . 56''$: and the *Colurus Æquinoctiorum* drawn through it, according to *Eudoxus*, cuts the Ecliptic in $\text{♌} . 6^{\circ} . 58' . 57''$. In the head of *Cetus* are two Stars of the fourth Magnitude, called ν and ξ by *Bayer*: in the end of the year 1689 their Longitudes were $\text{♌} . 4^{\circ} . 3' . 9''$. and $\text{♌} . 3^{\circ} . 7' . 37''$, and their South Latitudes $9^{\circ} . 12' . 26''$. and $5^{\circ} . 53' . 7''$: and the *Colurus Æquinoctiorum* passing in the mid way between them, cuts the Ecliptic in $\text{♌} . 6^{\circ} . 58' . 51''$. In the extreme flexure of *Eridanus*, rightly delineated, is a Star of the fourth Magnitude, of late referred to the breast of *Cetus*, and called ρ by *Bayer*; it is the only Star in *Eridanus* through which this *Colure* can pass; its Longitude, in the end of the year 1689, was $\text{♌} . 25^{\circ} . 22' . 10''$. and South Latitude $25^{\circ} . 15' . 50''$. and the *Colurus Æquinoctiorum* passing through it, cuts the Ecliptic in $\text{♌} . 7^{\circ} . 12' . 40''$. In the head of *Perseus*, rightly delineated, is a Star of the fourth Magnitude, called τ by *Bayer*; the Longitude of this Star, in the end of the year <89> 1689, was $\text{♌} . 23^{\circ} . 25' . 30''$, and North Latitude $34^{\circ} . 20' . 12''$: and the *Colurus Æquinoctiorum* passing through it, cuts the Ecliptic in $\text{♌} . 6^{\circ} . 18' . 57''$. In the right hand of *Perseus*, rightly delineated, is a Star of the fourth Magnitude, called η by *Bayer*; its Longitude in the end of the year 1689, was $\text{♌} . 24^{\circ} . 25' . 27''$, and North Latitude $37^{\circ} . 26' . 50''$: and the *Colurus Æquinoctiorum* passing through it cuts the Ecliptic in $\text{♌} . 4^{\circ} . 56' . 40''$: and the fifth part of the summ of the places in which these five *Colures* cut the Ecliptic, is $\text{♌} . 6^{\circ} . 29' . 15''$: and therefore the Great Circle which in the Primitive Sphere according to *Eudoxus*, and by consequence in the time of the *Argonautic* Expedition, was the *Colurus Æquinoctiorum* passing through the Stars above described; did in the end of the year 1689, cut the Ecliptic in $\text{♌} . 6^{\circ} . 29' . 15''$: as nearly as we have been able to determin by the Observations of the Ancients, which were but coarse.

In the middle of *Cancer* is the *South Asellus*, a Star of the fourth Magnitude, called by *Bayer* δ ; its Longitude in the end of the year 1689, was $\text{♋} . 4^{\circ} . 23' . 40''$. In the neck of *Hydrus*, rightly delineated, is a Star of the fourth Magnitude, called δ by *Bayer*; its Longitude in the end of the year 1689, was $\text{♋} . 5^{\circ} . 59' . 3''$. <90> Between the poop and mast of the Ship *Argo* is a Star of the third Magnitude, called ι by *Bayer*; its Longitude in the end of that year, was $\text{♋} . 7^{\circ} . 5' . 31''$. In *Sagitta* is a Star of the sixth Magnitude, called θ by *Bayer*; its Longitude in the end of the same year 1689, was $\text{♋} . 6^{\circ} . 29' . 53''$. In the middle of *Capricorn* is a Star of the fifth Magnitude, called η by *Bayer*; its Longitude in the end of the same year was $\text{♋} . 8^{\circ} . 25' . 55''$: and the fifth part of the summ of the three first Longitudes, and of the complements of the two last to 180 Degrees; is $\text{♋} . 6^{\circ} . 28' . 46''$. This is the new Longitude of the old *Colurus Solstitiorum* passing through these Stars. The same *Colurus* passes also in the middle between the Stars η and κ , of the fourth and fifth Magnitudes, in the neck of the *Swan*; being distant from each about a Degree: it passeth also by the Star κ , of the fourth Magnitude, in the right wing of the *Swan*; and by the Star \omicron , of the fifth Magnitude, in the left hand of *Cepheus*, rightly delineated; and by the Stars in the tail of the *South-Fish*; and is at right angles with the *Colurus Æquinoctiorum* found above: and so it hath all the characters, of the *Colurus Solstitiorum* rightly drawn.

<91>

The two *Colures* therefore, which in the time of the *Argonautic* Expedition cut the Ecliptic in the Cardinal Points, did in the end of the year 1689 cut it in $\text{♌} . 6^{\circ} . 29'$; $\text{♋} . 6^{\circ} . 29'$; $\text{♎} . 6^{\circ} . 29'$; and $\text{♋} . 6^{\circ} . 29'$; that is, at the distance of 1 Sign, 6 Degrees and 29 Minutes from the Cardinal Points of *Chiron*; as nearly as we have been able to determin from the coarse observations of the Ancients: and therefore the Cardinal Points, in the time between that Expedition and the end of the year 1689, have gone back from those *Colures* one Sign, 6 Degrees and 29 Minutes; which, after the rate of 72 years to a Degree, answers to 2627 years. Count those

years backwards from the end of the year 1689, or beginning of the year 1690, and the reckoning will place the *Argonautic Expedition*, about 43 years after the death of *Solomon*.

By the same method the place of any Star in the Primitive Sphere may readily be found, counting backwards one Sign, 6°. 29'. from the Longitude which it had in the end of the year of our Lord 1689. So the Longitude of the first Star of *Aries* in the end of the year 1689 was Υ . 28°. 51'. as above: count backward 1 Sign, 6°. 29'. and its Longitude, counted from the Equinox in the middle of the Constellation of *Aries*, in the time of the <92> *Argonautic* expedition, will be X . 22°. 22': and by the same way of arguing, the Longitude of the *Lucida Pleiadum* in the time of the *Argonautic Expedition* will be Υ . 19°. 26'. 8": and the Longitude of *Arcturus* M . 13°. 24'. 52": and so of any other Stars.

After the *Argonautic Expedition* we hear no more of Astronomy 'till the days of *Thales*: He ^[75] revived Astronomy, and wrote a book of the Tropics and Equinoxes, and predicted Eclipses; and *Pliny* ^[76] tells us, that he determined the *Occasus Matutinus* of the *Pleiades* to be upon the 25th day after the Autumnal Equinox: and thence ^[77] *Petavius* computes the Longitude of the *Pleiades* in Υ . 23°. 53': and by consequence the *Lucida Pleiadum* had, since the *Argonautic Expedition*, moved from the Equinox 4°. 26'. 52": and this motion, after the rate of 72 years to a Degree, answers to 320 years: count these years back from the time in which *Thales* was a young man fit to apply himself to Astronomical Studies, that is from about the 41st Olympiad, and the reckoning will place the *Argonautic Expedition* about 44 years after the death of *Solomon*, as above: and in the days of *Thales*, the Solstices and Equinoxes, by this reckoning, will have been in the middle of the eleventh Degrees of the Signs. But *Thales*, <93> in publishing his book about the Tropics and Equinoxes, might lean a little to the opinion of former Astronomers, so as to place them in the twelfth Degrees of the Signs.

Meton and *Euctemon*, ^[78] in order to publish the Lunar Cycle of nineteen years, observed the Summer Solstice in the year of *Nabonassar* 316, the year before the *Peloponnesian* war began; and *Columella* ^[79] tells us that they placed it in the eighth Degree of *Cancer*, which is at least seven Degrees backward than at first. Now the Equinox, after the rate of a Degree in Seventy and two years, goes backwards seven Degrees in 504 years: count backwards those years from the 316th year of *Nabonassar*, and the *Argonautic Expedition* will fall upon the 44th year after the death of *Solomon*, or thereabout, as above. And thus you see the truth of what we cited above out of *Achilles Tattius*; viz. that some anciently placed the Solstice in the eighth Degree of *Cancer*, others about the twelfth Degree, and others about the fifteenth Degree thereof.

Hipparchus the great Astronomer, comparing his own Observations with those of former Astronomers, concluded first of any man, that the Equinoxes had a motion backwards in respect of the fixt Stars: and his opinion was, <94> that they went backwards one Degree in about an hundred years. He made his observations of the Equinoxes between the years of *Nabonassar* 586 and 618: the middle year is 602, which is 286 years after the aforesaid observation of *Meton* and *Euctemon*; and in these years the Equinox must have gone backwards four degrees, and so have been in the fourth Degree of *Aries* in the days of *Hipparchus*, and by consequence have then gone back eleven Degrees since the *Argonautic Expedition*; that is, in 1090 years, according to the Chronology of the ancient *Greeks* then in use: and this is after the rate of about 99 years, or in the next round number an hundred years to a Degree, as was then stated by *Hipparchus*. But it really went back a Degree in seventy and two years, and eleven Degrees in 792 years: count these 792 years backward from the year of *Nabonassar*, 602, the year from which we counted the 286 years, and the reckoning will place the *Argonautic Expedition* about 43 years after the death of *Solomon*. The *Greeks* have therefore made the *Argonautic Expedition* about three hundred years ancients than the truth, and thereby given occasion to the opinion of the great *Hipparchus*, that the Equinox went backward after the rate of only a Degree in an hundred years.

<95>

Hesiod tells us that sixty days after the winter Solstice the Star *Arcturus* rose just at Sunset: and thence it follows that *Hesiod* flourished about an hundred years after the death of *Solomon*, or in the Generation or Age next after the *Trojan* war, as *Hesiod* himself declares.

From all these circumstances, grounded upon the coarse observations of the ancient Astronomers, we may reckon it certain that the *Argonautic Expedition* was not earlier than the Reign of *Solomon*: and if these

Astronomical arguments be added to the former arguments taken from the mean length of the Reigns of Kings, according to the course of nature; from them all we may safely conclude that the *Argonautic Expedition* was after the death of *Solomon*, and most probably that it was about 43 years after it.

The *Trojan War* was one Generation later than that Expedition, as was said above, several Captains of the *Greeks* in that war being sons of the *Argonauts*: and the ancient *Greeks* reckoned *Memnon* or *Amenophis*, King of *Egypt*, to have Reigned in the times of that war, feigning him to be the son of *Tithonus* the elder brother of *Priam*, and in the end of that war to have come from *Susa* to the assistance of *Priam*. *Amenophis* was therefore of the same <96> age with the elder children of *Priam*, and was with his army at *Susa* in the last year of that war: and after he had there finished the *Memnonia*, he might return into *Egypt*, and adorn it with Buildings, and Obelisks, and Statues, and die there about 90 or 95 years after the death of *Solomon*; when he had determined and settled the beginning of the new *Egyptian* year of 365 days upon the Vernal Equinox, so as to deserve the Monument above-mentioned in memory thereof.

Rehoboam was born in the last year of King *David*, being 41 years old at the Death of *Solomon*, 1 *Kings* xiv. 21. and therefore his father *Solomon* was probably born in the 18th year of King *David's* Reign, or before: and two or three years before his Birth, *David* besieged *Rabbah* the Metropolis of the *Ammonites*, and committed adultery with *Bathsheba*: and the year before this siege began, *David* vanquished the *Ammonites*, and their Confederates the *Syrians* of *Zobah*, and *Rehob*, and *Ishtob*, and *Maacah*, and *Damascus*, and extended his Dominion over all these Nations as far as to the entering in of *Hamath* and the River *Euphrates*: and before this war began he smote *Moab*, and *Ammon*, and *Edom*, and made the *Edomites* fly, some of them into *Egypt* with their King *Hadad*, then a little <97> child; and others to the *Philistims*, where they fortified *Azoth* against *Israel*; and others, I think, to the *Persian Gulph*, and other places whither they could escape: and before this he had several Battles with the *Philistims*: and all this was after the eighth year of his Reign, in which he came from *Hebron* to *Jerusalem*. We cannot err therefore above two or three years, if we place this Victory over *Edom* in the eleventh or twelfth year of his Reign; and that over *Ammon* and the *Syrians* in the fourteenth. After the flight of *Edom*, the King of *Edom* grew up, and married *Tahaphenes* or *Daphnis*, the sister of *Pharaoh's* Queen, and before the Death of *David* had by her a son called *Genubah*, and this son was brought up among the children of *Pharaoh*: and among these children was the chief or *first born* of her mother's children, whom *Solomon* married in the beginning of his Reign; and her little sister who at that time had no breasts, and her brother who then sucked the breasts of his mother, *Cant.* vi. 9. and viii. 1, 8: and of about the same Age with these children was *Sesac* or *Sesostris*; for he became King of *Egypt* in the Reign of *Solomon*, 1 *Kings* xi. 40; and before he began to Reign he warred under his father, and whilst he was very young, conquered *Arabia*, *Troglodytica* and *Libya*, and <98> then invaded *Ethiopia*; and succeeding his father Reigned 'till the fifth year of *Asa*: and therefore he was of about the same age with the children of *Pharaoh* above-mentioned; and might be one of them, and be born near the end of *David's* Reign, and be about 46 years old when he came out of *Egypt* with a great Army to invade the East: and by reason of his great Conquests, he was celebrated in several Nations by several Names. The *Chaldæans* called him *Belus*, which in their Language signified the Lord: the *Arabians* called him *Bacchus*, which in their Language signified the great: the *Phrygians* and *Thracians* called him *Ma-fors*, *Mavors*, *Mars*, which signified the valiant: and thence the *Amazons*, whom he carried from *Thrace* and left at *Thermodon*, called themselves the daughters of *Mars*. The *Egyptians* before his Reign called him their *Hero* or *Hercules*; and after his death, by reason of his great works done to the River *Nile*, dedicated that River to him, and Deified him by its names *Sihor*, *Nilus* and *Ægyptus*; and the *Greeks* hearing them lament *O Sihor*, *Bou Sihor*, called him *Osiris* and *Busiris*. *Arrian* ^[80] tells us that the *Arabians* worshipped only two Gods, *Cælus* and *Dionysus*; and that they worshipped *Dionysus* for the glory of leading his Army into *India*. <99> The *Dionysus* of the *Arabians* was *Bacchus*, and all agree that *Bacchus* was the same King of *Egypt* with *Osiris*: and the *Cælus*, or *Uranus*, or *Jupiter Uranius* of the *Arabians*, I take to be the same King of *Egypt* with His father *Ammon*, according to the Poet:

*Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Indis unus sit Jupiter Ammon.*

I place the end of the Reign of *Sesac* upon the fifth year of *Asa*, because in that year *Asa* became free from the Dominion of *Egypt*, so as to be able to fortify *Judæa*, and raise that great Army with which he met *Zerah*, and routed him. *Osiris* was therefore slain in the fifth year of *Asa*, by his brother *Japetus*, whom the *Egyptians* called *Typhon*, *Python*, and *Neptune*: and then the *Libyans*, under *Japetus* and his son *Atlas*,

invaded *Egypt*, and raised that famous war between the Gods and Giants, from whence the *Nile* had the name of *Eridanus*: but *Orus* the son of *Osiris*, by the assistance of the *Ethiopians*, prevailed, and Reigned 'till the 15th year of *Asa*: and then the *Ethiopians* under *Zerah* invaded *Egypt*, drowned *Orus* in *Eridanus*, and were routed by *Asa*, so that *Zerah* could not recover himself. *Zerah* was succeeded by *Ameno* <100> *phis*, a youth of the Royal Family of the *Ethiopians*, and I think the son of *Zerah*: but the People of the lower *Egypt* revolted from him, and set up *Osarsiphus* over them, and called to their assistance a great body of men from *Phœnicia*, I think a part of the Army of *Asa*; and thereupon *Amenophis*, with the remains of his father's Army of *Ethiopians*, retired from the lower *Egypt* to *Memphis*, and there turned the River *Nile* into a new channel, under a new bridge which he built between two Mountains; and at the same time he built and fortified that City against *Osarsiphus*, calling it by his own name, *Amenoph* or *Memphis*: and then he retired into *Ethiopia*, and stayed there thirteen years; and then came back with a great Army, and subdued the lower *Egypt*, expelling the People which had been called in from *Phœnicia*: and this I take to be the second expulsion of the Shepherds. Dr. *Castel* ^[81] tells us, that in *Coptic* this City is called *Manphtha*; whence by contraction came its Names *Moph*, *Noph*.

While *Amenophis* staid in *Ethiopia*, *Egypt* was in its greatest distraction: and then it was, as I conceive, that the *Greeks* hearing thereof contrived the *Argonautic* Expedition, and sent the flower of *Greece* in the Ship *Argo* to persuade the Nations upon the Sea Coasts of the *Euxine* <101> and *Mediterranean Seas* to revolt from *Egypt*, and set up for themselves, as the *Libyans*, *Ethiopians* and *Jews* had done before. And this is a further argument for placing that Expedition about 43 years after the Death of *Solomon*; this Period being in the middle of the distraction of *Egypt*. *Amenophis* might return from *Ethiopia*, and conquer the lower *Egypt* about eight years after that Expedition, and having settled his Government over it, he might, for putting a stop to the revolting of the eastern Nations, lead his Army into *Persia*, and leave *Proteus* at *Memphis* to govern *Egypt* in his absence, and stay some time at *Susa*, and build the *Memnonia*, fortifying that City, as the Metropolis of his Dominion in those parts.

