

Draft sections of the 'Chronology of Ancient Kingdoms Amended' and of a treatise on Daniel: section a(2)

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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, & in the end of that war to have come from Susa to Priam's assistance. Amenophis was therefore of the same age with the elder children of Priam. In the opinion of the ancient Greeks he was with his army at Susa in the last year of the Trojan war; & after that he might return into Egypt & adorn it with buildings & Obelisks & Statues, & dye there about 90 or 95 years after the death of Solomon when he had determined & 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.

Thus by the consent of two arguments founded upon Astronomy, the one taken from the Precession of the Equinox, the other from the Æra of the Theban year of the Egyptians, it appears that the Argonautic Expedition was about 40 or 45 years later then the death of Solomon & the last year of the Trojan war about 75 years later then his death, & the death of Amenophis or Memnon, according to the date of his sepulchral monument about 90 or 95 years later then Solomon's. And the truth of these things will be further confirmed when it shall appear that Sesostris was Sesac & invaded the nations one generation before the Argonautic Expedition. Now these reckonings differing from the Chronology of the Greeks, give us occasion to enquire into the reason of the difference.

The Europeans had no Chronology before the times of the Persian Monarchy. And what ever chronology they have of ancient times has been framed since by reasoning & conjecture. In the beginning of that Monarchy Acusilaus made Phoroneus as old as Ogyges & his flood & both of them 1020 years older then the Olympiads: which is above 680 years older then the truth. And to make out this reckoning his followers have increased the reigns of kings in length & number. Plutarch tells^{a[1]} 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, & that Aristarchus, Timocharis, Aristillus, Hipparchus, did not make Astronomy the more contemptible by describing it in prose after Eudoxus Hesiod & Thales had wrote of it in verse. Solon wrote^{b[2]} in verse, & all the seven wise men were addicted to Poetry as Anaximenes^{c[3]} affirmed. Till those days the Greeks wrote only in verse, & while they did so there could be no Chronology, nor any other History then such as was mixed with poetical fancies. Pliny^{d[4]} in reckoning up the inventors of things tells us that Pherecides Syrius taught to compose discourses in prose in the reign of Cyrus, & Cadmus Milesius to write history. And in^{e[5]} another place he saith that Cadmus Milesius was the first that

wrote in prose. Iosephus ^{f[6]} tells us that Cadmus Milesius & Acusilaus were but a little before the Expedition of the Persians against the Greeks. And Suidas ^{g[7]} calls Acusilaus a most ancient historian, & 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 ^{h[8]} had no publick table or inscription older then the laws of Draco Pherecides Atheniensis in the reign of Darius Hystaspis or soon after, wrote of the antiquities & ancient genealogies of the Athenians in ten books & was one of the first European writers of this kind, & one of the best: whence he had the name of Genealogus, & by Dionysius ^{i[9]} 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 then Herodotus, digested his history by the ages (or successions) of the Priestesses of Iuno Argiva. Others digested theirs by those of the Archons of Athens, or kings of the Lacedemonians. Hippias the Elean published a breviary of the Olympiads supported by no certain arguments as Plutarch ^{h[10]} tells us. He lived in the 105th Olympiad & was derided by Plato for his ignorance. This Breviary seems to have contained nothing more then a short account of the Victors in every Olympiad. Then Ephorus ^{l[11]} the disciple of Isocrates formed <2r> a chronological history of Greece beginning with the return of the Heraclides into Peloponnesus & 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 he digested things ^{m[12]} by generations; & the reckoning by the Olympiads or by any other Æra was not yet in use. The Arundelian Marbles were composed sixty years after the death of Alexander the great (An 4. Olymp. 128) & 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 Archons of Athens & the Priestesses of Argos with the Olympic victors, so as to make the Olympiads & the Genealogies & successions of kings & Priestesses & Poetical histories suit with one another according to the best of his judgement: & where he left off Polybius began & carried on the history. Evatosthenes wrote above an hundred years after the death of Alexander the great. He was followed by Apollodorus & these two have been followed ever since by Chronologers.

But how uncertain their Chronology is, & how doubtful it was reputed by the Greeks of those times may be understood by these passages of Plutarch. Some reckon Lycurgus, saith ^{a[13]} he, contemporary to Iphitus, & to have been his companion in ordering the Olympic festivals, amongst whom was Aristotel the Philosopher: arguing from the Olympic Disk which had the name of Lycurgus upon it. Others supputing the times by the succession of the kings of Lacedæmon, as Eratosthenes & Apollodorus, affirm that he was not a few years older then the first Olympiad. He began to flourish in the 17th or 18th Olympiad & at length Aristotel & some others made him as old as the first Olympiad, & then Eratosthenes Apollodorus & their followers made him above an hundred years older. And in another place ^{b[14]} Plutarch tells us: The congress of Solon with Cræsus some think they can confute by Chronology. But a history so illustrious, & verified by so many witnesses, & which is more, so agreeable to the manners of Solon & worthy of the greatness of his mind & of his wisdom, I cannot perswade 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 repugnances.

And as for the Chronology of the Latines that is still more uncertain. Plutarch ^{a[15]} represents great uncertainties in the originals of Rome, & so doth ^{b[16]} Servius. The old Records of the Latines were ^{c[17]} burnt by the Gauls 120 years after the Regifuge & 64 years before the death of Alexander the great. And Quintus Fabius Pictor ^{d[18]} the oldest historian of the Latines lived an hundred years later then that king & took almost all things from Diocles Peparæthius a Greek. † < insertion from f 1v > † And † And the chronologies of Gallia, Spain, Germany, Scythia, Suedeland, Britain & Ireland, are of a date still later. For Scythia beyond the Danube had no letters till Vlphilas their Bishop formed them which was above 650 years after the death of Alexander the great. And Germany had none till it received them from the western Empire of the Latines above 700 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 & Norway received them still later And things said to be done above an hundred & twenty years before the use of Letters, are of little credit.

Diodorus < text from f 2r resumes > < insertion from f 1v >

< text from f 2r resumes >

Diodorus^{a[19]} in the beginning of his history tells us that he did not define by any certain space, the times preceding the the Trojan war because he had no certain foundation to rely upon: but from the Trojan war according to the reckoning of Apollodorus Atheniensis whom he followed there were eighty years to the return of the Heraclides into Peloponnesus; & from that period to the first Olympiad there were three hundred & twenty eight years, computing the times from the kings of the Lacedemonians. Apollodorus followed Eratosthenes & both of them followed Thucydides & perhaps he followed Acusilaus in reckoning eighty years from the Trojan war. < insertion from f 2v > < text from f 2r resumes > But in reckoning 328 years <3r> from that return to the first Olympiad, the Chronologers only computed the times by the successions of the kings of Lacedemon as Plutarch^{b[20]} also affirms; & therein they have been ever since followed by later Chronologers. And since this reckoning was gathered by computing the times from the Kings of the Lacedemonians, that is, from their number, let us reexamin that computation

All nations before they began to keep exact accounts of time, have been prone to raise their antiquities; & this humour has been promoted by the contention between nations about the antiquity of their originals. ☉

Herodotus tells us < insertion from f 3v > ☉ Herodotus^{a[21]} tells us that the Egyptians & their Priests reckoned from the reign of Menes to that of Sethon who put Sennacherib to flight, three hundred forty & one generations of men, & as many Priests of Vulcan, & as many kings of Egypt: & that three hundred generations make ten thousand years, (for, saith he, three generations of men make an hundred years;) & the remaining forty & one generations make 1340 years (he should have said 1366) And so the whole time from the reign of Moses to that of Sethon was 11340 years. And by this way of reckoning, & allotting long reigns to the Gods of Egypt, Herodotus tells us from the Priests of Egypt, that from Pan to Amosis were 15000 years, & from Hercules to Amosis 17000 years.

The Greeks & Latines have been more modest in this point < text from f 3r resumes > The Greeks & Latines have been more modest in this point then the Egyptians & Persians & some other nations, but yet have exceeded the truth. For in stating the times by the reigns of such kings as were ancients then the Persian Monarchy they have also put their reigns equipollent to generations, & accordingly made them one with another an age a piece, reckoning three ages to an hundred years. For they make the seven kings of Rome who preceded the Consuls to have reigned 244 years, which is one which another 35 years a piece. And the 14 kings of the Latines between Æneas & Numitor, or between the founding of Lavinium & Rome to have reigned 425 years which is above 30 years a piece. And the first ten kings of Macedon (Cavanus &c) to have reigned 353 years which is above 35 years a piece. And the first ten kings of Athens (Cecrops &c) 351 years, which is 35 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 & the end of the first Messenian war, the ten kings of Sparta in one race (Euristhenes, Agis, Echestratus, Labotas, Doriagus, Agesilaus, Archelaus, Telechus, Alcamenes & Polydorus,) the nine of the other race (Procles, Sous, Euripon, Prytanis, Eunomus, Polydectes, Charilaus, Nicander, Theopompus,) the ten kings of Messene (Cresphontes, Epytus, Glaucus, Istmius, Dotadas, Sibotas, Phintas, Antiochus, Euphaes, Aristodemus,) & the nine of Arcadia (Cypsalus, Olæas, Buchalion, Phialus, Simus, Pompus, Ægineta, Polymnestor, Æchmis,) by their reckoning look up 379 years; which is 38 years a piece to the ten kings & 42 years a piece to the nine. And the five kings of Sparta of the race of Eurysthenes between the end of the first Messenian war & 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 followed Timæus & 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 18 Kings of Iudah who succeeded Solomon, reigned 390 years, which is one with another 22 years a piece. The 15 Kings of Israel after Solomon, reigned 259 years, which is $17\frac{1}{4}$ years a piece. The 18 Kings of Babylon (Nabonassar &c) reigned 209 years, which is $11\frac{2}{3}$ years a piece. The ten