Androgeus the son of *Minos*, upon his overcoming in the *Athenæa*, or quadrennial Games at *Athens* in his youth, was perfidiously slain out of envy: and *Minos* thereupon made war upon the *Athenians*, and compelled them to send every eighth year to *Crete* seven beardless Youths, and as many young Virgins, to be given as a reward to him that should get the Victory in the like Games instituted in *Crete* in honour of *Androgeus*. These Games seem to have been celebrated in the beginning of the *Octaeteris*, and the *Athenæa* in the beginning of the *Tetraeteris*, then <102> brought into *Crete* and *Greece* by the *Phœnicians*: and upon the third payment of the tribute of children, that is, about seventeen years after the said war was at an end, and about nineteen or twenty years after the death of *Androgeus*, *Theseus* became Victor, and returned from *Crete* with *Ariadne* the daughter of *Minos*; and coming to the Island *Naxos* or *Dia*, ^[82] *Ariadne* was there relinquished by him, and taken up by *Glaucus*, an *Egyptian* Commander at Sea, and became the mistress of the great *Bacchus*, who at that time returned from *India* in Triumph; and ^[83] by him she had two sons, *Phlyas* and *Eumedon*, who were *Argonauts*. This *Bacchus* was caught in bed in *Phrygia* with *Venus* the mother of *Æneas*, according ^[84] to *Homer*; just before he came over the *Hellespont*, and invaded *Thrace*; and he married *Ariadne* the daughter of *Minos*, according to *Hesiod* ^[85]; and therefore by the Testimony of both *Homer* and *Hesiod*, who wrote before the *Greeks* and *Egyptians* corrupted their Antiquities, this *Bacchus* was one Generation older than the *Argonauts*; and so being King of *Egypt* at the same time with *Sesostris*, they must be one and the same King: for they agree also in their actions; *Bacchus* invaded *India* and *Greece*, and after he was routed by the Army of *Perseus*, and the war was composed, the <103> *Greeks* did him great honours, and built a Temple to him at *Argos*, and called it the Temple of the *Cresian Bacchus*, because *Ariadne* was buried in it, as *Pausanias* ^[86] relates. *Ariadne* therefore died in the end of the war, just before the return of *Sesostris* into *Egypt*, that is, in the 14th year of *Rehoboam*: She was taken from *Naxos* upon the return of *Bacchus* from *India*, and then became the Mistress of *Bacchus*, and accompanied him in his Triumphs; and therefore the expedition of *Theseus* to *Crete*, and the death of his father *Ægeus*, was about nine or ten years after the death of *Solomon*. *Theseus* was then a beardless young man, suppose about 19 or 20 years old, and *Androgeus* was slain about twenty years before, being then about 20 or 22 years old; and his father *Minos* might be about 25 years older, and so be born about the middle of *David's* Reign, and be about 70 years old when he pursued *Dædalus* into *Sicily*: and *Europa* and her brother *Cadmus* might come into *Europe*, two or three years before the birth of *Minos*.

Justin, in his 18th book, tells us: *A rege Ascaloniorum expugnati Sidonii navibus appulsi Tyron urbem ante annum * * Trojanæ cladis condiderunt*: And Strabo, ^[87] that Aradus was built by the men who fled from Zidon. Hence ^[88] Isaiah calls <104> Tyre the daughter of Zidon, the inhabitants of the Isle whom the Merchants of Zidon have replenished: and ^[89] Solomon in the beginning of his Reign calls the People of Tyre Zidonians. My Servants, saith he, in a Message to Hiram King of Tyre, shall be with thy Servants, and unto thee will I give hire for thy Servants according to all that thou desirest: for thou knowest that there is not among us any that can skill to hew timber like the Zidonians. The new Inhabitants of Tyre had not yet lost the name of Zidonians, nor had the old Inhabitants, if there were any considerable number of them, gained the reputation of the new ones for skill in hewing of timber, as they would have done had navigation been long in use at Tyre. The Artificers who came from Zidon were not dead, and the flight of the Zidonians was in the Reign of David, and by consequence in the beginning of the Reign of Abibalus the father of Hiram, and the first King of Tyre mentioned in History. David in the twelfth year of his Reign conquered Edom, as above, and made some of the Edomites, and chiefly the Merchants and Seamen, fly from the Red Sea to the Philistims upon the Mediterranean, where they fortified Azoth. For ^[90] Stephanus tells us: Ταύτην ἔκτισεν ἕξ των ἐπανελθόντων ἀπ' Ερυθρας θαλάσσης φευγάδων: One of the Fugi <105> tives from the Red Sea built Azoth: that is, a Prince of Edom, who fled from David, fortified Azoth for the Philistims against him. The Philistims were now grown very strong, by the access of the Edomites and Shepherds, and by their assistance invaded and took Zidon, that being a town very convenient for the Merchants who fled from the Red Sea: and then did the Zidonians fly by Sea to Tyre and Aradus, and to other havens in Asia Minor, Greece, and Libya, with which, by means of their trade, they had been acquainted before; the great wars and victories of David their enemy, prompting them to fly by Sea: for ^[91] they went with a great multitude, not to seek Europa as was pretended, but to seek new Seats, and therefore fled from their enemies: and when some of them fled under Cadmus and his brothers to Cilicia, Asia minor, and Greece; others fled under other Commanders to seek new Seats in Libya, and there built many walled towns, as Nonnus ^[92] affirms: and their leader was also there called Cadmus, which word signifies an eastern man, and his wife was called Sithonis a Zidonian. Many from those Cities went afterwards with the great Bacchus in his Armies: and by these things, the taking of Zidon, and the flight of the Zidonians under Abibalus, Cadmus, Cilix, Thasus, Memblia <106> rius, Atymnus, and other Captains, to Tyre, Aradus, Cilicia, Rhodes, Caria, Bithynia, Phrygia, Calliste, Thasus, Samothrace, Crete, Greece and Libya, and the building of Tyre and Thebes, and beginning of the Reigns of Abibalus and Cadmus over those Cities, are fixed upon the fifteenth or sixteenth year of David's Reign, or thereabout. By means of these Colonies of Phœnicians, the people of Caria learnt sea-affairs, in such small vessels with oars as were then in use, and began to frequent the Greek Seas, and people some of the Islands therein, before the Reign of Minos: for Cadmus, in coming to Greece, arrived first at Rhodes, an Island upon the borders of Caria, and left there a Colony of Phœnicians, who sacrificed men to Saturn, and the Telchines being repulsed by Phoroneus, retired from Argos to Rhodes with Phorbas, who purged the Island from Serpents; and Triopas, the son of Phorbas, carried a Colony from Rhodes to Caria, and there possessed himself of a promontory, thence called Triopium: and by this and such like Colonies Caria was furnished with Shipping and Seamen, and called ^[93] Phœnice. Strabo and Herodotus ^[94] tell us, that the Cares were called Leleges, and became subject to Minos, and lived first in the Islands of the Greek Seas, and went thence into Caria, a country possest before by some of <107> the Leleges and Pelasgi: whence it's probable that when Lelex and Pelasgus came first into Greece to seek new Seats, they left part of their Colonies in Caria and the neighbouring Islands.

The Zidonians being still possessed of the trade of the Mediterranean, as far westward as Greece and Libya, and the trade of the Red Sea being richer; the Tyrians traded on the Red Sea in conjunction with Solomon and the Kings of Judah, 'till after the Trojan war; and so also did the Merchants of Aradus, Arvad, or Arpad: for in the Persian Gulph ^[95] were two Islands called Tyre and Aradus, which had Temples like the Phœnician; and therefore the Tyrians and Aradians sailed thither, and beyond, to the Coasts of India, while the Zidonians frequented the Mediterranean: and hence it is that Homer celebrates Zidon, and makes no mention of Tyre. But at length, ^[96] in the Reign of Jehoram King of Judah, Edom revolted from the Dominion of Judah, and made themselves a King; and the trade of Judah and Tyre upon the Red Sea being thereby interrupted, the Tyrians built ships for merchandise upon the Mediterranean, and began there to make long Voyages to places not yet frequented by the Zidonians; some of them going to the coasts of Afric beyond the Syrtes, and building Adrymetum, Carthage, Lep <108> tis, Utica, and Capsa; and others going to the Coasts of Spain, and building Carteia, Gades and Tartessus; and others going further to the Fortunate Islands, and to Britain

and *Thule*. *Jehoram* Reigned eight years, and the two last years was sick in his bowels, and before that sickness *Edom* revolted, because of *Jehoram's* wicked Reign: if we place that revolt about the middle of the first six years, it will fall upon the fifth year of *Pygmalion* King of *Tyre*, and so was about twelve or fifteen years after the taking of *Troy*: and then, by reason of this revolt, the *Tyrians* retired from the *Red Sea*, and began long Voyages upon the *Mediterranean*; for in the seventh year of *Pygmalion*, his Sister *Dido* sailed to the Coast of *Afric* beyond the *Syrtes*, and there built *Carthage*. This retiring of the *Tyrians* from the *Red Sea* to make long Voyages on the *Mediterranean*, together with the flight of the *Edomites* from *David* to the *Philistims*, gave occasion to the tradition both of the ancient *Persians*, and of the *Phœnicians* themselves, that the *Phœnicians* came originally from the *Red Sea* to the coasts of the *Mediterranean*, and presently undertook long Voyages, as *Herodotus* ^[97] relates: for *Herodotus*, in the beginning of his first book, relates that the *Phœnicians* coming from the *Red Sea* to the <109> *Mediterranean*, and beginning to make long Voyages with *Egyptian* and *Assyrian* wares, among other places came to *Argos*, and having sold their wares, seized and carried away into *Egypt* some of the *Grecian* women who came to buy them; and amongst those women was *Io* the daughter of *Inachus*. The *Phœnicians* therefore came from the *Red Sea*, in the days of *Io* and her brother *Phoroneus* King of *Argos*, and by consequence at that time when *David* conquered the *Edomites*, and made them fly every way from the *Red Sea*; some into *Egypt* with their young King, and others to the *Philistims* their next neighbours and the enemies of *David*. And this flight gave occasion to the *Philistims* to call many places *Erythra*, in memory of their being *Erythreans* or *Edomites*, and of their coming from the *Erythrean* Sea; for *Erythra* was the name of a City in *Ionia*, of another in *Libya*, of another in *Locris*, of another in *Bœotia*, of another in *Cyprus*, of another in *Ætolia*, of another in *Asia* near *Chius*; and *Erythia* *Acra* was a promontory in *Libya*, and *Erythræum* a promontory in *Crete*, and *Erythros* a place near *Tybur*, and *Erythini* a City or Country in *Paphlagonia*: and the name *Erythea* or *Erythræ* was given to the Island *Gades*, peopled by *Phœnicians*. So *Solinus*, ^[98] *In capite Bæticae insula a continenti septin <110> gentis passibus memoratur quam Tyrii a rubro mari profecti Erytheam, Pæni sua lingua Gadir, id est sepem nominarunt.* And *Pliny*, ^[99] concerning a little Island near it; *Erythia dicta est quoniam Tyrii Aborigines eorum, orti ab Erythræo mari ferebantur.* Among the *Phœnicians* who came with *Cadmus* into *Greece*, there were ^[100] *Arabians*, and ^[101] *Erythreans* or Inhabitants of the *Red Sea*, that is *Edomites*; and in *Thrace* there settled a People who were circumcised and called *Odontantes*, that is, as some think, *Edomites*. *Edom*, *Erythra* and *Phœnicia* are names of the same signification, the words denoting a red colour: which makes it probable that the *Erythreans* who fled from *David*, settled in great numbers in *Phœnicia*, that is, in all the Sea-coasts of *Syria* from *Egypt* to *Zidon*; and by calling themselves *Phœnicians* in the language of *Syria*, instead of *Erythreans*, gave the name of *Phœnicia* to all that Sea-coast, and to that only. So *Strabo*: ^[102] Οἱ μὲν γὰρ καὶ τοὺς Φοίνικας, καὶ τοὺς Σιδονίους τοὺς καθ' ἡμᾶς ἀποίκους εἶναι τῶν ἐν τῷ Ὠκεανῷ φασί, προστιθέντες καὶ διὰ τὴν Φοίνικας ἐκαλούντο, ὅτι καὶ ἡ θάλαττα ἐρυθρὰ. *Alii referunt Phœnices & Sidonios nostros esse colonos eorum qui sunt in Oceano, addentes illos ideo vocari Phœnices [puniceos] quod mare rubrum sit.*

<111>

Strabo ^[103] mentioning the first men who left the Sea-coasts, and ventured out into the deep, and undertook long Voyages, names *Bacchus*, *Hercules*, *Jason*, *Ulysses* and *Menelaus*; and saith that the Dominion of *Minos* over the Sea was celebrated, and the Navigation of the *Phœnicians* who went beyond the Pillars of *Hercules*, and built Cities there, and in the middle of the Sea-coasts of *Afric*, presently after the war of *Troy*. These *Phœnicians* ^[104] were the *Tyrians*, who at that time built *Carthage* in *Afric*, and *Carteia* in *Spain*, and *Gades* in the Island of that name without the Straights; and gave the name of *Hercules* to their chief Leader, because of his labours and success, and that of *Heraclea* to the city *Carteia* which he built. So *Strabo*: ^[105] Ἐκπλέουσιν οὖν ἐκ τῆς ἡμετέρας θαλάττης εἰς τὴν ἕξω, δεξιὸν ἐστὶ τοῦτο καὶ πρὸς αὐτὸ Κάλπη [Καρτηρία] ^[106] πόλις ἐν τεττάρακοντα σταδίοις ἀξιόλογος καὶ παλαιὰ, ναῦσταθμόν ποτε γενομένη τῶν Ἰβήρων ἔνιοι δὲ καὶ Ἡρακλέους κτίσμα λέγουσιν αὐτὴν, ὧν ἐστὶ καὶ Τιμοσθένης ὃς φησὶ καὶ Ἡρακλείαν ὀνομάζεσθαι τὸ παλαιὸν δέικνυσθαι τε μέγαν περίβολον, καὶ νεωσοίκους. *Mons Calpe ad dextram est e nostro mari foras navigantibus, & ad quadraginta inde stadia urbs Carteia vetusta ac memorabilis, olim statio navibus Hispanorum. Hanc ab Hercule quidam conditam aiunt, inter quos est Timosthenes, qui <112> eam antiquitus Heracleam fuisse appellatam refert, ostendique adhuc magnum murorum circuitum & navalia.* This *Hercules*, in memory of his building and Reigning over the City *Carteia*, they called also *Melcartus*, the King of *Carteia*. *Bochart* ^[107] writes, that *Carteia* was at first called *Melcarteia*, from its

founder *Melcartus*, and by an *Aphæresis*, *Carteia*; and that *Melcartus* signifies *Melec Kartha*, the King of the city, that is, saith he, of the city *Tyre*: but considering that no ancient Author tells us, that *Carteia* was ever called *Melcarteia*, or that *Melcartus* was King of *Tyre*; I had rather say that *Melcartus*, or *Meleccartus*, had his name from being the Founder and Governor or Prince of the city *Carteia*. Under *Melcartus* the *Tyrians* sailed as far as *Tartessus* or *Tarshish*, a place in the Western part of *Spain*, between the two mouths of the river *Bætis*, and there they ^[108] met with much silver, which they purchased for trifles: they sailed also as far as *Britain* before the death of *Melcartus*; for ^[109] *Pliny* tells us, *Plumbum ex Cassiteride insula primus apportavit Midacritus*: And *Bochart* ^[110] observes that *Midacritus* is a *Greek* name corruptly written for *Melcartus*; *Britain* being unknown to the *Greeks* long after it was discovered by the *Phœnicians*. After the death of *Melcartus*, they ^[111] built a Temple to him in the Island *Gades*, and adorned it <113> with the sculptures of the labours of *Hercules*, and of his *Hydra*, and the Horses to whom he threw *Diomedes*, King of the *Bistones* in *Thrace*, to be devoured. In this Temple was the golden Belt of *Teucer*, and the golden Olive of *Pygmalion* bearing *Smaragdine* fruit: and by these consecrated gifts of *Teucer* and *Pygmalion*, you may know that it was built in their days. *Pomponius* derives it from the times of the *Trojan* war; for *Teucer*, seven years after that war, according to the *Marbles*, arrived at *Cyprus*, being banished from home by his father *Telamon*, and there built *Salamis*: and he and his Posterity Reigned there 'till *Evagoras*, the last of them, was conquered by the *Persians*, in the twelfth year of *Artaxerxes Mnemon*. Certainly this *Tyrian Hercules* could be no older than the *Trojan* war, because the *Tyrians* did not begin to navigate the *Mediterranean* 'till after that war: for *Homer* and *Hesiod* knew nothing of this navigation, and the *Tyrian Hercules* went to the coasts of *Spain*, and was buried in *Gades*: so *Arnobius* ^[112]; *Tyrius Hercules sepultus in finibus Hispaniæ*: and *Mela*, speaking of the Temple of *Hercules* in *Gades*, saith, *Cur sanctum sit ossa ejus ibi sepulta efficiunt*. *Carthage* ^[113] paid tenths to this *Hercules*, and sent their payments yearly to *Tyre*: and thence it's probable that this *Hercules* went to the coast of <114> *Afric*, as well as to that of *Spain*, and by his discoveries prepared the way to *Dido*: *Orosius* ^[114] and others tell us that he built *Capsa* there. *Josephus* tells of an earlier *Hercules*, to whom *Hiram* built a Temple at *Tyre*: and perhaps there might be also an earlier *Hercules* of *Tyre*, who set on foot their trade on the *Red Sea* in the days of *David* or *Solomon*.

Tatian, in his book against the *Greeks*, relates, that amongst the *Phœnicians* flourished three ancient Historians, *Theodotus*, *Hysicrates* and *Mochus*, who all of them delivered in their histories, translated into *Greek* by *Latus*, under which of the Kings happened the rapture of *Europa*; the voyage of *Menelaus* into *Phœnicia*; and the league and friendship between *Solomon* and *Hiram*, when *Hiram* gave his daughter to *Solomon*, and furnished him with timber for building the Temple: and that the same is affirmed by *Menander of Pergamus*. *Josephus* ^[115] lets us know that the Annals of the *Tyrians*, from the days of *Abibalus* and *Hiram*, Kings of *Tyre*, were extant in his days; and that *Menander of Pergamus* translated them into *Greek*, and that *Hiram's* friendship to *Solomon*, and assistance in building the Temple, was mentioned in them; and that the Temple was founded in the eleventh year of *Hiram*: and by the testimony of *Menander* and the ancient <115> *Phœnician* historians, the rapture of *Europa*, and by consequence the coming of her brother *Cadmus* into *Greece*, happened within the time of the Reigns of the Kings of *Tyre* delivered in these histories; and therefore not before the Reign of *Abibalus*, the first of them, nor before the Reign of King *David* his contemporary. The voyage of *Menelaus* might be after the destruction of *Troy*. *Solomon* therefore Reigned in the times between the raptures of *Europa* and *Helena*, and *Europa* and her brother *Cadmus* flourished in the days of *David*. *Minos*, the son of *Europa*, flourished in the Reign of *Solomon*, and part of the Reign of *Rehoboam*: and the children of *Minos*, namely *Androgeus* his eldest son, *Deucalion* his youngest son and one of the *Argonauts*, *Ariadne* the mistress of *Theseus* and *Bacchus*, and *Phædra* the wife of *Theseus*; flourished in the latter end of *Solomon*, and in the Reigns of *Rehoboam*, *Abijah* and *Asa*: and *Idomeneus*, the grandson of *Minos*, was at the war of *Troy*: and *Hiram* succeeded his father *Abibalus*, in the three and twentieth year of *David*: and *Abibalus* might found the Kingdom of *Tyre* about sixteen or eighteen years before, when *Zidon* was taken by the *Philistims*; and the *Zidonians* fled from thence, under the conduct of *Cadmus* and other commanders, to seek new <116> seats. Thus by the Annals of *Tyre*, and the ancient *Phœnician* Historians who followed them, *Abibalus*, *Alymnus*, *Cadmus*, and *Europa* fled from *Zidon* about the sixteenth year of *David's* Reign: and the *Argonautic* Expedition being later by about three Generations, will be about three hundred years later than where the *Greeks* have placed it.