kings of Persia (Cyrus &c) reigned 208 years which is almost 21 years a piece. The 16 successors of Alexander the great & his brother & son in Syria (Seleucus &c) reigned 244 years after the <4r> breaking of that monarchy, which is $15\frac{1}{4}$ years a piece. The eleven in Egypt (Ptolomæus Lagi &c) reigned 277 years 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 29 kings of England (William the Conqueror &c) reigned 648 years which is $22\frac{1}{3}$ years a piece. The first 24 Kings of France Faramond &c) 458 years, which is 19 years a piece. The next 24 Kings of France (Ludovicus Balbus &c) 451 years which is $18\frac{3}{4}$ years a piece. The next 15 (Philip Valesius &c) 315 years, which is 21 years a piece. And all the 63 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 about 35 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 reckoned to 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, & sometimes they are slain or deposed & succeeded by others of an equal or greater age, especially in elective or turbulent kingdoms. But Timæus & his followers have taken the reign of kings for generations & reckoned three generations to an hundred & sometimes to an hundred & twenty years & 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 18 or 20 years a piece: & the ten kings of Messene & the nine of Arcadia above mentioned between the return of the Heraclides into Peloponnesus & the end of the first Messenian war, will scarce take up above 180 or 200 years.

Euryleon the son of Ægeus^{a[22]} commanded the main body of the Messenians in the fift year of the first Messenian war, & was in the fift generation from Oiolyclus the son of Theras the brother in law of Aristodemus, & tutor to his sons Eurysthenes & Procles, as Pausanias relates. And by consequence, from the return of the Heraclides, which was in the days of Theras, to the battel in the fift year of this war; there were six generations; which (as I conceive) being for the most part by the eldest sons, will scarce exceed 30 years to a generation, & so may amount to about 170 or 180 years. That war lasted 19 or 20 years. Add the last 15 years & there will be about 190 years to the end of that war: whereas the followers of Timæus make it about 380 years.

In the race of the Spartan kings descended from Eurysthenes, after Polydorus reigned these kings, Eurycrates I, Alexander, Eurycrates II, Leon, Anaxandrides, Cleomenes, Leonidas &c. & in the other race, after Theopompus, reigned Zeuxidamus, Anaxidamus, Archidamus, Agasicles, Ariston, Demaratus, Leutycides &c according to Pausanias, or Anaxandrides, Archidamus, Anaxileus, Leutychides, Hippocratides, Ariston, Demaratus, Leutychides II according to Herodotus. Leonidas was slain at Thermopylæ in the sixth year of Xerxes, & Leutychides was then alive: so that in one race there were seven kings between the end of the first Messenian war & the sixth year of Xerxes, & in the other race there were between six & seven kings according to Pausanias, or between seven & eight according to Herodotus, or at a medium, seven kings in both races. And their reigns at twenty years a piece one with another, amount to 140 years; that is 90 years to the death of Cyrus, & 50 years more to the invasion of Greece by Xerxes. Anaxandrides & Ariston, the last of those seven kings of Sparta but two, were^{a[23]} contemporary to Cræsus. And Cræsus began his reign about 28 years before the death of Cyrus. Count backwards 80 years more for the four preceding reigns of the kings of Sparta unto the end of the first Messenian war, & 190 years more unto the <5r> return of the Heraclides into Peloponnesus: & this return will be about 298 years before the death of Cyrus. Subtract the years of the Olympiads, & there will remain about 51 years between the return of the Heraclides & the first Olympiad. But the followers of Timæus place the return of the Heraclides about 275 years earlier. And this is the fundamental error of the artificial chronology of the Greeks.

The kingdom of Macedon^{a[24]} was founded by Caranus & Perdiccas, who being of the race of Temenus king of Argos, fled from Argos in the reign of Phidon the brother of Caranus. Temenus entred Peloponnesus with the Heraclides as above. And after him & his son Cissus, the kingdom of Argos became divided among the posterity of Temenus untill Phidon reunited it, expelling his own kindred. He grew potent, appointed weights & measures in Peloponnesus, & coined silver moneys, & removing the Pisæans & Eleans, presided in the Olympic games, but was soon after subdued by the Eleans & Spartans. Herodotus^{b[25]} reckons that Perdiccas was the first king of Macedon. Later writers, as Livy, Pausanias, & Suidas, make Caranus the first king. Justin calls Perdiccas the successor of Caranus, & Solinus saith that Perdiccas succeeded Caranus & was the first

that obtained the name of king. Its probable that Caranus & Perdiccas were contemporaries & fled at the same time from Phidon, & at first erected small Principalities which after the death of Caranus became one under Perdiccas. Herodotus^{c[26]} tells us that after Perdiccas reigned Aræus (or Argæus,) Philip, Aeropus, Alcetes, Amyntas, & Alexander successively. Alexander was contemporary to Xerxes king of Persia, & died An. 4 Olymp. 79, & was succeeded by Perdiccas II. And Thucydides^{d[27]} tells us that there were eight kings of Macedon before Archelaus the son of Perdiccas. Now by reckoning above 40 years a piece to these kings, Chronologers have made Caranus older then the Olympiads: whereas if we should reckon their reigns at about 18 or 20 years a piece the first seven reigns counted backwards from the death of Alexander, will place the beginning of the kingdom of Macedon under Perdiccas & Caranus upon the 46th Olympiad or thereabouts. It could not be older because Leocides the son of Phidon, & Megacles the son of Alcmaeon at one & the same time courted Agarista the daughter of Clisthenes king of Licyon (as^{e[28]} Herodotus tells us,) & the Amphictyons by the advice of Solon made Alcmaeon & Clisthenes, & Eurolycus king of Thessaly, commanders of their army in their war against Cyrrha, & the Cyrrhæans were conquered an 2 Olymp. 47 according to the Marbles. Phidon therefore & his brother Caranus were contemporary to Alcmaeon & all of them to Clisthenes & Solon & flourished about the 47th or 48th Olympiad. This Alcmaeon^{f[29]} entertained & conducted the messengers whom Cræsus sent to consult the Oracle at Delphos An. 1 Olymp. 56, according to the marbles, & for so doing was sent for by Cræsus, & rewarded with much riches. Megacles the son of Alcmaeon married Agarista: & Pisistratus, when he obtained the tyranny at Athens, married the daughter of Megacles & Agarista. And Clisthenes the son of Megacles & Agarista, expelled the son of Pisistratus An. 1. Olymp. 67, according to the Marbles. By all which circumstances, the times of Leocides & Megacles & their fathers Phidon & Alcmaeon are sufficiently stated. But the Greeks corrupted their chronology before the Marbles were made, so as to add to the antiquity of all things done before the war of the Persians against them. And therefore the war against Cyrrha may have been a little later, suppose an. 1 Olymp. 53, & the message of Cræsus to the Oracle at Delphos an. 1, Olymp. 58, the taking of Sardes an. 2 Olymp. 99 & the expulsion of the sons of Pisistratus an. 1 Olymp. 69.

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⊙ < insertion from f 5v > ⊙ And suitably to these reckonings, the Legislature of Draco may have been about the 51th Olympiad, that of Solon about the 55th Olympiad, the return of Solon to Athens after a travel of ten years about the 58th Olympiad, the conversation of Solon with Cræsus about the 59th Olympiad, the tyranny of Pisistratus an 2 Olymp. 58, the death of Solon about an. 3 Olymp. 59,

< text from f 6r resumes > And suitably to these reckonings the Legislature of Draco may have been about the 51th Olympiad, that of Solon about the 55th Olympiad, the return of Solon to Athens after a travel of ten years, about the {38} Olymp. 58, the second peregrination of Solon & his Conversation which Cræsus about the 58th Olympiad, the tyranny of Pisistratus an 3 Olymp. 59, the death of Solon an. 3, Olymp. 59 & the death of Pisistratus ‡an. 2 Olymp. 65, the first annual Archon of Athens ‡ < insertion from f 5v > ‡ an 2 Olymp 65; the first annual Archon of Athens about an. 1 Olymp. 50; & the first decennial Archon about an. 1 Olymp. 40, some of the seven decennial Archons dying in their regency. And the death of Codrus king of Athens & the Ionic migration under his sons might be about two hundred years earlier, or fourteen years after the return of the Heraclides; there reigning twelve Archons for life successively between the death of Codrus & the first decennial Archon, & six kings between the taking of Troy & the death of Codrus, viz^t Demophoon, Oxyntes, Aphidas, Thymætēs, Melanthus & Codrus, the third & fourth of which reigned together but nine years according to Chronologers.