After Navigation in long ships with sails, and one order of oars, had been propagated from *Egypt* to *Phœnicia* and *Greece*, and thereby the *Zidonians* had extended their trade to *Greece*, and carried it on about an hundred and fifty years; and then the *Tyrians* being driven from the *Red Sea* by the *Edomites*, had begun a new trade

on the *Mediterranean* with *Spain*, *Afric*, *Britain*, and other remote nations; they carried it on about an hundred and sixty years; and then the *Corinthians* began to improve Navigation, by building bigger ships with three orders of oars, called *Triremes*. For [116] *Thucydides* tells us that the *Corinthians* were the first of the *Greeks* who built such ships, and that a ship-carpenter of *Corinth* went thence to *Samos*, about 300 years before the end of the *Peloponnesian* war, and built also four ships for the *Samians*; and that 260 years before the end of that war, that is, about the 29th Olympiad, there was a <117> fight at sea between the *Corinthians* and the *Corcyreans*, which was the oldest sea-fight mentioned in history. *Thucydides* tells us further, that the first colony which the *Greeks* sent into *Sicily*, came from *Chalcis* in *Eubœa*, under the conduct of *Thucles*, and built *Naxos*; and the next year *Archias* came from *Corinth* with a colony, and built *Syracuse*; and that *Lamis* came about the same time into *Sicily*, with a colony from *Megara* in *Achaia*, and lived first at *Trotilum*, and then at *Leontini*, and died at *Thapsus* near *Syracuse*; and that after his death, this colony was invited by *Hyblo* to *Megara* in *Sicily*, and lived there 245 years, and was then expelled by *Gelo* King of *Sicily*. Now *Gelo* flourished about 78 years before the end of the *Peloponnesian* war: count backwards the 78 and the 245 years, and about 12 years more for the Reign of *Lamis* in *Sicily*, and the reckoning will place the building of *Syracuse* about 335 years before the end of the *Peloponnesian* war, or in the tenth Olympiad; and about that time *Eusebius* and others place it: but it might be twenty or thirty years later, the antiquities of those days having been raised more or less by the *Greeks*. From the colonies henceforward sent into *Italy* and *Sicily* came the name of *Græcia magna*.

<118>

Thucydides [117] tells us further, that the *Greeks* began to come into *Sicily* almost three hundred years after the *Siculi* had invaded that Island with an army out of *Italy*: suppose it 280 years after, and the building of *Syracuse* 310 years before the end of the *Peloponnesian* war; and that invasion of *Sicily* by the *Siculi* will be 590 years before the end of that war, that is, in the 27th year of *Solomon's* Reign, or thereabout. *Hellanicus* [118] tells us, that it was in the third Generation before the *Trojan* war; and in the 26th year of the Priesthood of *Alcinoe*, Priestess of *Juno Argiva*: and *Philistius* of *Syracuse*, that it was 80 years before the *Trojan* war: whence it follows that the *Trojan* war and *Argonautic* Expedition were later than the days of *Solomon* and *Rehoboam*, and could not be much earlier than where we have placed them.

The Kingdom of *Macedon* [119] was founded by *Caranus* and *Perdiccas*, who being of the Race of *Temenus* King of *Argos*, fled from *Argos* in the Reign of *Phidon* the brother of *Caranus*. *Temenus* was one of the three brothers who led the *Heraclides* into *Peloponnesus*, and shared the conquest among themselves: he obtained *Argos*; and after him, and his son *Cisus*, the Kingdom of *Argos* became divided among the posterity of *Temenus*, until *Phidon* reunited it, expel <119> ling his kindred. *Phidon* grew potent, appointed weights and measures in *Peloponnesus*, and coined silver money; and removing the *Pisæans* and *Eleans*, presided in the Olympic games; but was soon after subdued by the *Eleans* and *Spartans*. *Herodotus* [120] reckons that *Perdiccas* was the first King of *Macedon*; later writers, as *Livy*, *Pausanias* and *Suidas*, make *Caranus* the first King: *Justin* calls *Perdiccas* the Successor of *Caranus*; and *Solinus* saith that *Perdiccas* succeeded *Caranus*; and was the first that obtained the name of King. It's probable that *Caranus* and *Perdiccas* were contemporaries, and fled about the same time from *Phidon*, and at first erected small principalities in *Macedonia*, which, after the death of *Caranus*, became one under *Perdiccas*. *Herodotus* [121] tells us, that after *Perdiccas* Reigned *Aræus*, or *Argæus*, *Philip*, *Æropus*, *Alcetas*, *Amyntas*, and *Alexander*, successively. *Alexander* was contemporary to *Xerxes* King of *Persia*, and died An. 4. Olymp. 79, and was succeeded by *Perdiccas*, and he by his son *Archelaus*: and *Thucydides* [122] tells us that there were eight Kings of *Macedon* before this *Archelaus*: now by reckoning above forty years a-piece to these Kings, Chronologers have made *Phidon* and *Caranus* older than the Olympiads; whereas if we should reckon their Reigns <120> at about 18 or 20 years a-piece one with another, the first seven Reigns counted backwards from the death of this *Alexander*, will place the dominion of *Phidon*, and the beginning of the Kingdom of *Macedon* under *Perdiccas* and *Caranus*, upon the 46th or 47th Olympiad, or thereabout. It could scarce be earlier, because *Leocides* the son of *Phidon*, and *Megacles* the son of *Alcmæon*, at one and the same time courted *Agarista*, the daughter of *Clisthenes* King of *Sicyon*, as *Herodotus* [123] tells us; and the *Amphictyons*, by the advice of *Solon*, made *Alcmæon*, and *Clisthenes*, and *Eurolycus* King of *Thessaly*, commanders of their army, in their war against *Cirrha*; and the *Cirrheans* were conquered An. 2. Olymp. 47. according to the Marbles. *Phidon* therefore and his brother *Caranus* were contemporary to *Solon*, *Alcmæon*, *Clisthenes*, and *Eurolycus*, and flourished about the 48th and 49th Olympiads. They were also contemporary in their later days to *Cræsus*; for

Solon conversed with *Cræsus*, and *Alcmæon* entertained and conducted the messengers whom *Cræsus* sent to consult the Oracle at *Delphi*, *An.* 1, Olymp. 56. according to the Marbles, and was sent for by *Cræsus*, and rewarded with much riches.

But the times set down in the Marbles before the *Persian* Empire began, being collected by <121> reckoning the Reigns of Kings equipollent to Generations, and three Generations to an hundred years or above; and the Reigns of Kings, one with another, being shorter in the proportion of about four to seven; the Chronology set down in the Marbles, until the Conquest of *Media* by *Cyrus*, *An.* 4, Olymp. 60, will approach the truth much nearer, by shortening the times before that Conquest in the proportion of four to seven. So the *Cirrheans* were conquered *An.* 2, Olymp. 47, according to the Marbles, that is 54 years before the Conquest of *Media*; and these years being shortened in the proportion of four to seven, become 31 years; which subducted from *An.* 4, Olymp. 60, place the Conquest of *Cirrha* upon *An.* 1, Olymp. 53: and, by the like correction of the Marbles, *Alcmæon* entertained and conducted the messengers whom *Cræsus* sent to consult the Oracle at *Delphi*, *An.* 1, Olymp. 58; that is, four years before the Conquest of *Sardes* by *Cyrus*: and the Tyranny of *Pisistratus*, which by the Marbles began at *Athens*, *An.* 4, Olymp. 54, by the like correction began *An.* 3, Olymp. 57; and by consequence *Solon* died *An.* 4, Olymp. 57. This method may be used alone, where other arguments are wanting; but where they are not wanting, the best arguments are to be preferred.

<122>

Iphitus ^[124] presided both in the Temple of *Jupiter Olympius*, and in the Olympic Games, and so did his Successors 'till the 26th Olympiad; and so long the victors were rewarded with a *Tripos*: but then the *Pisæans* getting above the *Eleans*, began to preside, and rewarded the victors with a Crown, and instituted the *Carnea* to *Apollo*; and continued to preside 'till *Phidon* interrupted them, that is, 'till about the time of the 49th Olympiad: for ^[125] in the 48th Olympiad the *Eleans* entered the country of the *Pisæans*, suspecting their designs, but were prevailed upon to return home quietly; afterwards the *Pisæans* confederated with several other *Greek* nations, and made war upon the *Eleans*, and in the end were beaten: in this war I conceive it was that *Phidon* presided, suppose in the 49th Olympiad; for ^[126] in the 50th Olympiad, for putting an end to the contentions between the Kings about presiding, two men were chosen by lot out of the city *Elis* to preside, and their number in the 65th Olympiad was increased to nine, and afterwards to ten; and these judges were called *Hellenodicæ*, judges for or in the name of *Greece*. *Pausanias* tells us, that the *Eleans* called in *Phidon* and together with him celebrated the 8th Olympiad; he should have said the 49th Olympiad: but *Herodotus* tells us, <123> that *Phidon* removed the *Eleans*; and both might be true: the *Eleans* might call in *Phidon* against the *Pisæans*, and upon overcoming be refused presiding in the Olympic games by *Phidon*, and confederate with the *Spartans*, and by their assistance overthrow the Kingdom of *Phidon*, and recover their ancient right of presiding in the games.

Strabo ^[127] tells us that *Phidon* was the tenth from *Temenus*; not the tenth King, for between *Cisus* and *Phidon* they Reigned not, but the tenth from father to son, including *Temenus*. If 27 years be reckoned to a Generation by the eldest sons, the nine intervals will amount unto 243 years, which counted back from the 48th Olympiad, in which *Phidon* flourished, will place the Return of the *Heraclides* about fifty years before the beginning of the Olympiads, as above. But Chronologers reckon about 515 years from the Return of the *Heraclides* to the 48th Olympiad, and account *Phidon* the seventh from *Temenus*; which is after the rate of 85 years to a Generation, and therefore not to be admitted.

Cyrus took *Babylon*, according to *Ptolomy's* Canon, nine years before his death, *An.* *Nabonass.* 209, *An.* 2, Olymp. 60: and he took *Sardes* a little before, namely *An.* 1, Olymp. 59, as *Scaliger* collects from *Sosicrates*: *Cræsus* <124> was then King of *Sardes*, and Reigned fourteen years, and therefore began to Reign *An.* 3, Olymp. 55. After *Solon* had made laws for the *Athenians*, he obliged them upon oath to observe those laws 'till he returned from his travels; and then travelled ten years, going to *Egypt* and *Cyprus*, and visiting *Thales* of *Miletus*: and upon His Return to *Athens*, *Pisistratus* began to affect the Tyranny of that city, which made *Solon* travel a second time; and now he was invited by *Cræsus* to *Sardes*; and *Cræsus*, before *Solon* visited him, had subdued all *Asia Minor*, as far as to the River *Halys*; and therefore he received that visit towards the latter part of his Reign; and we may place it upon the ninth year thereof, *An.* 3, Olymp. 57: and the legislature of *Solon* twelve years earlier, *An.* 3, Olymp. 54: and that of *Draco* still ten years earlier, *An.* 1, Olymp. 52. After *Solon* had visited *Cræsus*, he went into *Cilicia* and some other places, and died ^[128] in his travels: and

this was in the second year of the Tyranny of *Pisistratus*. *Comias* was Archon when *Solon* returned from his first travels to *Athens*; and the next year *Hegestratus* was Archon, and *Solon* died before the end of the year, *An.* 3, Olymp. 57, as above: and by this reckoning the objection of *Plutarch* above mentioned is removed.

<125>

We have now shewed that the *Phœnicians* of *Zidon*, under the conduct of *Cadmus* and other captains, flying from their enemies, came into *Greece*, with letters and other arts, about the sixteenth year of King *David's* Reign; that *Europa* the sister of *Cadmus*, fled some days before him from *Zidon* and came to *Crete*, and there became the mother of *Minos*, about the 18th or 20th year of *David's* Reign; that *Sesostris* and the great *Bacchus*, and by consequence also *Osiris*, were one and the same King of *Egypt* with *Sesac*, and came out of *Egypt* in the fifth year of *Rehoboam* to invade the nations, and died 25 years after *Solomon*; that the *Argonautic* expedition was about 43 years after the death of *Solomon*; that *Troy* was taken about 76 or 78 years after the death of *Solomon*; that the *Phœnicians* of *Tyre* were driven from the *Red Sea* by the *Edomites*, about 87 years after the death of *Solomon*, and within two or three years began to make long voyages upon the *Mediterranean*, sailing to *Spain*, and beyond, under a commander whom for his industry, conduct, and discoveries, they honoured with the names of *Melcartus* and *Hercules*; that the return of the *Heraclides* into *Peloponnesus* was about 158 years after the death of *Solomon*; that *Lycurgus* the Legislator Reigned at *Sparta*, and gave the three Discs to <126> the Olympic treasury, *An.* 1, Olymp. 18, or 273 years after the death of *Solomon*, the *Quinquertium* being at that time added to the Olympic Games; that the *Greeks* began soon after to build *Triremes*, and to send Colonies into *Sicily* and *Italy*, which gave the name of *Græcia magna* to those countries; that the first *Messenian* war ended about 350 years after the death of *Solomon*, *An.* 1, Olymp. 37; that *Phidon* was contemporary to *Solon*, and presided in the Olympic Games in the 49th Olympiad, that is, 397 years after the death of *Solomon*; that *Draco* was Archon, and made his laws, *An.* 1, Olymp. 52; and *Solon*, *An.* 3, Olymp. 54; and that *Solon* visited *Cræsus* *Ann.* 3, Olymp. 57, or 433 years after the death of *Solomon*; and *Sardes* was taken by *Cyrus* 438 years, and *Babylon* by *Cyrus* 443 years, and *Echatane* by *Cyrus* 445 years after the death of *Solomon*: and these periods being settled, they become a foundation for building the Chronology of the antient times upon them; and nothing more remains for settling such a Chronology, than to make these Periods a little exacter, if it can be, and to shew how the rest of the Antiquities of *Greece*, *Egypt*, *Assyria*, *Chaldæa*, and *Media* may suit therewith.

<127>

Whilst *Bacchus* made his expedition into *India*, *Theseus* left *Ariadne* in the Island *Naxos* or *Dia*, as above, and succeeded his father *Ægeus* at *Athens*; and upon the Return of *Bacchus* from *India*, *Ariadne* became his mistress, and accompanied him in his triumphs; and this was about ten years after the death of *Solomon*: and from that time reigned eight Kings in *Athens*, viz. *Theseus*, *Menestheus*, *Demophoon*, *Oxyntes*, *Aphidas*, *Thymætes*, *Melanthus*, and *Codrus*; these Kings, at 19 years a-piece one with another, might take up about 152 years, and end about 44 years before the Olympiads: then Reigned twelve Archons for life, which at 14 or 15 years a-piece, the State being unstable, might take up about 174 years, and end *An.* 2, Olymp. 33: then reigned seven decennial Archons, which are usually reckoned at seventy years; but some of them dying in their Regency, they might not take up above forty years, and so end about *An.* 2, Olymp. 43, about which time began the Second *Messenian* war: these decennial Archons were followed by the annual Archons, amongst whom were the Legislators *Draco* and *Solon*. Soon after the death of *Codrus*, his second Son *Neleus*, not bearing the Reign of his lame brother *Medon* at *Athens*, retired into *Asia*, and was followed by his <128> younger brothers *Androcles* and *Cyaretus*, and many others: these had the name of *Ionians*, from *Ion* the son of *Xuthus*, who commanded the army of the *Athenians* at the death of *Erechtheus*, and gave the name of *Ionia* to the country which they invaded: and about 20 or 25 years after the death of *Codrus*, these new Colonies, being now Lords of *Ionia*, set up over themselves a common Council called *Panionium*, and composed of Counsellors sent from twelve of their cities, *Miletus*, *Myus*, *Priene*, *Ephesus*, *Colophon*, *Lebedus*, *Teos*, *Clazomenæ*, *Phocæa*, *Samos*, *Chios*, and *Erythræa*: and this was the *Ionic* Migration.

[129] When the *Greeks* and *Latines* were forming their Technical Chronology, there were great disputes about the Antiquity of *Rome*: the *Greeks* made it much older than the Olympiads: some of them said it was built by *Æneas*; others, by *Romus*, the son or grandson of *Æneas*; others, by *Romus*, the son or grandson of *Latinus* King of the *Aborigines*; others, by *Romus* the son of *Ulysses*, or of *Ascanius*, or of *Italus*: and some of the *Latines* at first fell in with the opinion of the *Greeks*, saying that it was built by *Romulus*, the son or grandson

of *Æneas*. *Timæus Siculus* represented it built by *Romulus*, the grandson of *Æneas*, above an hundred years before <129> the Olympiads; and so did *Nævius* the Poet, who was twenty years older than *Ennius*, and served in the first *Punic* war, and wrote the history of that war. Hitherto nothing certain was agreed upon, but about 140 or 150 years after the death of *Alexander the Great*, they began to say that *Rome* was built a second time by *Romulus*, in the fifteenth Age after the destruction of *Troy*: by Ages they meant Reigns of the Kings of the *Latines* at *Alba*, and reckoned the first fourteen Reigns at about 432 years, and the following Reigns of the seven Kings of *Rome* at 244 years, both which numbers made up the time of about 676 years from the taking of *Troy*, according to these Chronologers; but are much too long for the course of nature: and by this reckoning they placed the building of *Rome* upon the sixth or seventh Olympiad; *Varro* placed it on the first year of the Seventh Olympiad, and was therein generally followed by the *Romans*; but this can scarce be reconciled to the course of nature: for I do not meet with any instance in all history, since Chronology was certain, wherein seven Kings, most of whom were slain, Reigned 244 years in continual Succession. The fourteen Reigns of the Kings of the *Latines*, at twenty years a-piece one with another, a <130> mount unto 280 years, and these years counted from the taking of *Troy* end in the 38th Olympiad: and the Seven Reigns of the Kings of *Rome*, four or five of them being slain and one deposed, may at a moderate reckoning amount to fifteen or sixteen years a-piece one with another: let them be reckoned at seventeen years a-piece, and they will amount unto 119 years; which being counted backwards from the Regifuge, end also in the 38th Olympiad: and by these two reckonings *Rome* was built in the 38th Olympiad, or thereabout. The 280 years and the 119 years together make up 399 years; and the same number of years arises by counting the twenty and one Reigns at nineteen years a-piece: and this being the whole time between the taking of *Troy* and the Regifuge, let these years be counted backward from the Regifuge, An. 1, Olymp. 68, and they will place the taking of *Troy* about 74 years after the death of *Solomon*.