< text from f 6r resumes >

Iphitus^{a[30]} presided both in the Temple of Iupiter Olympus & in the Olympic games; & so did his successors till the 26th Olympiad: & so long the Victors were rewarded with a Tripus. But then the Pisæans getting above the Eleans, began to preside & rewarded the Victors with a crown, & instituted the Carneia to Apollo, & continued to preside till Phidon interrupted them, that is, till about the time of the 48th Olympiad. For^{b[31]} in the 48th Olympiad the Eleans entred 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,

& made war upon the Eleans, & in the end were beaten. In this war I conceive it was that Phidon presided, suppose in the 49th Olympiad. For^{c[32]} 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, & their number in the 65th Olympiad, was encreased to nine, & afterwards to ten; & these Iudges were called Helenodicæ, judges for or in the name of Greece. Pausanias tells us that the Eleans called in Phidon & together with him celebrated the 8th Olympiad, he should have said the 49th; but Herodotus tells us that Phidon removed the Eleans. And both might be true. The Eleans might call in Phidon against the Pisæans, & upon overcoming them claim the presiding in the Games & be refused by Phidon, & then confederate with the Spartans, & by their assistance overthrow the kingdom of Phidon & recover their ancient right of presiding in the games.

Strabo^{a[33]} tells us that Phidon was the tenth from Temenus; not the tenth king (for between Cisis & (Phidon they reigned not,) but the tenth by generation from father to son including Temenus. If 27 years be reckoned to a generation by the eldest sons, the nine intervalls will amount unto 243 years; which being counted back from the 48th Olympiad in which Phidon flourished, they will place the return of the Heraclides about 50 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, & account Phidon the seventh from Timenus: which is after the rate of 85 years to a generation, & therefore not to be admitted.

The artificial chronologers have made Lycurgus the Legislator as old as Iphitus the restorer of the Olympiads, & Iphitus above an hundred years older then the first Olympiad. And to help out the Hypothesis they have feigned twenty eight Olympiads older then the first Olympiad wherein Coræbus was victor. But these things were feigned after the days of Thucydides & Plato. For Socrates died three years after the end of the Peloponnesian war, & Plato^{a[34]} introduceth him saying that the Institutions of Lycurgus were not of three hundred years standing or not much more. And Thucydides, ^{b[35]} in the reading followed by Stephanus, saith, that the Lacedemonians had from ancient times used good laws & been free from tyranny, & that from the time that they had used one & the same administration of their commonwealth to the end of the Peloponnesian war there were three hundred years & a few more. Count 300 years back from the end of the Peloponnesian war, & they will place the Legislature of Lycurgus upon the 19th Olympiad. Athenæus^{c[36]} tells us out of ancient authors (Hellanicus, Sosimus, & Hieronymus) that Lycurgus the Legislator was contemporary to Terpander the Musician, & that Terpander was the first man who got the victory in the Carnea in a solemnity of music instituted in those festivals in the 26 Olympiad. <7r> He overcame four times in the Pythic games, & therefore lived at least to 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 Disk, Aristotel concluded thence that Lycurgus was the companion of Iphitus in restoring the Olympic games. And this argument might be the grownd of the opinion of Chronologers that Lycurgus & Iphitus were contemporary. But Iphitus did not restore all the Olympic games. He^{d[37]} restored the racing 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 & Wrastling were restored, Lampus & Eurybatus (two Spartans) being Victors. And the Disk was one of the games of the Quinquertium: And Pausanias^{e[38]} tells us that there were three Disks kept in the Olympic Treasury at Attis. These therefore having the name of Lycurgus upon them, shew that they were dedicated by him at the restoring of the Disk 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, & Lycurgus upon the birth of Charillus became Tutor to the child, & some time after travelled into Crete & Asia till the child grew up, & brought back with him the Poem of Homer, & soon after published his laws, suppose about the 22th or 24th Olympiad For he was growing old. Now Terpander was a Lyric Poet & began to flourish about this time. For^{f[39]} he imitated Orpheus & Homer; & sung Homers verses & his own, & wrote the Laws of Lycurgus in verse, & was victor in the Pythic games in the 26^t Olympiad as above. He was the first who distinguished the modes of Lyric Music by several names. And Ardalus & Clonas soon after did the like for wind Music. And from hence forward by the encouragement of the Pythic games now instituted, several eminent Musicians & Poets flourished in Greece; as Archilochus, Eumelus Corinthius. Polymnestus, Thaletas, Xenodemus, Xenocritus, Sacadus, Tyrtaeus, Tlesilla, Rhianus, Alcman, Arion, Stesichorus, Mimnermus, Alcæus, Sappho, Theognis,

Anacreon, Simonides, Æschilus, Pindar, by whom the Music & Poetry of the Greeks were brought to perfection.

Lycurgus published his laws in the reign of Agesilaus the son & successor of Dorissus or Doriagus in the other race of the kings of Sparta. From the return of the Heraclides into Peloponnesus to the beginning of the reign of Agesilaus there were six reigns including that short one of Aristodemus the father of Eurysthenes & Procles. For Aristodemus came to the kingdom according to ^{a[40]} Herodotus. And from the same return to the beginning of the reign of Polydectes in the other race of the Spartan kings there were also six reigns, & these reigns at twenty years a piece one with another amount to 120 years. Count those years backwards from the 18th Olympiad, & the return of the Heraclides will be about 52 years before the first Olympiad as above.

Iphitus who restored the Olympic games, ^{a[41]} was descended from Oxylus the son of Hæmon the son of Thoas the son of Andræmon. Hercules & Andræmon married two sisters. Thoas warred at Troy. Oxylus returned into Peloponnesus with the Heraclides. In this return he commanded a body of Ætolians & recovered Elea, ^{b[42]} from whence his ancestor Ætolus the son of Endymion the son of Aëthlius had been driven by Salmoneus the grandson of Hellen. And ^{b[43]} by the friendship of the Heraclides, Oxylus had the care of the Olympic Temple committed to him: & the Heraclides for his service done them, granted to him further upon oath that the country of the Eleans should be free from invasions, & 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 interrupted Iphitus their king ^{c[44]} restored them again. Iphitus^c ^[45] is by some reckoned the son of 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 <8r> the return of the Heraclides into Peloponnesus will be two generations by the eldest sons (or about 54 years) before the Olympiads as above.

Pausanias^{a[46]} represents that Malas the son of Antissus (of the posterity of Gonussa the daughter of Sicyon) was not above six generations older than Cypselus king of Corinth, & that he was contemporary to Aletes who returned with the Heraclides into Peloponnesus, the reign of Cypselus began an. 2 Olymp. 31, & six generations at 29 years to a generation, amount unto 174 years. Count those years backwards, & they will place the return of the Heraclides into the Peloponnesus about 52 years before the first Olympiad where I placed it above. In this interval of time reigned nine kings of Corinth Aletes, Ixion, Agelas, Prymnes, Bacchis, Agelas, Eudemus, Aristodemus, & Telestes. And then reigned the Prytanes annually till the tyranny of Cypselus & his son Periander. If to the nine reigns which preceded the annual Prytanes, & the two which followed them be allowed about 18 years a piece one with another, they will take up about 198 years: which being subducted from the interval of 244 years between the return of the Heraclides & the death of Periander an. 4 Olymp. 48, there will remain 46 years for the annual Prytanes. And there may be a few more if Periander died a little later; suppose An. 4 Olymp. 55 But Chronologers for raising the antiquities of the Greeks have made these kings & Prytanes reign 517 years.

From the return of the Heraclides count 80 years backwards to the Trojan war, & the destruction of Troy will be about 75 years after the death of Solomon, & the Argonautic Expedition which was one generation earlier, will be about 43 years after it, as was determined above by arguments taken from Astronomy.

And these reckonings are confirmed by one or two arguments more. For Æsculapius & Hercules were Argonauts, & Hippocrates was the eighteenth from Æsculapius inclusively by the fathers side & the nineteenth from Hercules by the mothers side. And because these generations being taken notice of in History were most probably by the principal of the family, & so for the most part by the eldest sons: we may reckon about 28 or at most 30 years to a generation. And thus the seventeen intervalls by the fathers side & eighteen by the mothers, 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 43th year after the death of Solomon & 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 us in round numbers that Carthage stood 700 years. And Solinus^{a[47]} adds the odd numbers of years in these words: Hadramyto & Carthagini author est a Tyro populus. Carthaginem (ut Cato in Oratione Senatoria autumat) cum Rex Hiarbus rerum in Libya potiretur,

Elissa mulier extruxit domo Phoenix & Carthadam dixit, quod Phœnicum ore exprimit civitatem novam, mox sermone verso Carthago dicta est: quæ post annos septingentos triginta septem exciditur quam fuerat extructa. Elissa was Dido, & Carthage was destroyed in the Consulship of Lentulus & Mummius in the year of the Julian Period 4568, from whence count back 737 years, & the Encænïa or dedication of the city will fall <9r> upon the 16th year of Pigmaleon the brother of Dido & King of Tyre. She fled in the seventh year of Pigmaleon but the Æra of the city began with its Encænïa. Now Virgil & his Scholiast Servius who might have some things from the Archives of Tyre & 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 Pigmaleon, & in conjunction with her father seized Cyprus & ejected Cinyras. And the Marbles say that Teucer came to Cyprus seven years after the destruction of Troy & built Salamis; & Apollodorus that Cinyras married Metharme the daughter of Pigmaleon & built Paphus. And therefore if the Romans in the days of Augustus followed not the artificial chronology of Eratosthenes, but had these things from the records of Carthage Cypress & Tyre; the arrival of Teucer at Cyprus will be in the reign of the Predecessor of Pigmaleon, & by consequence the destruction of Troy about 70 or 75 years later then the death of Solomon as above.