When *Sesostris* returned from *Thrace* into *Egypt*, he left *Æetes* with part of his army in *Colchis*, to guard that pass; and *Phryxus* and his sister *Helle* fled from *Ino*, the daughter of *Cadmus*, to *Æetes* soon after, in a ship whose ensign was a golden ram: *Ino* was therefore alive in the fourteenth year of *Rehoboam*, the year in which <131> *Sesostris* returned into *Egypt*; and by consequence her father *Cadmus* flourished in the Reign of *David*, and not before. *Cadmus* was the father of *Polydorus*, the father of *Labdacus*, the father of *Laius*, the father of *Oedipus*, the father of *Eteocles* and *Polynices* who slew one another in their youth, in the war of the seven Captains at *Thebes*, about ten or twelve years after the *Argonautic* Expedition: and *Thersander*, the son of *Polynices*, warred at *Troy*. These Generations being by the eldest sons who married young, if they be reckoned at about twenty and four years to a Generation, will place the birth of *Polydorus* upon the 18th year of *David's* Reign, or thereabout: and thus *Cadmus* might be a young man, not yet married, when he came first into *Greece*. At his first coming he sail'd to *Rhodes*, and thence to *Samothrace*, an Island near *Thrace* on the north side of *Lemnos*, and there married *Harmonia*, the sister of *Jasius* and *Dardanus*, which gave occasion to the *Samothracian* mysteries: and *Polydorus* might be their son, born a year or two after their coming; and his sister *Europa* might be then a young woman, in the flower of her age. These Generations cannot well be shorter; and therefore *Cadmus*, and his son *Polydorus*, were not younger than we have reckoned them: nor can they be much longer, <132> without making *Polydorus* too old to be born in *Europe*, and to be the son of *Harmonia* the sister of *Jasius*. *Labdacus* was therefore born in the end of *David's* Reign, *Laius* in the 24th year of *Solomon's*, and *Oedipus* in the seventh of *Rehoboam's*, or thereabout: unless you had rather say, that *Polydorus* was born at *Zidon*, before his father came into *Europe*; but his name *Polydorus* is in the language of *Greece*.

Polydorus married *Nycteis*, the daughter of *Nycteus* a native of *Greece*, and dying young, left his Kingdom and young son *Labdacus* under the administration of *Nycteus*. Then *Epepeus* King of *Ægialus*, afterwards called *Sicyon*, stole *Antiope* the daughter of *Nycteus*, ^[130] and *Nycteus* thereupon made war upon him, and in a battle wherein *Nycteus* overcame, both were wounded and died soon after. *Nycteus* left the tuition of *Labdacus*, and administration of the Kingdom, to his brother *Lycus*; and *Epepeus* or, as *Hyginus* ^[131] calls him, *Epaphus* the *Sicyonian*, left his Kingdom to *Lamedon*, who presently ended the war, by sending home *Antiope*: and she, in returning home, brought forth *Amphion* and *Zethus*. *Labdacus* being grown up received the Kingdom from *Lycus*, and soon after dying left it again to his administration, for his young son *Laius*. When *Amphion* and *Zethus* were about twenty <133> years old, at the instigation of their mother *Antiope*, they killed *Lycus*, and made *Laius* flee to *Pelops*, and seized the city *Thebes*, and compassed it with a wall; and *Amphion* married *Niobe* the sister of *Pelops*, and by her had several children, amongst whom was *Chloris*, the mother of *Periclymenus* the *Argonaut*. *Pelops* was the father of *Plisthenes*, *Atræus*, and *Thyestes*; and *Agamemnon* and *Menelaus*, the adopted sons of *Atræus*, warred at *Troy*. *Ægisthus*, the son of *Thyestes*,

slew *Agamemnon* the year after the taking of *Troy*; and *Atrous* died just before *Paris* stole *Helena*, which, according to [132] *Homer*, was twenty years before the taking of *Troy*. *Deucalion* the son of *Minos*, [133] was an *Argonaut*; and *Talus* another son of *Minos*, was slain by the *Argonauts*; and *Idomeneus* and *Meriones* the grandsons of *Minos* were at the *Trojan* war. All these things confirm the ages of *Cadmus* and *Europa*, and their posterity, above assigned, and place the death of *Epopeus* or *Epaphus* King of *Sicyon*, and birth of *Amphion* and *Zethus*, upon the tenth year of *Solomon*; and the taking of *Thebes* by *Amphion* and *Zethus*, and the flight of *Laius* to *Pelops*, upon the thirtieth year of that King, or thereabout. *Amphion* might marry the sister of *Pelops*, the same year, and *Pelops* come into *Greece* three or four years before that flight, or about the 26th year of *Solomon*.

<134>

In the days of *Erechtheus* King of *Athens*, and *Celeus* King of *Eleusis*, *Ceres* came into *Attica*; and educated *Triptolemus* the son of *Celeus*, and taught him to sow corn. She [134] lay with *Jasion*, or *Jasius*, the brother of *Harmonia* the wife of *Cadmus*; and presently after her death *Erechtheus* was slain, in a war between the *Athenians* and *Eleusinians*; and, for the benefaction of bringing tillage into *Greece*, the *Eleusinia Sacra* were instituted to her [135] with *Egyptian* ceremonies, by *Celeus* and *Eumolpus*; and a Sepulchre or Temple was erected to her in *Eleusine*, and in this Temple the families of *Celeus* and *Eumolpus* became her Priests: and this Temple, and that which *Eurydice* erected to her daughter *Danae*, by the name of *Juno Argiva*, are the first instances that I meet with in *Greece* of Deifying the dead, with Temples, and Sacred Rites, and Sacrifices, and Initiations, and a succession of Priests to perform them. Now by this history it is manifest that *Erechtheus*, *Celeus*, *Eumolpus*, *Ceres*, *Jasius*, *Cadmus*, *Harmonia*, *Asterius*, and *Dardanus* the brother of *Jasius*, and one of the founders of the Kingdom of *Troy*, were all contemporary to one another, and flourished in their youth, when *Cadmus* came first into *Europe*. *Erechtheus* could not be much older, because his daughter *Procris* convers'd with *Minos* King of *Crete*; and his grand <135> son *Thespius* had fifty daughters, who lay with *Hercules*; and his daughter *Orithyia* was the mother of *Calais* and *Zetes*, two of the *Argonauts* in their youth; and his son *Orneus* [136] was the father of *Peteos* the father of *Menestheus*, who warred at *Troy*: nor much younger, because his second son *Pandion*, who with the *Metionides* deposed his elder brother *Cecrops*, was the father of *Ægeus*, the father of *Theseus*; and *Metion*, another of his sons, was the father of *Eupalamus*, the father of *Dædalus*, who was older than *Theseus*; and his daughter *Creusa* married *Xuthus*, the son of *Hellen*, and by him had two sons, *Achæus* and *Ion*; and *Ion* commanded the army of the *Athenians* against the *Eleusinians*, in the battle in which his grandfather *Erechtheus* was slain: and this was just before the institution of the *Eleusinia Sacra*, and before the Reign of *Pandion* the father of *Ægeus*. *Erechtheus* being an *Egyptian* procured corn from *Egypt*, and for that benefaction was made King of *Athens*; and near the beginning of his Reign *Ceres* came into *Attica* from *Sicily*, in quest of her daughter *Proserpina*. We cannot err much if we make *Hellen* contemporary to the Reign of *Saul*, and to that of *David* at *Hebron*; and place the beginning of the Reign of *Erechtheus* in the 25th year, the coming of *Ceres* into *Attica* in the 30th year, and the dis <136> persion of corn by *Triptolemus* about the 40th year of *David's* Reign; and the death of *Ceres* and *Erechtheus*, and institution of the *Eleusinia Sacra*, between the tenth and fifteenth year of *Solomon*.

Teucer, *Dardanus*, *Erichthonius*, *Tros*, *Ilus*, *Laomedon*, and *Priamus* Reigned successively at *Troy*; and their Reigns, at about twenty years a-piece one with another, amount unto an hundred and forty years: which counted back from the taking of *Troy*, place the beginning of the Reign of *Teucer* about the fifteenth year of the Reign of King *David*; and that of *Dardanus*, in the days of *Ceres*, who lay with *Jasius* the brother of *Dardanus*: whereas Chronologers reckon that the six last of these Kings Reigned 296 years, which is after the rate of $49\frac{1}{3}$ years a-piece one with another; and that they began their Reign in the days of *Moses*. *Dardanus* married the daughter of *Teucer*, the Son of *Scamander*, and succeeded him: whence *Teucer* was of about the same age with *David*.

Upon the return of *Sesostris* into *Egypt*, his brother *Danaus* not only attempted his life, as above, but also commanded his daughters, who were fifty in number and had married the sons of *Sesostris*, to slay their husbands; and then fled with his daughters from *Egypt*, in a long <137> ship of fifty oars. This Flight was in the fourteenth year of *Rehoboam*. *Danaus* came first to *Lindus*, a town in *Rhodes*, and there built a Temple, and erected a Statue to *Minerva*, and lost three of his daughters by a plague which raged there; and then sailed thence with the rest of his daughters to *Argos*. He came to *Argos* therefore in the fifteenth or sixteenth year of *Rehoboam*: and at length contending there with *Gelanor* the brother of *Eurystheus* for the crown of

Argos, was chosen by the people, and Reigned at Argos, while *Eurystheus* Reigned at *Mycenæ*; and *Eurystheus* was born ^[137] the same year with *Hercules*. *Gelanor* and *Eurystheus* were the sons of *Sthenelus*, by *Nicippe* the daughter of *Pelops*; and *Sthenelus* was the son of *Perseus*, and Reigned at Argos, and *Danaus*, who succeeded him at Argos, was succeeded there by his son in law *Lynceus*, and he by his son *Abas*; that *Abas* who is commonly, but erroneously, reputed the father of *Acrisius* and *Prætus*. In the time of the Argonautic expedition *Castor* and *Pollux* were beardless young men, and their sisters *Helena* and *Clytemnestra* were children, and their wives *Phæbe* and *Ilaira* were also very young; all these, with the Argonauts *Lynceus* and *Idas*, were the grandchildren of *Gorgophone*, the daughter of *Perseus*, the son of *Danae*, the daughter of *Acrisius* and *Eu* <138> *rydice*; and *Perieres* and *Oebalus*, the husbands of *Gorgophone*, were the sons of *Cynortes*, the son of *Amyclas*, the brother of *Eurydice*. *Mestor* or *Mastor*, the brother of *Sthenelus*, married *Lysidice*, another of the daughters of *Pelops*: and *Pelops* married *Hippodamia*, the daughter of *Evarete*, the daughter of *Acrisius*. *Alcmena*, the mother of *Hercules*, was the daughter of *Electryo*; and *Sthenelus*, *Mestor* and *Electryo* were brothers of *Gorgophone*, and sons of *Perseus* and *Andromeda*: and the Argonaut *Æsculapius* was the grandson of *Leucippus* and *Phlegia*, and *Leucippus* was the son of *Perieres*, the grandson of *Amyclas* the brother of *Eurydice*, and *Amyclas* and *Eurydice* were the children of *Lacedæmon* and *Sparta*: and *Capaneus*, one of the seven Captains against *Thebes*, was the husband of *Euadne* the daughter of *Iphis*, the son of *Elector*, the son of *Anaxagoras*, the son of *Megapenthes*, the son of *Prætus* the brother of *Acrisius*. Now from these Generations it may be gathered that *Perseus*, *Perieres* and *Anaxagoras* were of about the same age with *Minos*, *Pelops*, *Ægeus* and *Sesac*; and that *Acrisius*, *Prætus*, *Eurydice*, and *Amyclas*, being two little Generations older, were of about the same age with King *David* and *Erechtheus*; and that the Temple of *Juno Argiva* was built about the same time with the Temple of *Solomon*; the same be <139> ing built by *Eurydice* to her daughter *Danae*, as above; or as some say, by *Pirasus* or *Piranthus*, the son or successor of *Argus*, and great grandson of *Phoroneus*: for the first Priestess of that Goddess was *Callithea* the daughter of *Piranthus*; *Callithea* was succeeded by *Alcinoe*, about three Generations before the taking of *Troy*, that is about the middle of *Solomon's* Reign: in her Priesthood the *Siculi* passed out of *Italy* into *Sicily*: afterwards *Hypermnestra* the daughter of *Danaus* became Priestess of this Goddess, and she flourished in the times next before the Argonautic expedition: and *Admeta*, the daughter of *Eurystheus*, was Priestess of this *Juno* about the times of the Trojan war. *Andromeda* the wife of *Perseus*, was the daughter of *Cepheus* an Egyptian, the son of *Belus*, according to ^[138] *Herodotus*; and the Egyptian *Belus* was *Ammon*: *Perseus* took her from *Joppa*, where *Cepheus*, I think a kinsman of *Solomon's* Queen, resided in the days of *Solomon*. *Acrisius* and *Prætus* were the sons of *Abas*: but this *Abas* was not the same man with *Abas* the grandson of *Danaus*, but a much older Prince, who built *Abæa* in *Phocis*, and might be the Prince from whom the island *Eubæa* ^[139] was anciently called *Abantis*, and the people thereof *Abantes*: for *Apollonius Rhodius* ^[140] tells us, that the Argonaut *Canthus* was the son of *Canethus*, <140> and that *Canethus* was of the posterity of *Abas*; and the Commentator upon *Apollonius* tells us further, that from this *Abas* the inhabitants of *Eubæa* were anciently called *Abantes*. This *Abas* therefore flourished three or four Generations before the Argonautic expedition, and so might be the father of *Acrisius*: the ancestors of *Acrisius* were accounted Egyptians by the Greeks, and they might come from *Egypt* under *Abas* into *Eubæa*, and from thence into *Peloponnesus*. I do not reckon *Phorbas* and his son *Triopas* among the Kings of Argos, because they fled from that Kingdom to the Island *Rhodes*; nor do I reckon *Crotopus* among them, because because he went from Argos, and built a new city for himself in *Megar*, as ^[141] *Conon* relates.

We said that *Pelops* came into Greece about the 26th year of *Solomon*: he ^[142] came thither in the days of *Acrisius*, and in those of *Endymion*, and of his sons, and took *Ætolia* from *Aetolus*. *Endymion* was the son of *Aëthlius*, the son of *Protogenia*, the sister of *Hellen*, and daughter of *Deucalion*: *Phrixus* and *Helle*, the children of *Athamas*, the brother of *Sisyphus* and Son of *Æolus*, the son of *Hellen*, fled from their stepmother *Ino*, the daughter of *Cadmus*, to *Æetes* in *Colchis*, presently after the return of *Sesostris* into *Egypt*: and *Jason* the Argonaut was the son of *Æson*, the son of *Cretheus*, the son of *Æolus*, the son <141> of *Hellen*: and *Calyce* was the wife of *Aëthlius*, and mother of *Endymion*, and daughter of *Æolus*, and sister of *Cretheus*, *Sisyphus* and *Athamas*: and by these circumstances *Cretheus*, *Sisyphus* and *Athamas* flourished in the latter part of the Reign of *Solomon*, and in the Reign of *Rehoboam*: *Aëthlius*, *Æolus*, *Xuthus*, *Dorus*, *Tantalus*, and *Danae* were contemporary to *Erechtheus*, *Jasius* and *Cadmus*; and *Hellen* was about one, and *Deucalion* about two Generations older than *Erechtheus*. They could not be much older, because *Xuthus* the youngest son of *Hellen* ^[143] married *Creusa* the daughter of *Erechtheus*; nor could they be much younger, because *Cephalus* the son of *Deioneus*, the son of *Æolus*, the eldest son of *Hellen*, ^[144] married *Procris* the daughter of *Erechtheus*; and *Procris* fled from her husband to *Minos*. Upon the death of *Hellen*, his youngest son

Xuthus ^[145] was expelled *Thessaly* by his brothers *Æolus* and *Dorus*, and fled to *Erechtheus*, and married *Creusa* the daughter of *Erechtheus*; by whom he had two sons, *Achæus* and *Ion*, the youngest of which grew up before the death of *Erechtheus*, and commanded the army of the *Athenians*, in the war in which *Erechtheus* was slain: and therefore *Hellen* died about one Generation before *Erechtheus*.

Sisyphus therefore built *Corinth* about the latter <142> end of the Reign of *Solomon*, or the beginning of the Reign of *Rehoboam*. Upon the flight of *Phrixus* and *Helle*, their father *Athamas*, a little King in *Bæotia*, went distracted and slew his son *Learchus*; and his wife *Ino* threw her self into the sea, together with her other son *Melicertus*; and thereupon *Sisyphus* instituted the *Isthmia* at *Corinth* to his nephew *Melicertus*. This was presently after *Sesostris* had left *Æetes* in *Colchis*, I think in the fifteenth or sixteenth year of *Rehoboam*: so that *Athamas*, the son of *Æolus* and grandson of *Hellen*, and *Ino* the daughter of *Cadmus*, flourished 'till about the sixteenth year of *Rehoboam*. *Sisyphus* and his successors *Ornytion*, *Thoas*, *Demophon*, *Propodas*, *Doridas*, and *Hyanthidas* Reigned successively at *Corinth*, 'till the return of the *Heraclides* into *Peloponnesus*: then Reigned the *Heraclides*, *Aletes*, *Ixion*, *Agelas*, *Prumnis*, *Bacchis*, *Agelas II*, *Eudamus*, *Aristodemus*, and *Telestes* successively about 170 years, and then *Corinth* was governed by *Prytanes* or annual Archons about 42 years, and after them by *Cypselus* and *Periander* about 48 years more.

Celeus King of *Eleusis*, who was contemporary to *Erechtheus*, ^[146] was the son of *Rharus*, the son of *Cranaus*, the successor of *Cecrops*; and in the Reign of *Cranaus*, *Deucalion* fled with his <143> sons *Hellen* and *Amphictyon* from the flood which then overflowed *Thessaly*, and was called *Deucalion's* flood: they fled into *Attica*, and there *Deucalion* died soon after; and *Pausanias* tells us that his Sepulchre was to be seen near *Athens*. His eldest son *Hellen* succeeded him in *Thessaly*, and his other son *Amphictyon* married the daughter of *Cranaus*, and Reigning at *Thermopylæ*, erected there the *Amphictyonic* Council; and *Acrisius* soon after erected the like Council at *Delphi*. This I conceive was done when *Amphictyon* and *Acrisius* were aged, and fit to be Counsellors; suppose in the latter half of the Reign of *David*, and beginning of the Reign of *Solomon*; and soon after, suppose about the middle of the Reign of *Solomon*, did *Phemoneë* become the first Priestess of *Apollo* at *Delphi*, and gave Oracles in hexameter verse: and then was *Acrisius* slain accidentally by his grandson *Perseus*. The Council of *Thermopylæ* included twelve nations of the *Greeks*, without *Attica*, and therefore *Amphictyon* did not then Reign at *Athens*: he might endeavour to succeed *Cranaus*, his wife's father, and be prevented by *Erechtheus*.

Between the Reigns of *Cranaus* and *Erechtheus*, Chronologers place also *Erichthonius*, and his son *Pandion*; but I take this *Erichthonius* and this his son *Pandion*, to be the same with <144> *Erechtheus* and his son and successor *Pandion*, the names being only repeated with a little variation in the list of the Kings of *Attica*: for *Erichthonius*, he that was the son of the Earth, nursed up by *Minerva*, is by *Homer* called *Erechtheus*; and *Themistius* ^[147] tells us, that it was *Erechtheus* that first joyned a chariot to horses; and *Plato* ^[148] alluding to the story of *Erichthonius* in a basket, saith, *The people of magnanimous Erechtheus is beautiful, but it behoves us to behold him taken out: Erechtheus* therefore immediately succeeded *Cranaus*, while *Amphictyon* Reigned at *Thermopylæ*. In the Reign of *Cranaus* the Poets place the flood of *Deucalion*, and therefore the death of *Deucalion*, and the Reign of his sons *Hellen* and *Amphictyon*, in *Thessaly* and *Thermopylæ*, was but a few years, suppose eight or ten, before the Reign of *Erechtheus*.

The first Kings of *Arcadia* were successively ^[149] *Pelasgus*, *Lycaon*, *Nyctimus*, *Arcas*, *Clitor*, *Æpytus*, *Aleus*, *Lycurgus*, *Echemus*, *Agapenor*, *Hippothous*, *Æpytus II*, *Cypselus*, *Olæas*, &c. Under *Cypselus* the *Heraclides* returned into *Peloponnesus*, as above: *Agapenor* was one of those who courted *Helena*; he courted her before he reigned, and afterwards he went to the war at *Troy*, and thence to *Cyprus*, and there built *Paphos*. *Echemus* slew *Hyllus* the son of *Hercules*. *Ly* <145> *curgus*, *Cepheus*, and *Auge*, were ^[150] the children of *Aleus*, the son of *Aphidas*, the son of *Arcas*, the son of *Callisto*, the daughter of *Lycaon*: *Auge* lay with *Hercules*, and *Ancæus* the son of *Lycurgus* was an Argonaut, and his uncle *Cepheus* was his Governour in that Expedition; and *Lycurgus* stay'd at home, to look after his aged father *Aleus*, who might be born about 75 years before that Expedition; and his grandfather *Arcas* might be born about the end of the Reign of *Saul*, and *Lycaon* the grandfather of *Arcas* might be then alive, and dye before the middle of *David's* Reign; and His youngest son *Oenotrus*, the *Janus* of the *Latines*, might grow up, and lead a colony into *Italy* before the Reign of *Solomon*. *Arcas* received ^[151] bread-corn from *Triptolemus*, and taught his people to make bread of it; and so did *Eumelus*, the first King of a region afterwards called *Achaia*: and therefore *Arcas* and *Eumelus* were contemporary to *Triptolemus*, and to his old father *Celeus*, and to *Erechtheus* King of *Athens*; and *Callisto* to

Rharus, and her father *Lycaon* to *Cranaus*: but *Lycaon* died before *Cranaus*, so as to leave room for *Deucalion's* flood between their deaths. The eleven Kings of *Arcadia*, between this Flood and the Return of the *Heraclides* into *Peloponnesus*, that is, between the Reigns of *Lycaon* and *Cypselus*, after the rate of about twenty <146> years to a Reign one with another, took up about 220 years; and these years counted back from the Return of the *Heraclides*, place the Flood of *Deucalion* upon the fourteenth year of *David's* Reign, or thereabout.

Herodotus ^[152] tells us, that the *Phœnicians* who came with *Cadmus* brought many doctrines into *Greece*: for amongst those *Phœnicians* were a sort of men called *Curetes*, who were skilled in the Arts and Sciences of *Phœnicia*, above other men, and ^[153] settled some in *Phrygia*, where they were called *Corybantes*; some in *Crete*, where they were called *Idæi Dactyli*; some in *Rhodes*, where they were called *Telchines*; some in *Samothrace*, where they were called *Cabiri*; some in *Eubœa*, where, before the invention of iron, they wrought in copper, in a city thence called *Chalcis*; some in *Lemnos*, where they assisted *Vulcan*; and some in *Imbrus*, and other places: and a considerable number of them settled in *Ætolia*, which was thence called the country of the *Curetes*; until *Ætolus* the son of *Endymion*, having slain *Apis* King of *Sicyon*, fled thither, and by the assistance of his father invaded it, and from his own name called it *Ætolia*: and by the assistance of these artificers, *Cadmus* found out gold in the mountain *Pangæus* in *Thrace*, and copper at *Thebes*; whence copper ore is still called *Cadmia*. Where they settled they wrought <147> first in copper, 'till iron was invented, and then in iron; and when they had made themselves armour, they danced in it at the sacrifices with tumult and clamour, and bells, and pipes, and drums, and swords, with which they struck upon one another's armour, in musical times, appearing seized with a divine fury; and this is reckoned the original of music in *Greece*: so *Solinus* ^[154] *Stadium musicum inde ceptum cum Idæi Dactyli modulos crepitu & tinnitu æris deprehensos in versificum ordinem transtulissent*: and ^[155] *Isidorus*, *Stadium musicum ab Idæis Dactylis ceptum*. *Apollo* and the *Muses* were two Generations later. *Clemens* ^[156] calls the *Idæi Dactyli* barbarous, that is strangers; and saith, that they reputed the first wise men, to whom both the letters which they call *Ephesian*, and the invention of musical rhymes are referred: it seems that when the *Phœnician* letters, ascribed to *Cadmus*, were brought into *Greece*, they were at the same time brought into *Phrygia* and *Crete*, by the *Curetes*; who settled in those countries, and called them *Ephesian*, from the city *Ephesus*, where they were first taught. The *Curetes*, by their manufacturing copper and iron, and making swords, and armour, and edged tools for hewing and carving of wood, brought into *Europe* a new way of fighting; and gave *Minos* <148> an opportunity of building a Fleet, and gaining the dominion of the seas; and set on foot the trades of Smiths and Carpenters in *Greece*, which are the foundation of manual trades: the ^[157] fleet of *Minos* was without sails, and *Dædalus* fled from him by adding sails to his vessel; and therefore ships with sails were not used by the *Greeks* before the flight of *Dædalus*, and death of *Minos*, who was slain in pursuing him to *Sicily*, in the Reign of *Rehoboam*. *Dædalus* and his nephew *Talus*, in the latter part of the Reign of *Solomon*, invented the chip-ax, and saw, and wimble, and perpendicular, and compass, and turning-lath, and glew, and the potter's wheel; and his father *Eupalamus* invented the anchor: and these things gave a beginning to manual Arts and Trades in *Europe*.

The ^[158] *Curetes*, who thus introduced Letters, and Music, and Poetry, and Dancing, and Arts, and attended on the Sacrifices, were no less active about religious institutions, and for their skill and knowledge and mystical practices, were accounted wise men and conjurers by the vulgar. In *Phrygia* their mysteries were about *Rhea*, called *Magna Mater*, and from the places where she was worshipped, *Cybele*, *Berecynthia*, *Pessinuntia*, *Dindymene*, *Mygdonia*, and *Idæa Phrygia*: and in *Crete*, and the *Terra Curetum*, they <149> were about *Jupiter Olympius*, the son of the *Cretan Rhea*: they represented, ^[159] that when *Jupiter* was born in *Crete*, his mother *Rhea* caused him to be educated in a cave in mount *Ida*, under their care and tuition; and ^[160] that they danced about him in armour, with great noise, that his father *Saturn* might not hear him cry; and when he was grown up, assisted him in conquering his father, and his father's friends; and in memory of these things instituted their mysteries. *Bochart* ^[161] brings them from *Palestine*, and thinks that they had the name of *Curetes* from the people among the *Philistims* called *Crethim*, or *Cerethites*: *Ezek.* xxv. 16. *Zeph.* ii. 5. 1 *Sam.* xxx. 14, for the *Philistims* conquered *Zidon*, and mixed with the *Zidonians*.

The two first Kings of *Crete*, who reigned after the coming of the *Curetes*, were *Asterius* and *Minos*; and *Europa* was the Queen of *Asterius*, and mother of *Minos*; and the *Idæan Curetes* were her countrymen, and came with her and her brother *Alymnus* into *Crete*, and dwelt in the *Idæan* cave in her Reign, and there

educated *Jupiter*, and found out iron, and made armour: and therefore these three, *Asterius*, *Europa*, and *Minos*, must be the *Saturn*, *Rhea* and *Jupiter* of the *Cretans*. *Minos* is usually called the son of *Jupiter*; but this is in relation to <150> the fable, that *Jupiter* in the shape of a bull, the Ensign of the Ship, carried away *Europa* from *Zidon*: for the *Phœnicians*, upon their first coming into *Greece*, gave the name of *Jao-pater*, *Jupiter*, to every King: and thus both *Minos* and his father were *Jupiters*. *Echemenes*, an ancient author cited by *Athenæus*, [162] said that *Minos* was that *Jupiter* who committed the rape upon *Ganimede*; though others said more truly that it was *Tantalus*: *Minos* alone was that *Jupiter* who was most famous among the *Greeks* for Dominion and Justice, being the greatest King in all *Greece* in those days, and the only legislator.

Plutarch [163] tells us, that the people of *Naxos*, contrary to what others write, pretended that there were two *Minos*'s, and two *Ariadnes*; and that the first *Ariadne* married *Bacchus*, and the last was carried away by *Theseus*: but [164] *Homer*, *Hesiod*, *Thucydides*, *Herodotus*, and *Strabo*, knew but of one *Minos*; and *Homer* describes him to be the son of *Jupiter* and *Europa*, and the brother of *Rhadamanthus* and *Sarpedon*, and the father of *Deucalion* the *Argonaut*, and grandfather of *Idomeneus* who warred at *Troy*, and that he was the legislator of *Hell*: *Herodotus* [165] makes *Minos* and *Rhadamanthus* the sons of *Europa*, contemporary to *Ægeus*: and [166] *Apollodorus* and *Hyginus* say, that *Minos*, the <151> father of *Androgeus*, *Ariadne* and *Phædra*, was the son of *Jupiter* and *Europa*, and brother of *Rhadamanthus* and *Sarpedon*.

Lucian [167] lets us know that *Europa* the mother of *Minos* was worshipped by the name of *Rhea*, in the form of a woman sitting in a chariot drawn by lions, with a drum in her hand, and a *Corona turrita* on her head, like *Astarte* and *Isis*; and the *Cretans* [168] anciently shewed the house where this *Rhea* lived: and [169] *Apollonius Rhodius* tells us, that *Saturn*, while he Reigned over the *Titans* in *Olympus*, a mountain in *Crete*, and *Jupiter* was educated by the *Curetes* in the *Cretan* cave, deceived *Rhea*, and of *Philyra* begot *Chiron*: and therefore the *Cretan Saturn* and *Rhea*, were but one Generation older than *Chiron*, and by consequence not older than *Asterius* and *Europa*, the parents of *Minos*; for *Chiron* lived 'till after the *Argonautic Expedition*, and had two grandsons in that Expedition, and *Europa* came into *Crete* above an hundred years before that Expedition: *Lucian* [170] tells us, that the *Cretans* did not only relate, that *Jupiter* was born and buried among them, but also shewed his sepulchre: and *Porphyry* [171] tells us, that *Pythagoras* went down into the *Idæan* cave, to see his sepulchre: and *Cicero*, [172] in numbering three *Jupiters*, saith, that the third was the *Cretan* <152> *Jupiter*, *Saturn*'s son, whose sepulchre was shewed in *Crete*: and the Scholiast upon *Callimachus* [173] lets us know, that this was the sepulchre of *Minos*: his words are, Ἐν Κρήτῃ ἐπὶ τῷ τάφῳ τοῦ Μίνωος ἐπεγέγραπτο, ΜΙΝΩΟC ΤΟΥ ΔΙΟC ΤΑΦΟC. τῷ χρόνῳ δὲ τοῦ Μίνωος ἀπηλείφθη, ὥστε περιλειφθῆναι, ΔΙΟC ΤΑΦΟC. Ἐκ τούτου οὖν ἔχειν λέγουσι Κρητῆς τὸν τάφον τοῦ Διὸς. In *Crete upon the Sepulchre of Minos* was written, *Minois Jovis sepulchrum: but in time Minois wore out, so that there remained only, Jovis sepulchrum, and thence the Cretans called it the Sepulchre of Jupiter*. By *Saturn*, *Cicero*, who was a *Latine*, understood the *Saturn* so called by the *Latines*: for when *Saturn* was expelled his Kingdom he fled from *Crete* by sea, to *Italy*; and this the Poets exprest by saying, that *Jupiter* cast him down to *Tartarus*, that is, into the Sea: and because he lay hid in *Italy*, the *Latines* called him *Saturn*; and *Italy*, *Saturnia*, and *Latium*, and themselves *Latines*: so [174] *Cyprian*; *Antrum Jovis in Creta visitur, & sepulchrum ejus ostenditur: & ab eo Saturnum fugatum esse manifestum est: unde Latium de latebra ejus nomen accepit: hic literas imprimere, hic signare nummos in Italia primus instituit, unde ærarium Saturni vocatur; & rusticitatis hic cultor fuit, inde falcem ferens senex pingitur: and Minutius Felix*; <153> *Saturnus Creta profugus, Italiam metu filii sævientis accesserat, & Jani susceptus hospitio, rudes illos homines & agrestes multa docuit, ut Græculus & politus, literas imprimere, nummos signare, instrumenta conficere: itaque latebram suam, quod tuto latuisset, vocari maluit Latium, & urbem Saturniam de suo nomine. * * Ejus filius Jupiter Cretæ excluso parente regnavit, illic obiit, illic filios habuit; adhuc antrum Jovis visitur, & sepulchrum ejus ostenditur, & ipsis sacris suis humanitatis arguitur: and Tertullian*; [175] *Quantum rerum argumenta docent, nusquam invenio fideliora quam apud ipsam Italiam, in qua Saturnus post multas expeditiones, postque Attica hospitia consedit, exceptus ab Jano, vel Jane ut Salii volunt. Mons quem incoluerat Saturnius dictus: civitas quam depalaverat Saturnia usque nunc est. Tota denique Italia post Oenotriam Saturnia cognominabatur. Ab ipso primum tabulæ, & imagine signatus nummus, & inde ærario præsidet. By Saturn's carrying letters into Italy, and coynig money, and teaching agriculture, and making instruments, and building a town, you may know that he fled from Crete, after letters, and the coynig of money, and manual arts were brought into Europe by the Phœnicians; and from Attica, after agriculture was brought into Greece by Ceres; and so could not be older than Asterius, and Europa, and her bro <154> ther Cadmus: and by Italy's being called Oenotria, before it was called Saturnia, you may know that he came into Italy after Oenotrus, and so was not older than the sons*

of *Lycaon*. *Oenotrus* carried the first colony of the *Greeks* into *Italy*, *Saturn* the second, and *Evander* the third; and the *Latines* know nothing older in *Italy* than *Janus* and *Saturn*: and therefore *Oenotrus* was the *Janus* of the *Latines*, and *Saturn* was contemporary to the sons of *Lycaon*, and by consequence also to *Celeus*, *Erechtheus*, *Ceres*, and *Asterius*: for *Ceres* educated *Triptolemus* the son of *Celeus*, in the Reign of *Erechtheus*, and then taught him to plow and sow corn: *Arcas* the son of *Callisto*, and grandson of *Lycaon*, received corn from *Triptolemus*, and taught his people to make bread of it; and *Procris*, the daughter of *Erechtheus*, fled to *Minos* the son of *Asterius*. In memory of *Saturn*'s coming into *Italy* by sea, the *Latines* coined their first money with his head on one side, and a ship on the other. *Macrobius* [176] tells us, that when *Saturn* was dead, *Janus* erected an Altar to him, with sacred rites as to a God, and instituted the *Saturnalia*, and that humane sacrifices were offered to him; 'till *Hercules* driving the cattle of *Geryon* through *Italy*, abolished that custom: by the human sacrifices you may know that *Janus* <155> was of the race of *Lycaon*; which character agrees to *Oenotrus*. *Dionysius Halicarnassensis* tells us further, that *Oenotrus* having found in the western parts of *Italy* a large region fit for pasturage and tillage, but yet for the most part uninhabited, and where it was inhabited, peopled but thinly; in a certain part of it, purged from the *Barbarians*, he built towns little and numerous, in the mountains; which manner of building was familiar to the ancients: and this was the Original of Towns in *Italy*.