Thucydides^{a[48]} tells us that the Corinthians were the first of the Greeks who built ships with three orders of Oars, called Triremes; & that Aminocles, a ship carpenter of Corinth went thence to Samos about 300 years before the end of the Peloponnesian war & built also four ships for the Samians: & that two hundred & sixty years before the end of that war, that is, about the 29th Olympiad, there was a fight at sea between the Corinthians & 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 Eubæa under the conduct of Thucles, & built Naxos, & the next year Archias came from Corinth with a colony & built Syracuse, & that Lamis came about the same time into Sicily with a Colony from Megara in Achaia & lived first at Trotilum & then at Leontini & died at Thapsus neare Syracuse, & that after his death this colony was invited by Hyblo to Megara in Sicily & lived there 245 years, & was then expelled by Gelo king of Sicily. Now Gelo flourished about 74 years before the end of the Peloponnesian war. Count backwards the 74 & the 245 years & about twelve years more for the reign of Lamis in Sicily, & the reckoning will place the building of Syracuse about 331 years before the end of the Peloponnesian war, or in the 11th Olympiad. And there Eusebius & others place it. And the first building of Triremes whereby Colonies might be sent abroad without danger of Pyrates, which till those days infested the Greek seas, might be ten or twenty years earlier. From the Colonies hence forward sent into Italy & Sicily came the name of Græcia magna.

Thucydides^{a[49]} tells us further that the Greeks began to come into Sicily almost 300 years after the Siculi had invaded that island which an army out of Italy. And therefore that invasion was almost 631 years before the end of the Peloponnesian war, that is, almost as early as the 27th year of Davids reign. Whence it may be placed in the reign of Solomon. Hellanicus^{b[50]} tells us that it was in the third generation before the Trojan war, & in the 26th year of the Priesthood of Alcinoe Priestess of Iuno Argiva: & Philistus of Syracuse that it was 80 years before the Trojan war. Whence it follows that the Trojan war & Argonautic expedition were later then the days of Solomon & Rehoboam.

Dionysius Halycarnassæus^{a[51]} tells us that in the time of the Trojan war Latinus was king of the Aborigenes in Italy, & 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 reckons six kings more over Rome to the beginning of the Consuls. Now these 22 kings, (if there were so many) at about 18 years to a reign one with another (for many of them were slain) reigned 396 years; which <10r> counted backwards from the Consulship of the first Consuls Iunius Brutus & Valerius Publicolo, place the coming of Æneas from Troy into Italy about 78 years after the death of Solomon. And by this reckoning the taking of Troy will be about 70 or 75 years after the death of Solomon as above, & Æneas will be contemporary to Pygmaleon & Dido as Virgil affirms, & Rome will be built about the 35th or 37th Olympiad.

When the Greeks & Latines were forming their technical chronology, there were great disputes about the antiquity of Rome. ^[52] The Greeks made it much older then the Olympiads. Some of them said that 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 Aborigenes, others by Romus the son of Vlysses or of Ascareius or 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 made it built about the same time with Carthage. Ennius the Poet who flourished about 120 years after the death of Alexander the great represented it built by Romulus the grandson of Æneas above an hundred years before the Olympiads & so did Nævius the Poet who was twenty years older then Ennius & served in the first Punic war & wrote the history of that war.. Hitherto nothing certain was agreed upon: but about this time some began to say that Rome was built a second time by Romulus in the 15th age after the destruction of Troy (by ages meaning reigns of kings,) & to reckon the first fourteen ages or reigns till the building of Rome at about 432 years, & the following reigns of the seven kings of Rome at 244 years more: both which numbers are much too long for the course of nature & make up the time from the taking of Troy to the Regifuge according to the Cre~~illeg~~. And by this reckoning they placed the building of Rome upon the 6th or 7th Olympiad: whereas by reckoning the reigns of kings at about 18 or 20 years a piece one with another (which is according to the course of nature) the building of this city would have fallen upon the 36th or 37th Olympiad, where I place it. But the Romans having no historian during the first four hundred years of their city, I forbear to meddle with their originals any further.