Pausanias [177] tells us that the people of *Elis*, who were best skilled in *Antiquities*, related this to have been the Original of the *Olympic Games*: that *Saturn* Reigned first and had a Temple built to him in *Olympia* by the men of the *Golden Age*; and that when *Jupiter* was newly born, his mother *Rhea* recommended him to the care of the *Idæi Dactyli*, who were also called *Curetes*: that afterwards five of them, called *Hercules*, *Pæonius*, *Epimedes*, *Jasius*, and *Ida*, came from *Ida*, a mountain in *Crete*, into *Elis*; and *Hercules*, called also *Hercules Idæus*, being the oldest of them, in memory of the war between *Saturn* and *Jupiter*, instituted the game of racing, and that the victor should be rewarded with a crown of olive; and there erected an altar to *Jupiter Olympius*, and called <156> these games *Olympic*: and that some of the *Eleans* said, that *Jupiter* contended here with *Saturn* for the Kingdom; others that *Hercules Idæus* instituted these games in memory of their victory over the *Titans*: for the people of *Arcadia* [178] had a tradition, that the *Giants* fought with the *Gods* in the valley of *Bathos*, near the river *Alpheus* and the fountain *Olympias*. [179] Before the Reign of *Asterius*, his father *Teutamius* came into *Crete* with a colony from *Olympia*; and upon the flight of *Asterius*, some of his friends might retire with him into their own country, and be pursued and beaten there by the *Idæan Hercules*: the *Eleans* said also that *Clymenus* the grandson of the *Idæan Hercules*, about fifty years after *Deucalion*'s flood, coming from *Crete*, celebrated these games again in *Olympia*, and erected there an altar to *Juno Olympia*, that is, to *Europa*, and another to this *Hercules* and the rest of the *Curetes*; and Reigned in *Elis* 'till he was expelled by *Endymion*, [180] who thereupon celebrated these games again: and so did *Pelops*, who expelled *Ætolus* the son of *Endymion*; and so also did *Hercules* the son of *Alcmæna*, and *Atreus* the son of *Pelops*, and *Oxylus*: they might be celebrated originally in triumph for victories, first by *Hercules Idæus*, upon the conquest of *Saturn* and the *Titans*; and then by *Clymenus*, <157> upon his coming to Reign in the *Terra Curetum*; then by *Endymion*, upon his conquering *Clymenus*; and afterwards by *Pelops*, upon his conquering *Ætolus*; and by *Hercules*, upon his killing *Augeas*; and by *Atreus*, upon his repelling the *Heraclides*; and by *Oxylus*, upon the return of the *Heraclides* into *Peloponnesus*. This *Jupiter*, to whom they were instituted, had a Temple and Altar erected to him in *Olympia*, where the games were celebrated, and from the place was called *Jupiter Olympius*: *Olympia* was a place upon the confines of *Pisa*, near the river *Alpheus*.

In the [181] Island *Thasus*, where *Cadmus* left his brother *Thasus*, the *Phœnicians* built a Temple to *Hercules Olympius*, that *Hercules*, whom *Cicero* [182] calls *ex Idæis Dactylis*; cui inferias afferunt. When the mysteries of *Ceres* were instituted in *Eleusis*, there were other mysteries instituted to her and her daughter and daughter's husband, in the Island *Samothrace*, by the *Phœnician* names of *Dii Cabiri Axieros*, *Axiokersa*, and *Axiokerses*, that is, the great *Gods Ceres*, *Proserpina* and *Pluto*: for [183] *Jasius* a *Samothracian*, whose sister married *Cadmus*, was familiar with *Ceres*; and *Cadmus* and *Jasius* were both of them instituted in these mysteries. *Jasius* was the brother of *Dardanus*, <158> and married *Cybele* the daughter of *Meones* King of *Phrygia*, and by her had *Corybas*; and after his death, *Dardanus*, *Cybele* and *Corybas* went into *Phrygia*, and carried thither the mysteries of the mother of the *Gods*, and *Cybele* called the goddess after her own name, and *Corybas* called her priests *Corybantes*: thus *Diodorus*; but *Dionysius* saith [184] that *Dardanus* instituted the *Samothracian* mysteries, and that his wife *Chryses* learnt them in *Arcadia*, and that *Idæus* the son of

Dardanus instituted afterwards the mysteries of the mother of the gods in *Phrygia*: this *Phrygian* Goddess was drawn in a chariot by lions, and had a *corona turrita* on her head, and a drum in her hand, like the *Phænician* Goddess *Astarte*, and the *Corybantes* danced in armour at her sacrifices in a furious manner, like the *Idæi Dactyli*; and *Lucian* ^[185] tells us that she was the *Cretan Rhea*, that is, *Europa* the mother of *Minos*: and thus the *Phænicians* introduced the practice of Deifying dead men and women among the *Greeks* and *Phrygians*; for I meet with no instance of Deifying dead men and women in *Greece*, before the coming of *Cadmus* and *Europa* from *Zidon*.

From these originals it came into fashion among the *Greeks*, κτερίζειν, *parentare*, to celebrate <159> the funerals of dead parents with festivals and invocations and sacrifices offered to their ghosts, and to erect magnificent sepulchres in the form of temples, with altars and statues, to persons of renown; and there to honour them publicly with sacrifices and invocations: every man might do it to his ancestors; and the cities of *Greece* did it to all the eminent *Greeks*: as to *Europa* the sister, to *Alymnus* the brother, and to *Minos* and *Rhadamanthus* the nephews of *Cadmus*; to his daughter *Ino*, and her son *Melicertus*; to *Bacchus* the son of his daughter *Semele*, *Aristarchus* the husband of his daughter *Autonoe*, and *Jasius* the brother of his wife *Harmonia*; to *Hercules* a *Theban*, and his mother *Alcmena*; to *Danae* the daughter of *Acrisius*; to *Æsculapius* and *Polemocrates* the son of *Machaon*; to *Pandion* and *Theseus* Kings of *Athens*, *Hippolytus* the son of *Theseus*, *Pan* the son of *Penelope*, *Proserpina*, *Triptolemus*, *Celeus*, *Trophonius*, *Castor*, *Pollux*, *Helena*, *Menelaus*, *Agamemnon*, *Amphiaraus* and his son *Amphilochus*, *Hector* and *Alexandra* the son and daughter of *Priam*, *Phoroneus*, *Orpheus*, *Protesilaus*, *Achilles* and his mother *Thetis*, *Ajax*, *Arcas*, *Idomeneus*, *Meriones*, *Æacus*, *Melampus*, *Britomartis*, *Adrastus*, *Iolaus*, and divers others. They Deified their dead in divers manners, according to their abilities and circumstances, and the merits of the person; some only in private families, as household Gods or *Dii Pænates*; others by erecting gravestones to them in publick, to be used as altars for annual sacrifices; others, by building also to them sepulchres in the form of houses or temples; and some by appointing mysteries, and ceremonies, and set sacrifices, and festivals, and initiations, and a succession of priests for performing those institutions in the temples, and handing them down to posterity. Altars might begin to be erected in *Europe* a little before the days of *Cadmus*, for sacrificing to the old God or Gods of the Colonies, but Temples began in the days of *Solomon*; for ^[186] *Æacus* the son of *Ægina*, who was two Generations older than the *Trojan* war, is by some reputed one of the first who built a Temple in *Greece*. Oracles came first from *Egypt* into *Greece* about the same time, as also did the custom of forming the images of the Gods with their legs bound up in the shape of the *Egyptian* mummies: for Idolatry began in *Chaldæa* and *Egypt*, and spread thence into *Phænicia* and the neighbouring countries, long before it came into *Europe*; and the *Pelasgians* propagated it in *Greece*, by the dictates of the <161> Oracles. The countries upon the *Tigris* and the *Nile* being exceeding fertile, were first frequented by mankind, and grew first into Kingdoms, and therefore began first to adore their dead Kings and Queens: hence came the Gods of *Laban*, the Gods and Goddesses called *Baalim* and *Ashtaroth* by the *Canaanites*, the Dæmons or Ghosts to whom they sacrificed, and the *Moloch* to whom they offered their children in the days of *Moses* and the Judges. Every City set up the worship of its own Founder and Kings, and by alliances and conquests they spread this worship, and at length the *Phænicians* and *Egyptians* brought into *Europe* the practice of Deifying the dead. The Kingdom of the lower *Egypt* began to worship their Kings before the days of *Moses*; and to this worship the second commandment is opposed: when the Shepherds invaded the lower *Egypt*, they checked this worship of the old *Egyptians*, and spread that of their own Kings: and at length the *Egyptians* of *Coptos* and *Thebais*, under *Misphragmuthosis* and *Amosis*, expelling the Shepherds, checked the worship of the Gods of the Shepherds, and Deifying their own Kings and Princes, propagated the worship of twelve of them into their conquests; and made them more universal than the false Gods of any other nation had been before, so as to be <162> called, *Dii magni majorum gentium*. *Sesostris* conquered *Thrace*, and *Amphictyon* the son of *Prometheus* brought the twelve Gods from *Thrace* into *Greece*: *Herodotus* ^[187] tells us that they came from *Egypt*; and by the names of the cities of *Egypt* dedicated to many of these Gods, you may know that they were of an *Egyptian* original: and the *Egyptians*, according to *Diodorus*, ^[188] usually represented, that after their *Saturn* and *Rhea*, Reigned *Jupiter* and *Juno*, the parents of *Osiris* and *Isis*, the parents of *Orus* and *Bubaste*.

By all this it may be understood, that as the *Egyptians* who Deified their Kings, began their monarchy with the Reign of their Gods and Heroes, reckoning *Menes* the first man who reigned after their Gods; so the *Cretans* had the Ages of their Gods and Heroes, calling the first four Ages of their Deified Kings and Princes, the Golden, Silver, Brazen, and Iron Ages. *Hesiod* ^[189] describing these four Ages of the Gods and Demi-

Gods of *Greece*, represents them to be four Generations of men, each of which ended when the men then living grew old and dropt into the grave, and tells us that the fourth ended with the wars of *Thebes* and *Troy*: and so many Generations there were, from the coming of the *Phœnicians* and *Curetes* with *Cadmus* and *Europa* <163> into *Greece* unto the destruction of *Troy*. *Apollonius Rhodius* saith that when the *Argonauts* came to *Crete*, they slew *Talus* a brazen man, who remained of those that were of the Brazen Age, and guarded that pass: *Talus* was reputed ^[190] the son of *Minos*, and therefore the sons of *Minos* lived in the Brazen Age, and *Minos* Reigned in the Silver Age: it was the Silver Age of the *Greeks* in which they began to plow and sow Corn, and *Ceres*, that taught them to do it, flourished in the Reign of *Celeus* and *Erechtheus* and *Minos*. Mythologists tell us that the last woman with whom *Jupiter* lay, was *Alcmena*; and thereby they seem to put an end to the Reign of *Jupiter* among mortals, that is to the Silver Age, when *Alcmena* was with child of *Hercules*; who therefore was born about the eighth or tenth year of *Rehoboam's* Reign, and was about 34 years old at the time of the *Argonautic* expedition. *Chiron* was begot by *Saturn* of *Philyra* in the Golden Age, when *Jupiter* was a child in the *Cretan* cave, as above; and this was in the Reign of *Asterius* King of *Crete*: and therefore *Asterius* Reigned in *Crete* in the Golden Age; and the Silver Age began when *Chiron* was a child: if *Chiron* was born about the 35th year of *David's* Reign, he will be born in the Reign of *Asterius*, when *Jupiter* was a child in the *Cretan* <164> cave, and be about 88 years old in the time of the *Argonautic* expedition, when he invented the Asterisms; and this is within the reach of nature. The Golden Age therefore falls in with the Reign of *Asterius*, and the Silver Age with that of *Minos*; and to make these Ages much longer than ordinary generations, is to make *Chiron* live much longer than according to the course of nature. This fable of the four Ages seems to have been made by the *Curetes* in the fourth Age, in memory of the first four Ages of their coming into *Europe*, as into a new world; and in honour of their country-woman *Europa*, and her husband *Asterius* the *Saturn* of the *Latines*, and of her son *Minos* the *Cretan Jupiter*, and grandson *Deucalion*, who Reigned 'till the *Argonautic* expedition, and is sometimes reckoned among the *Argonauts*, and of their great grandson *Idomeneus* who warred at *Troy*. *Hesiod* tells us that he himself lived in the fifth Age, the Age next after the taking of *Troy*, and therefore he flourished within thirty or thirty five years after it: and *Homer* was of about the same Age; for he ^[191] lived sometime with *Mentor* in *Ithaca*, and there learnt of him many things concerning *Ulysses*, with whom *Mentor* had been personally acquainted: now *Herodotus*, the oldest Historian of the *Greeks* now extant, ^[192] tells us <165> that *Hesiod* and *Homer* were not above four hundred years older than himself, and therefore they flourished within 110 or 120 years after the death of *Solomon*; and according to my reckoning the taking of *Troy* was but one Generation earlier.

Mythologists tell us, that *Niobe* the daughter of *Phoroneus* was the first woman with whom *Jupiter* lay, and that of her he begat *Argus*, who succeeded *Phoroneus* in the Kingdom of *Argos*, and gave his name to that city; and therefore *Argus* was born in the beginning of the Silver Age: unless you had rather say that by *Jupiter* they might here mean *Asterius*; for the *Phœnicians* gave the name of *Jupiter* to every King, from the time of their first coming into *Greece* with *Cadmus* and *Europa*, until the invasion of *Greece* by *Sesostris*, and the birth of *Hercules*, and particularly to the fathers of *Minos*, *Pelops*, *Lacedæmon*, *Æacus*, and *Perseus*.

The four first Ages succeeded the flood of *Deucalion*; and some tell us that *Deucalion* was the son of *Prometheus*, the son of *Japetus*, and brother of *Atlas*: but this was another *Deucalion*; for *Japetus* the father of *Prometheus*, *Epimetheus*, and *Atlas*, was an *Egyptian*, the brother of *Osiris*, and flourished two generations after the flood of *Deucalion*.

<166>

I have now carried up the Chronology of the *Greeks* as high as to the first use of letters, the first plowing and sowing of corn, the first manufacturing of copper and iron, the beginning of the trades of Smiths, Carpenters, Joiners, Turners, Brick-makers, Stone-cutters, and Potters, in *Europe*; the first walling of cities about, the first building of Temples, and the original of Oracles in *Greece*; the beginning of navigation by the Stars in long ships with sails; the erecting of the *Amphictyonic* Council; the first Ages of *Greece*, called the Golden, Silver, Brazen and Iron Ages, and the flood of *Deucalion* which immediately preceded them. Those Ages could not be earlier than the invention and use of the four metals in *Greece*, from whence they had their names; and the flood of *Ogyges* could not be much above two or three ages earlier than that of *Deucalion*: for among such wandering people as were then in *Europe*, there could be no memory of things done above three or four ages before the first use of letters: and the expulsion of the Shepherds out of *Egypt*, which gave the first occasion to the coming of people from *Egypt* into *Greece*, and to the building of houses and villages in

Greece, was scarce earlier than the days of *Eli* and *Samuel*; for *Manetho* tells us, that when they were <167> forced to quit *Abaris* and retire out of *Egypt*, they went through the wilderness into *Judæa*, and built *Jerusalem*: I do not think, with *Manetho*, that they were the *Israelites* under *Moses*, but rather believe that they were *Canaanites*; and upon leaving *Abaris* mingled with the *Philistims* their next neighbours: though some of them might assist *David* and *Solomon* in building *Jerusalem* and the Temple.

Saul was made King ^[193], that he might rescue *Israel* out of the hand of the *Philistims*, who oppressed them; and in the second year of his Reign, the *Philistims* brought into the field against him *thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore for multitude*: the *Canaanites* had their horses from *Egypt*; and yet in the days of *Moses* all the chariots of *Egypt*, with which *Pharaoh* pursued *Israel*, were but six hundred, *Exod.* xiv. 7. From the great army of the *Philistims* against *Saul*, and the great number of their horses, I seem to gather that the Shepherds had newly relinquished *Egypt*; and joyned them: the Shepherds might be beaten and driven out of the greatest part of *Egypt*, and shut up in *Abaris* by *Misphragmuthosis* in the latter end of the days of *Eli*; and some of them fly to the *Philistims*, and strengthen them against *Israel*, in the last year of *Eli*; and from the *Phi* <168> *listims* some of the Shepherds might go to *Zidon*, and from *Zidon*, by sea to *Asia minor* and *Greece*: and afterwards, in the beginning of the Reign of *Saul*, the Shepherds who still remained in *Egypt* might be forced by *Tethmosis* or *Amosis*, the son of *Misphragmuthosis*, to leave *Abaris*, and retire in very great numbers to the *Philistims*; and upon these occasions several of them, as *Pelasgus*, *Inachus*, *Lelex*, *Cecrops*, and *Abas*, might come with their people by sea from *Egypt* to *Zidon* and *Cyprus*, and thence to *Asia minor* and *Greece*, in the days of *Eli*, *Samuel* and *Saul*, and thereby begin to open a commerce by sea between *Zidon* and *Greece*, before the revolt of *Edom* from *Judæa*, and the final coming of the *Phœnicians* from the *Red Sea*.

Pelasgus Reigned in *Arcadia*, and was the father of *Lycaon*, according to *Pherecydes Atheniensis*, and *Lycaon* died just before the flood of *Deucalion*; and therefore his father *Pelasgus* might come into *Greece* about two Generations before *Cadmus*, or in the latter end of the days of *Eli*: *Lycaon* sacrificed children, and therefore his father might come with his people from the Shepherds in *Egypt*, and perhaps from the regions of *Heliopolis*, where they sacrificed men, 'till *Amosis* abolished that custom. *Misphragmuthosis* the father of *Amosis*, drove the Shepherds <169> out of a great part of *Egypt*, and shut the remainder up in *Abaris*: and then great numbers might escape to *Greece*; some from the regions of *Heliopolis* under *Pelasgus*, and others from *Memphis* and other places, under other Captains: and hence it might come to pass that the *Pelasgians* were at the first very numerous in *Greece*, and spake a different language from the *Greek*, and were the ringleaders in bringing into *Greece* the worship of the dead.

Inachus is called the son of *Oceanus*, perhaps because he came to *Greece* by sea: he might come with his people to *Argos* from *Egypt* in the days of *Eli*, and seat himself upon the river *Inachus*, so named from him, and leave his territories to his sons *Phoroneus*, *Ægialeus*, and *Phegeus*, in the days of *Samuel*: for *Car* the son of *Phoroneus* built a Temple to *Ceres* in *Megara*, and therefore was contemporary to *Erechtheus*. *Phoroneus* Reigned at *Argos*, and *Aegialeus* at *Sicyon*, and founded those Kingdoms; and yet *Ægialeus* is made above five hundred years older than *Phoroneus* by some Chronologers: but ^[194] *Acusilaus*, ^[195] *Anticlides* and ^[196] *Plato*, accounted *Phoroneus* the oldest King in *Greece*, and ^[197] *Apollodorus* tells us, *Ægialeus* was the brother of *Phoroneus*. *Ægialeus* died without issue, and after him Reigned *Europs*, *Telchin*, *Apis*, *Lamedon*, *Sicyon*, *Polybus*, *Adrastus*, and <170> *Agamemnon*, &c. and *Sicyon* gave his name to the Kingdom: *Herodotus* ^[198] saith that *Apis* in the *Greek* Tongue is *Epaphus*; and *Hyginus*, ^[199] that *Epaphus* the *Sicyonian* got *Antiopa* with child: but the later *Greeks* have made two men of the two names *Apis* and *Epaphus* or *Epopeus*, and between them inserted twelve feigned Kings of *Sicyon*, who made no wars, nor did any thing memorable, and yet Reigned five hundred and twenty years, which is, one with another, above forty and three years a-piece. If these feigned Kings be rejected, and the two Kings *Apis* and *Epopeus* be reunited; *Ægialeus* will become contemporary to his brother *Phoroneus*, as he ought to be; for *Apis* or *Epopeus*, and *Nycteus* the guardian of *Labdacus*, were slain in battle about the tenth year of *Solomon*, as above; and the first four Kings of *Sicyon*, *Ægialeus*, *Europs*, *Telchin*, *Apis*, after the rate of about twenty years to a Reign, take up about eighty years; and these years counted upwards from the tenth year of *Solomon*, place the beginning of the Reign of *Ægialeus* upon the twelfth year of *Samuel*, or thereabout: and about that time began the Reign of *Phoroneus* at *Argos*; *Apollodorus* ^[200] calls *Adrastus* King of *Argos*; but *Homer* ^[201] tells us, that he Reigned first at *Sicyon*: he was in the first war against *Thebes*. Some place *Janiscus* <171> and *Phæstus* between *Polybus* and *Adrastus*, but without any certainty.

Lelex might come with his people into *Laconia* in the days of *Eli*, and leave his territories to his sons *Myles*, *Eurotas*, *Cleson*, and *Polycaon* in the days of *Samuel*. *Myles* set up a quern, or handmill to grind corn, and is reputed the first among the *Greeks* who did so: but he flourished before *Triptolemus*, and seems to have had his corn and artificers from *Egypt*. *Eurotas* the brother, or as some say the son of *Myles*, built *Sparta*, and called it after the name of his daughter *Sparta*, the wife of *Lacedæmon*, and mother of *Eurydice*. *Cleson* was the father of *Pylas*, the father of *Sciron*, who married the daughter of *Pandion* the son of *Erechtheus*, and contended with *Nisus* the son of *Pandion* and brother of *Ægeus*, for the Kingdom; and *Æacus* adjudged it to *Nisus*. *Polycaon* invaded *Messene*, then peopled only by villages, called it *Messene* after the name of his wife, and built cities therein.

Cecrops came from *Sais* in *Egypt* to *Cyprus*, and thence into *Attica*: and he might do this in the days of *Samuel*, and marry *Agraule* the daughter of *Actæus*, and succeed him in *Attica* soon after, and leave his Kingdom to *Cranaus* in the Reign of *Saul*, or in the beginning <172> of the Reign of *David*: for the flood of *Deucalion* happened in the Reign of *Cranaus*.

Of about the same age with *Pelasgus*, *Inachus*, *Lelex*, and *Actæus*, was *Ogyges*: he Reigned in *Bæotia*, and some of his people were *Leleges*: and either he or his son *Eleusis* built the city *Eleusis* in *Attica*, that is, they built a few houses of clay, which in time grew into a city. *Acusilaus* wrote that *Phoroneus* was older than *Ogyges*, and that *Ogyges* flourished 1020 years before the first Olympiad, as above; but *Acusilaus* was an *Argive*, and feigned these things in honour of his country: to call things *Ogygian* has been a phrase among the ancient *Greeks*, to signify that they are as old as the first memory of things; and so high we have now carried up the Chronology of the *Greeks*. *Inachus* might be as old as *Ogyges*, but *Acusilaus* and his followers made them seven hundred years older than the truth; and Chronologers, to make out this reckoning, have lengthened the races of the Kings of *Argos* and *Sicyon*, and changed several contemporary Princes of *Argos* into successive Kings, and inserted many feigned Kings into the race of the Kings of *Sicyon*.

Inachus had several sons, who Reigned in several parts of *Peloponnesus*, and there built Towns; as *Phoroneus*, who built *Phoronicum*, afterwards <173> called *Argos*, from *Argus* his grandson; *Ægialeus*, who built *Ægialea*, afterwards called *Sicyon*, from *Sicyon* the grandson of *Erechtheus*; *Phegeus*, who built *Phegea*, afterwards called *Psophis*, from *Psophis* the daughter of *Lycaon*: and these were the oldest towns in *Peloponnesus*: then *Sisypheus*, the son of *Æolus* and grandson of *Hellen*, built *Ephyra*, afterwards called *Corinth*; and *Æthlius*, the son of *Æolus*, built *Elis*: and before them *Cecrops* built *Cecropia*, the cittadel of *Athens*; and *Lycaon* built *Lycosura*, reckoned by some the oldest town in *Arcadia*; and his sons, who were at least four and twenty in number, built each of them a town; except the youngest, called *Oenotrus*, who grew up after his father's death, and sailed into *Italy* with his people, and there set on foot the building of towns, and became the *Janus* of the *Latines*. *Phoroneus* had also several children and grand-children, who Reigned in several places, and built new towns, as *Car*, *Apis*, &c. and *Hæmon*, the son of *Pelasgus*, Reigned in *Hæmonia*, afterwards called *Thessaly*, and built towns there. This division and subdivision has made great confusion in the history of the first Kingdoms of *Peloponnesus*, and thereby given occasion to the vain-glorious *Greeks*, to make those kingdoms much older than they really were: but by all the reckonings <174> abovementioned, the first civilizing of the *Greeks*, and teaching them to dwell in houses and towns, and the oldest towns in *Europe*, could scarce be above two or three Generations older than the coming of *Cadmus* from *Zidon* into *Greece*; and might most probably be occasioned by the expulsion of the Shepherds out of *Egypt* in the days of *Eli* and *Samuel*, and their flying into *Greece* in considerable numbers: but it's difficult to set right the Genealogies and Chronology of the Fabulous Ages of the *Greeks*, and I leave these things to be further examined.

Before the *Phænicians* introduced the Deifying of dead men, the *Greeks* had a Council of Elders in every town for the government thereof, and a place where the elders and people worshipped their God with Sacrifices: and when many of those towns, for their common safety, united under a common Council, they erected a *Prytaneum* or Court in one of the towns, where the Council and People met at certain times, to consult their common safety, and worship their common God with sacrifices, and to buy and sell: the towns where these Councils met, the *Greeks* called *δημοι*, peoples or communities, or Corporation Towns: and at length, when many of these *δημοι* for their <175> common safety united by consent under one common Council, they erected a *Prytaneum* in one of the *δημοι* for the common Council and People to meet in, and to consult and worship in, and feast, and buy, and sell; and this *δημος* they walled about for its safety, and called *την πολιν* the city: and this I take to have been the original of Villages, Market-Towns, Cities, common

Councils, Vestal Temples, Feasts and Fairs, in *Europe*: the *Prytaneum*, πυρὸς ταμειον, was a Court with a place of worship, and a perpetual fire kept therein upon an Altar for sacrificing: from the word Ἑστία, fire, came the name *Vesta*, which at length the people turned into a Goddess, and so became fire-worshippers like the ancient *Persians*: and when these Councils made war upon their neighbours, they had a general commander to lead their armies, and he became their King.

So *Thucydides* [202] tells us, that *under Cecrops and the ancient Kings, untill Theseus; Attica was always inhabited city by city, each having Magistrates and Prytanea: neither did they consult the King, when there was no fear of danger, but each apart administred their own common-wealth, and had their own Council, and even sometimes made war, as the Eleusinians with Eumolpus did against Erechtheus: <176> but when Theseus, a prudent and potent man obtained the Kingdom, he took away the Courts and Magistrates of the other cities, and made them all meet in one Council and Prytaneum at Athens. Polemon, as he is cited by* [203] *Strabo, tells us, that in this body of Attica, there were 170 δῆμοι, one of which was Eleusis: and Philochorus* [204] *relates, that when Attica was infested by sea and land by the Cares and Bæoti, Cecrops the first of any man reduced the multitude, that is the 170 towns, into twelve cities, whose names were Cecropia, Tetrapolis, Epacria, Decelia, Eleusis, Aphydna, Thoricus, Brauron, Cytherus, Sphettus, Cephissia, and Phalerus; and that Theseus contracted those twelve cities into one, which was Athens.*

The original of the Kingdom of the *Argives* was much after the same manner: for *Pausanias* [205] tells us, that *Phoroneus the son of Inachus was the first who gathered into one community the Argives, who 'till then were scattered, and lived every where apart; and the place where they were first assembled was called Phoronicum, the city of Phoroneus: and Strabo* [206] *observes, that Homer calls all the places which he reckons up in Peloponnesus, a few excepted, not cities but regions, because each of them consisted of a convention of many δῆμοι, free <177> towns, out of which afterward noble cities were built and frequented: so the Argives composed Mantinæa in Arcadia out of five towns, and Tegea out of nine; and out of so many was Heræa built by Cleombrotus, or by Cleonymus: so also Ægium was built out of seven or eight towns, Patræ: out of seven, and Dyme out of eight; and so Elis was erected by the conflux of many towns into one city.*

Pausanias [207] tells us, that the *Arcadians* accounted *Pelasgus* the first man, and that he was their first King; and taught the ignorant people to built houses, for defending themselves from heat, and cold, and rain: and to make them garments of skins; and instead of herbs and roots, which were sometimes noxious, to eat the acorns of the beech tree; and that his son *Lycaon* built the oldest city in all *Greece*: he tells us also, that in the days of *Lelex* the *Spartans* lived in villages apart. The *Greeks* therefore began to build houses and villages in the days of *Pelasgus* the father of *Lycaon*, and in the days of *Lelex* the father of *Myles*, and by consequence about two or three Generations before the Flood of *Deucalion*, and the coming of *Cadmus*; 'till then [208] they lived in woods and caves of the earth. The first houses were of clay, 'till the brothers *Euryalus* and *Hyperbius* <178> taught them to harden the clay into bricks, and to build therewith. In the days of *Ogyges*, *Pelasgus*, *Æzeus*, *Inachus* and *Lelex*, they began to build houses and villages of clay, *Doxius* the son of *Cælus* teaching them to do it; and in the days of *Lycaon*, *Phoroneus*, *Ægialeus*, *Phegeus*, *Eurotas*, *Myles*, *Polycaon*, and *Cecrops*, and their sons, to assemble the villages into δῆμοι, and the δῆμοι into cities.

When *Oenotrus* the son of *Lycaon* carried a Colony into *Italy*, he [209] found that country for the most part uninhabited; and where it was inhabited, peopled but thinly: and seizing a part of it, he built towns in the mountains, little and numerous, as above: these towns were without walls; but after this Colony grew numerous, and began to want room, they expelled the *Siculi*, compassed many cities with walls, and became possess of all the territory between the two rivers *Liris* and *Tibre*: and it is to be understood that those cities had their Councils and *Prytanea* after the manner of the *Greeks*: for *Dionysius* [210] tells us, that the new Kingdom of *Rome*, as *Romulus* left it, consisted of thirty Courts or Councils, in thirty towns, each with the sacred fire kept in the *Prytaneum* of the Court, for the Senators who met there to perform Sacred Rites, after the <179> manner of the *Greeks*: but when *Numa* the successor of *Romulus* Reigned, he leaving the several fires in their own Courts, instituted one common to them all at *Rome*: whence *Rome* was not a compleat city before the days of *Numa*.

When navigation was so far improved that the *Phœnicians* began to leave the sea-shore, and sail through the *Mediterranean* by the help of the stars, it may be presumed that they began to discover the islands of the

Mediterranean, and for the sake of traffic to sail as far as *Greece*: and this was not long before they carried away *Io*, the daughter of *Inachus*, from *Argos*. The *Cares* first infested the *Greek* seas with piracy, and then *Minos* the son of *Europa* got up a potent fleet, and sent out Colonies: for *Diodorus* ^[211] tells us, that the *Cyclades* islands, those near *Crete*, were at first desolate and uninhabited; but *Minos* having a potent fleet, sent many Colonies out of *Crete*, and peopled many of them; and particularly that the island *Carpathus* was first seized by the soldiers of *Minos*: *Syme* lay waste and desolate 'till *Triops* came thither with a Colony under *Chthonius*: *Strongyle* or *Naxos* was first inhabited by the *Thracians* in the days of *Boreas*, a little before the *Argonautic* Expedition: *Samos* was at first desert, and inhabited <180> only by a great multitude of terrible wild beasts, 'till *Macareus* peopled it, as he did also the islands *Chios* and *Cos*. *Lesbos* lay waste and desolate 'till *Xanthus* sailed thither with a Colony: *Tenedos* lay desolate 'till *Tennes*, a little before the *Trojan* war, sailed thither from *Troas*. *Aristæus*, who married *Autonoe* the daughter of *Cadmus*, carried a Colony from *Thebes* into *Cæa*, an island not inhabited before: the island *Rhodes* was at first called *Ophiusa*, being full of serpents, before *Phorbas*, a Prince of *Argos*, went thither, and made it habitable by destroying the serpents, which was about the end of *Solomon's* Reign; in memory of which he is delineated in the heavens in the Constellation of *Ophiuchus*. The discovery of this and some other islands made a report that they rose out of the Sea: in *Asia* *Delos* emersit, & *Hiera*, & *Anaphe*, & *Rhodus*, saith ^[212] *Ammianus*: and ^[213] *Pliny*; *claræ jam pridem insulæ, Delos & Rhodos memoriæ produntur enatæ, postea minores, ultra Melon Anaphe, inter Lemnum & Hellespontum Nea, inter Lebedum & Teon Halone, &c.*

Diodorus ^[214] tells us also, that the seven islands called *Æolides*, between *Italy* and *Sicily*, were desert and uninhabited 'till *Lipparus* and *Æolus*, a little before the *Trojan* war, went thither from *Italy*, and peopled them: and that *Malta* and *Gaulus* or *Gaudus* on the other side of *Sicily*, <181> were first peopled by *Phœnicians*; and so was *Madera* without the *Straits*: and *Homer* writes that *Ulysses* found the Island *Ogygia* covered with wood, and uninhabited, except by *Calypso* and her maids, who lived in a cave without houses; and it is not likely that *Great Britain* and *Ireland* could be peopled before navigation was propagated beyond the *Straits*.

The *Sicaneans* were reputed the first inhabitants of *Sicily*: they built little Villages or Towns upon hills, and every Town had its own King; and by this means they spread over the country, before they formed themselves into larger governments with a common King: *Philistus* ^[215] saith that they were transplanted into *Sicily* from the River *Sicanus* in *Spain*; and *Dionysius* ^[216], that they were a Spanish people who fled from the *Ligures* in *Italy*; he means the *Ligures* ^[217] who opposed *Hercules* when he returned from his expedition against *Geryon* in *Spain*, and endeavoured to pass the *Alps* out of *Gaul* into *Italy*. *Hercules* that year got into *Italy*, and made some conquests there, and founded the city *Croton*; and ^[218] after winter, upon the arrival of his fleet from *Erythra* in *Spain*, sailed to *Sicily*, and there left the *Sicani*: for it was his custom to recruit his army with conquered people, and after they had assisted him in making <182> ing new conquests to reward them with new seats: this was the *Egyptian Hercules*, who had a potent fleet, and in the days of *Solomon* sailed to the *Straits*, and according to his custom set up pillars there, and conquered *Geryon*, and returned back by *Italy* and *Sicily* to *Egypt*, and was by the ancient *Gauls* called *Ogmios*, and by *Egyptians* ^[219] *Nilus*: for *Erythra* and the country of *Geryon* were without the *Straits*. *Dionysius* ^[220] represents this *Hercules* contemporary to *Evander*.

The first inhabitants of *Crete*, according to *Diodorus* ^[221] were called *Eteocretans*; but whence they were, and how they came thither, is not said in history: then sailed thither a Colony of *Pelasgians* from *Greece*; and soon after *Teutamus*, the grandfather of *Minos*, carried thither a Colony of *Dorians* from *Laconia*, and from the territory of *Olympia* in *Peloponnesus*: and these several Colonies spake several languages, and fed on the spontaneous fruits of the earth, and lived quietly in caves and huts, 'till the invention of iron tools, in the days of *Asterius* the son of *Teutamus*; and at length were reduced into one Kingdom, and one People, by *Minos*, who was their first law-giver, and built many towns and ships, and introduced plowing and sowing, and in whose days the *Curetes* conquered his father's friends in *Crete* and *Peloponnesus*. The <183> *Curetes* ^[222] sacrificed children to *Saturn* and according to *Bochart* ^[223] were *Philistims*; and *Eusebius* saith that *Crete* had its name from *Cres*, one of the *Curetes* who nursed up *Jupiter*: but whatever was the original of the island, it seems to have been peopled by Colonies which spake different languages, 'till the days of *Asterius* and *Minos*, and might come thither two or three Generations before, and not above, for want of navigation in those seas.

The island *Cyprus* was discovered by the *Phœnicians* not long before; for *Eratosthenes* [224] tells us, that *Cyprus* was at first so overgrown with wood that it could not be tilled, and that they first cut down the wood for the melting of copper and silver, and afterwards when they began to sail safely upon the *Mediterranean*, that is, presently after the *Trojan* war, they built ships and even navies of it: and when they could not thus destroy the wood, they gave every man leave to cut down what wood he pleased, and to possess all the ground which he cleared of wood. So also *Europe* at first abounded very much with woods, one of which, called the *Hercinian*, took up a great part of *Germany*, being full nine days journey broad, and above forty long, in *Julius Cæsar*'s days: and yet the *Europeans* had been cutting down their woods, <184> to make room for mankind, ever since the invention of iron tools, in the days of *Asterius* and *Minos*.

All these footsteps there are of the first peopling of *Europe*, and its Islands, by sea; before those days it seems to have been thinly peopled from the northern coast of the *Euxine-sea* by *Scythians* descended from *Japhet*, who wandered without houses, and sheltered themselves from rain and wild beasts in thickets and caves of the earth; such as were the caves in mount *Ida* in *Crete*, in which *Minos* was educated and buried; the cave of *Cacus*, and the *Catacombs* in *Italy* near *Rome* and *Naples*, afterwards turned into burying-places; the *Syringes* and many other caves in the sides of the mountains of *Egypt*; the caves of the *Troglodites* between *Egypt* and the *Red Sea*, and those of the *Phaurusii* in *Afric*, mentioned by [225] *Strabo*; and the caves, and thickets, and rocks, and high places, and pits, in which the *Israelites* hid themselves from the *Philistims* in the days of *Saul*, 1 Sam. xiii. 6. But of the state of mankind in *Europe* in those days there is now no history remaining.

The antiquities of *Libya* were not much older than those of *Europe*; for *Diodorus* [226] tells us, that *Uranus* the father of *Hyperion*, and grand <185> father of *Helius* and *Selene*, that is *Ammon* the father of *Sesac*, was their first common King, and caused the people, who 'till then wandered up and down, to dwell in towns: and *Herodotus* [227] tells us, that all *Media* was peopled by *ἄνημοι*, towns without walls, 'till they revolted from the *Assyrians*, which was about 267 years after the death of *Solomon*: and that after that revolt they set up a King over them, and built *Ecbatane* with walls for his seat, the first town which they walled about; and about 72 years after the death of *Solomon*, *Benhadad* King of *Syria* [228] had two and thirty Kings in his army against *Ahab*: and when *Joshuah* conquered the land of *Canaan*, every city of the *Canaanites* had its own King, like the cities of *Europe*, before they conquered one another; and one of those Kings, *Adonibezek*, the King of *Bezek*, had conquered seventy other Kings a little before, *Judg.* i. 7. and therefore towns began to be built in that land not many ages before the days of *Joshuah*: for the Patriarchs wandred there in tents, and fed their flocks where-ever they pleased, the fields of *Phœnicia* not being yet fully appropriated, for want of people. The countries first inhabited by mankind, were in those days so thinly peopled, that [229] four Kings from the coasts of *Shinar* and *Elam* invaded and <186> spoiled the *Rephaims*, and the inhabitants of the countries of *Moab*, *Ammon*, *Edom*, and the Kingdoms of *Sodom*, *Gomorrhah*, *Admah* and *Zeboim*; and yet were pursued and beaten by *Abraham* with an armed force of only 318 men, the whole force which *Abraham* and the princes with him could raise: and *Egypt* was so thinly peopled before the birth of *Moses*, that *Pharaoh* said of the *Israelites*; [230] behold the people of the children of Israel are more and mightier than we: and to prevent their multiplying and growing too strong, he caused their male children to be drowned.

These footsteps there are of the first peopling of the earth by mankind, not long before the days of *Abraham*; and of the overspreading it with villages, towns and cities, and their growing into Kingdoms, first Smaller and then greater, until the rise of the Monarchies of *Egypt*, *Assyria*, *Babylon*, *Media*, *Persia*, *Greece*, and *Rome*, the first great Empires on this side *India*. *Abraham* was the fifth from *Peleg*, and all mankind lived together in *Chaldea* under the Government of *Noah* and his sons, untill the days of *Peleg*: so long they were of one language, one society, and one religion: and then they divided the earth, being perhaps, disturbed by the rebellion of *Nimrod*, and forced to leave off <187> building the tower of *Babel*: and from thence they spread themselves into the several countries which fell to their shares, carrying along with them the laws, customs and religion, under which they had 'till those days been educated and governed, by *Noah*, and his sons and grandsons: and these laws were handed down to *Abraham*, *Melchizedek*, and *Job*, and their contemporaries, and for some time were observed by the judges of the eastern countries: so *Job* [231] tells us, that adultery was an heinous crime, yea an iniquity to be punished by the judges: and of idolatry he [232] saith, If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly inticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge: for I should have denied the God that is above: and there being no dispute between *Job* and his friends about these matters, it may be presumed that they also with their countrymen were of the same religion. *Melchizedek* was

a Priest of the most high God, and *Abraham* voluntarily paid tythes to him; which he would scarce have done had they not been of one and the same religion. The first inhabitants of the land of *Canaan* seem also to have been originally of the same religion, and to have continued in it 'till the death of *Noah*, and the days <188> of *Abraham*; for *Jerusalem* was anciently ^[233] called *Jebus*, and its people *Jebusites*, and *Melchizedek* was their Priest and King: these nations revolted therefore after the days of *Melchizedek* to the worship of false Gods; as did also the posterity of *Ismael*, *Esau*, *Moab*, *Ammon*, and that of *Abraham* by *Keturah*: and the *Israelites* themselves were very apt to revolt: and one reason why *Terah* went from *Ur* of the *Chaldees*, to *Haran* in his way to the land of *Canaan*; and why *Abraham* afterward left *Haran*, and went into the land of *Canaan*, might be to avoid the worship of false Gods, which in their days began in *Chaldea*, and spread every way from thence; but did not yet reach into the land of *Canaan*. Several of the laws and precepts in which this primitive religion consisted are mentioned in the book of *Job*, chap. i. ver. 5, and chap. xxxi, viz. *not to blaspheme God, nor to worship the Sun or Moon, nor to kill, nor steal, nor to commit adultery, nor trust in riches, nor oppress the poor or fatherless, nor curse your enemies, nor rejoyce at their misfortunes: but to be friendly, and hospitable and merciful, and to relieve the poor and needy, and to set up Judges*. This was the morality and religion of the first ages, still called by the *Jews*, *The precepts of the sons of Noah*: this was the religion of *Moses* and the Prophets, comprehended in the two great commandments, of *loving the Lord our God with all our heart and soul and mind, and our neighbour as our selves*: this was the religion enjoined by *Moses* to the uncircumcised stranger within the gates of *Israel*, as well as to the *Israelites*: and this is the primitive religion of both *Jews* and *Christians*, and ought to be the standing religion of all nations, it being for the honour of God, and good of mankind: and *Moses* adds the precept of *being merciful even to brute beasts, so as not to suck out their blood, nor to cut off their flesh alive with the blood in it, nor to kill them for the sake of their blood, nor to strangle them; but in killing them for food, to let out their blood and spill it upon the ground*, *Gen. ix. 4*, and *Levit. xvii. 12, 13*. This law was ancients than the days of *Moses*, being given to *Noah* and his sons long before the days of *Abraham*: and therefore when the Apostles and Elders in the Council at *Jerusalem* declared that the Gentiles were not obliged to be circumcised and keep the law of *Moses*, they excepted this law of *abstaining from blood, and things strangled* as being an earlier law of God, imposed not on the sons of *Abraham* only, but on all nations, while they lived together in *Shinar* under the dominion of *Noah*: and of the same kind is the law of *abstaining from meats offered to Idols or false Gods, and from fornication*. So then, *the believing that the world was framed by one supreme God, and is governed by him; and the loving and worshipping him, and honouring our parents, and loving our neighbour as our selves, and being merciful even to brute beasts*, is the oldest of all religions: and the Original of letters, agriculture, navigation, music, arts and sciences, metals, smiths and carpenters, towns and houses, was not older in *Europe* than the days of *Eli*, *Samuel* and *David*; and before those days the earth was so thinly peopled, and so overgrown with woods, that mankind could not be much older than is represented in Scripture.

[1] Herod. l. 2{illeg}

[2] Plutarch. de Pythiæ Oraculo.

[3] Plutarch. in Solon

[4] Apud Diog. Laert. in Solon p. 10.

[5] Plin. nat. hist. l. 7. c. 56.

[6] Ib. l. 5. c. 29.

[7] Cont. Apion. sub initio.

[8] In Ἀκουσίλαος.

[9] Joseph. cont. Ap. l. 1.

[10] Dionys. l. 1. initio.

- [11] Plutarch. in Numa.
- [12] Diodor. l. 16. p. 550. Edit. Steph.
- [13] Polyb. p. 379. B.
- [14] In vita Lycurgi, sub initio.
- [15] In Solone.
- [16] Plutarch. in Romulo & Numa.
- [17] In Æneid. 7. v. 678.
- [18] Diodor. l. 1.
- [19] Plutarch. in Romulo.
- [20] Lib. I. in Proæm.
- [21] Plutarch. in Lycurgo sub initio.
- [22] Pausan. l. 4. c. 13. p. 28. & c. 7. p. 296 & l. 3. c. 15. p. 245.
- [23] Pausan. l. 4. c. 7. p. 296.
- [24] Herod. l. 7.
- [25] Herod. l. 8.
- [26] Plato in Minoe.
- [27] Thucyd. l. 1. p. 13.
- [28] Athen. l. 14 p. 605.
- [29] Pausan. l. 5. c. 8.
- [30] Pausan. l. 6. c. 19.
- [31] Plutarch. de Musica. Clemens Strom. l. 1. p. 308.
- [32] Herod. l. 6. c. 52.
- [33] Pausan. l. 5. c. 4.
- [34] Pausan. l. 5. c. 1, 3, 8. Strabo, l. 8, p. 357.
- [35] Pausan. l. 5. c.4.
- [36] Pausan. l. 5. c.18.
- [37] Solin. c. 30.
- [38] Dionys. l. 1. p. 15.

- [39] Apollon. Argonaut. l. 1. v. 101.
- [40] Plutarch. in Theseo.
- [41] Diodor. l. 1. p. 35.
- [42] Joseph. Antiq. l. 4. c. 8
- [43] Contra Apion. l. 1.
- [44] Hygin. Fab. 144.
- [45] Gen. i. 14. & viii. 22. Censorinus c. 19. & 20. Cicero in Verrem. Geminus c. 6.
- [46] Cicero in Verrem.
- [47] Diodor. l. 1.
- [48] Cicero in Verrem.
- [49] Gem. c. 6.
- [50] Apud Laertium, in Cleobulo.
- [51] Apud Laertium, in Thalete. Plutarch. in Solone.
- [52] Censorinus c. 18. Herod. l. 2. prope initium.
- [53] Apollodor l. 3. p. 169. Strabo l. 16. p. 476. Homer. Odyss.{ T}. v. 179.
- [54] Herod. l. 1.
- [55] Plutarch. in Numa.
- [56] Diodor. l. 3. p. 133.
- [57] Diodor. l. 1. p. 13.
- [58] Apud Theodorum Gazam de mentibus.
- [59] Apud Athenæum, l. 14.
- [60] Suidas in Σάποι.
- [61] Herod. l. 1.
- [62] Julian. Or: 4.
- [63] Strabo l. 17. p. 816.
- [64] Diodor. l. 1. p. 32.
- [65] Plutarch de Osiride & Iside. Diodor. l. 1. p. 9.
- [66] Hecatæus apud Diodor. l. 1. p. 32.

[67] Isagoge Sect. 23, a Petavio edit.

[68] Hipparch. ad Phænom. l.2. Sect. 3. a Petavio edit.

[69] Hipparch. ad Phænom. l. 1. Sect. 2.

[70] Strom. 1. p. 306, 352.

[71] Laertius Proem. l. 1.

[72] Apollodor. l. 1. c. 9. Sect. 16.

[73] Suidas in Ἀναγαλλίς.

[74] Apollodor. l. 1. c. 9. Sect. 25.

[75] Laert. in Thalete. Plin. l. 2. c. 12.

[76] Plin. l. 18. c. 23.

[77] Petav. Var. Diss. l. 1. c. 5.

[78] Petav. Doct. Temp. l. 4. c. 26.

[79] Columel. l. 9. c. 14. Plin. l. 18. c. 25.

[80] Arrian. l. 7.

[81] In Moph.

[82] Euanthes apud Athenæum, l. 67. p. 296.

[83] Hyginus Fab. 14.

[84] Homer. Odyss. l. 8. v. 292.

[85] Hesiod. Theogon. v. 945.

[86] Pausan. l. 2. c. 23.

[87] Strabo l. 16.

[88] Isa. xxiii.2. 12.

[89] 1 Kings v. 6

[90] Steph. in Azoth.

[91] Conon. Narrat. 37.

[92] Nonnus Dionysiac l. 13 v. 333 & sequ.

[93] Athen. l. 4. c. 23.

[94] Strabo. l. 10. p. 661. Herod. l. 1.

- [95] Strabo. l. 16.
- [96] 2 Chron. xxi.8, 10. & 2 Kings. viii.20, 22.
- [97] Herod. l. 1. initio,& l. 7. circa medium.
- [98] Solin. c. 23, Edit. Salm.
- [99] Plin. l. 4. c. 22.
- [100] Strabo. l. 9. p. 401. & l. 10. p. 447.
- [101] Herod. l. 5.
- [102] Strabo. l. 1. p. 42.
- [103] Strabo. l. 1. p. 48.
- [104] Bochart. Canaan. l. 1. c. 34.
- [105] Strabo. l. 3. p. 140.
- [106] Vid. Phil. Transact. N^o 359.
- [107] Canaan, l. 1. c. 34. p. 682.
- [108] Aristot. de Mirab.
- [109] Plin. l. 7. c. 56.
- [110] Canaan. l. 1. c. 39.
- [111] Philostratus in vita Apollonii l. 5. c. 1. apud Photium.
- [112] Arnob. l. 1.
- [113] Bochart. in Canaan. l. 1. c. 24.
- [114] Oros. l. 5. c. 15. Florus l. 3. c. 1. Sallust. in Jugurtha.
- [115] Antiq. l. 8. c. 2, 5. & l. 9. c. 14.
- [116] Thucyd. l. 6. initio. Euseb. Chr.
- [117] Thucyd. ib.
- [118] Apud Dionys. l. 1. p. 15.
- [119] Herod. l. 8. c. 137.
- [120] Herod. l. 8.
- [121] Herod. l. 8. c. 139.
- [122] Thucyd. l. 2. prope finem.

- [123] Herod l. 6. c. 127.
- [124] Strabo. l. 8. p. 355.
- [125] Pausan. l. 6. c. 22.
- [126] Pausan. l. 5. c. 9.
- [127] Strabo. l. 8. p. 358.
- [128] Phantias Eph. ap. Plut. in vita Solonis.
- [129] Vid. Dionys. Halicarnass. l. 1. p. 44, 45.
- [130] Pausan. l. 2. c. 6.
- [131] Hygin. Fab. 7 & 8.
- [132] Homer. Iliad. Ω.
- [133] Hygin. Fab. 14
- [134] Homer. Odys. E. Diodor. l. 5. p. 237.
- [135] Diodor. l. 1. p.17.
- [136] Pausan. l. 2. c. 25.
- [137] Apollodor. l. 2. Sect. 5.
- [138] Herod l. 7.
- [139] Bochart. Canaan part. 2. cap. 13.
- [140] Apollon. Argonaut. l. 1. v. 77.
- [141] Conon. Narrat. 13.
- [142] Pausan. l. 5. c. 1. Apollodor. l. 1. c. 7.
- [143] Pausan. l. 7. c. 1.
- [144] Pausan. l. 1. c. 37. & l. 10. c. 29.
- [145] Pausan. l. 7. c. 1.
- [146] Hesych. in Κράναος.
- [147] Themist. Orat. 19.
- [148] Plato in Alcib. 1.
- [149] Pausan. l. 8. c. 1, 2, 3, 4, 5.
- [150] Pausan. l. 8. c. 4. Apollon. Argonaut. l. 1. v. 161.

- [151] Pausan. l. 8. c. 4.
- [152] Herod. l. 5. c. 58.
- [153] Strabo l. 10. p. 464, 465, 466.
- [154] Solin. Polyhist. c. 11.
- [155] Isidor. originum. lib. xi. c. 6.
- [156] Clem. Strom. l. 1.
- [157] Pausan. l. 9. c. 11.
- [158] Strabo l. 10. p. 472, 473. Diodor. l. 5. c. 4.
- [159] Strabo l. 10. p. 468. 472. Diodor. l. 5. c. 4.
- [160] Lucian de sacrificiis. Apollod. l. 1. c. 1. sect. 3. & c. 2. sect. 1.
- [161] Boch. in Canaan. l. 1. c. 15.
- [162] Athen. l. 13. p. 601.
- [163] Plutarch in Theseo.
- [164] Homer Il. N. & E. & Odys. A. & T.
- [165] Herod. l. 1.
- [166] Apollod. l. 3. c. 1. Hygin. Fab. 40, 41, 42, 178.
- [167] Lucian. de Dea Syria.
- [168] Diodor. l. 5. c. 4,
- [169] Argonaut. l. 2. v. 1236.
- [170] Lucian. de sacrificiis.
- [171] Porphy. in vita Pythag.
- [172] Cicero de Nat. Deor. l. 3.
- [173] Callimac. Hymn 1. v. 8.
- [174] Cypr. de Idolorum vanitate.
- [175] Tert. Apologet. c. 10.
- [176] Macrob. Saturnal. lib. 1. c. 7.
- [177] Pausan. l. 5. c. 7, vid. et. c. 13. 14. & l. 8. c. 2.
- [178] Pausan. l. 8. c. 29.

- [179] Diodor. l. 5. p. 183.
- [180] Pausan. l. 5. c. 8. 14.
- [181] Herod. l. 2. c. 44.
- [182] Cic. de natura Deorum. lib. 3.
- [183] Diodor. p. 223.
- [184] Dionys. l. 1. p. 38, 42.
- [185] Lucian. de saltatione.
- [186] Arnob. adv. gent. l. 6. p. 131.
- [187] Herod. l. 2. initio.
- [188] Diodor. l. 1. p. 8.
- [189] Hesiod. opera. v. 108.
- [190] Apollon. Argonaut. l. 4. v. 1643.
- [191] Vita Homeri Herodoto adfer.
- [192] Herod. l. 2.
- [193] 1 Sam. ix.16. & xiii.5. 19, 20.
- [194] Clem. Al. Strom. 1. p. 321.
- [195] Plin. l. 7.
- [196] Plato in Timæo.
- [197] Apollodor. l. 3. c. 1.
- [198] Herod. l. 2.
- [199] Hygin. Fab. 7.
- [200] Apollodor. l. 3. c. 6.
- [201] Homer. Il. Γ. vers 572.
- [202] Thucyd. l. 2. p. 110. & Plutarch. in Theseo.
- [203] Strabo. l. 9. p. 396.
- [204] Apud Strabonem, l. 9. p. 397.
- [205] Pausan. l. 2. c. 15.
- [206] Strabo. l. 8. p. 337.

- [207] Pausan. l. 8. c. 1. 2.
- [208] Plin. l. 7. c. 56.
- [209] Dionys. l. 1. p. 10.
- [210] Dionys. l. 2. p. 126.
- [211] Diodor l. 5. p. 224. 225. 240.
- [212] Ammian. l. 17. c. 7.
- [213] Plin. l. 2. c. 87.
- [214] Diodor. l. 5. p. 202. 204.
- [215] Apud Diodor. l. 5. p. 201.
- [216] Dionys. l. 1. p. 17.
- [217] Dionys. l. 1. p. 33. 34.
- [218] Dionys. ib.
- [219] Ptol. Hephæst. l. 2.
- [220] Dionys. l. 2. p. 34.
- [221] Diodor. l. 5. p. 230.
- [222] Ister apud Porphyry. abst. l. 2. s. 56.
- [223] Bochart. Canaan. l. 1. c. 15.
- [224] Apud Strabonem. lib. 14. p. 684.
- [225] Strabo. l. 17. p. 828.
- [226] Diodor. l. 3. p. 132.
- [227] Herod. l. 1.
- [228] 1 King. xx.16.
- [229] Genes. xiv. Deut ii.9. 12. 19.- -22.
- [230] Exod. i.9. 22.
- [231] Job xxxi.11.
- [232] Job xxxi.26.
- [233] 1 Chron. xi.4. 5. Judg. i.21. 2 Sam v.6.
-