The expedition of Sesostris was one generation older then the Argonautic Expedition. For in his return back into Egypt, he left Æetes at Colchos, & Æetes reigned there till the Argonautic Expedition, & Prometheus was left by him with a body of men at mount Caucasus to guard that pass, & after thirty years released by Hercules the Argonaut. 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, & Argus the son of Danaus was reputed the master builder thereof. And Nauplius the Argonaut was born in Greece of Amymone one of the daughters of Danaus soon after their arrival. And two others of the daughters of Danaus married Archander & Archilites the sons of Achæus the son of Creusa the daughter of Erechtheus king of Athens, & therefore the daughters of Danaus were three generations younger then Erechtheus, & by consequence contemporary to Theseus the son of Ægeus the adopted son of Sandion the son of Erechtheus. And Theseus in the time of the Argonautic Expedition was about 50 or 51 years of age, & so was born about the 32th year of Solomon. For he stole Helena just^a[53] before that Expedition being then fifty years old & she but seven or as some say, ten. Perithous the son of Ixion helped Theseus to steal Helena & then ^b[54] Theseus went with Perithous to steal Proserpina the daughter of Aidoneus & was taken in the action; & whilst he lay in prison Castor & Pollux returning from the Argonautic Expedition released their sister Hellena & captivated Æthra the mother of Theseus. Now the daughters of Danaus being contemporary to Theseus, & some of their sons being Argonauts, Danaus with his daughters fled from his brother Sesostris into Greece about one generation before the Argonautic Expedition, & therefore Sesostris returned into Egypt in the reign of Rehoboam, & so was <11r> Sesac. For Sesac came out of Egypt in the fift year of Rehoboam, & ^c[55] spent nine years in that Expedition against the eastern nations & Greece, & therefore returned back into Egypt in the 14th year of Rehoboam. Sesac & Sesostris were therefore kings of all Egypt at one & the same time. And they agree not only in time but also in their actions & conquests. God gave Sesac מלכות הארצות the kingdoms of the Lands 2 Chron. 12. Where Herodotus describes the Expedition of Sesostris, Iosephus^d[56] tells us that he described the Expedition of Sesac, & attributed his actions to Sesostris erring only in the name of the king. Corruptions of names are frequent in history. Sesostris was otherwise called Sesochris, Sesochis, Sesoosis, Sethosis, Sesonchis, Sesonchosis. Take away the Greek termination & the names become Sesost, Sesoch, Sesoos, Sethos, Sesonch; which names differ very little from Sesach. Sesonchis & Sesach differ no more from one another then Memphis & Moph, two names of the same city.

Ægypt was at first divided into many little kingdoms like other nations, & grew into one Monarchy by degrees. And the father of Solomons Queen was the first king of Egypt who came into Phœnicia with an army. But he only took Gezer & gave it to his daughter. Sesac the next king came out of Egypt with an army of Libyans, Troglodites & Ethiopians (2 Chron. 12.3) & therefore was then king of all those countries & 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 kingdoms. The sacred history of the Israelites from the days of Abraham to the days of Solomon admits of no such conqueror. Sesostris reigned over all the same nations of the Libyans Troglodites & Ethiopians & in prophane history we do not read of any later king of Egypt who reigned over all those nations & came out of Egypt with a great army to conquer other kingdoms. And therefore Sesostris & Sesac must be one & the same king of Egypt. This is no new opinion. Iosephus discovered it when he affirmed that Herodotus erred in ascribing the actions of Sesac to Sesostris & 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 actions was Sesac & that Herodotus erred only in calling him Sesostris. Our great Chronologer Sir Iohn 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 fift year of Rehoboam to invade the nations. And the Argonautic Expedition being one generation later then that invasion, was certainly about 40 or 4{1} years later then the death of Solomon. Prometheus stayed in mount Caucasus 30 years & then was released by Hercules: & therefore the Argonautic Expedition was thirty years after Prometheus had been left on mount Caucasus by Sesostris.

I have now carried up the Chronology of the Greeks as high as to the Trojan war, the Argonautic Expedition & the invasion of the nations of Asia India & Greece by Sesostris, & have settled it by the Archives of other nations: for these are the dark ages of the Greeks. It remains that I try if it can be carried up any higher.

Tatian in his book against the Greeks relates that amongst the Phœnicians flourished three ancient Historians Theodotus, Hypsicrates, & Mochus, who all of them delivered in their histories (translated into Greek by Lætus) that under one of the kings happened the rapture of Europa the voyage of Menelaus into Phœnicia & the league & friendship between Solomon & Hiram when Hiram gave his daughter to Solomon, & supplied him with timber for building the Temple, & that the same is affirmed also by Menander of Pergamus. Under one of the kings that is within the compass of the age of a man. For so the phrase is used by Isaiah chap.

xxiii.15. Iosephus^{a[57]} lets us know that the Annals of the Tyrians from the days of Abibalus & Hiram were extant in his days, & that Menander of Pergamus translated them into Greek, & that Hiram's friendship to Solomon & assistance in building the Temple was mentioned in them, & that the Temple was founded in the 11th year of Hiram. And by the testimony of Menander & the ancient Phœnician historians, the rapture of Europa happened not long before the building of Solomons Temple. The voyage of Menelaus might be in pursuit of Paris & Helena twenty^{b[58]} years before the destruction of Troy. Solomon <12r> therefore reigned in the time between the raptures of Europa & Helena, & Europa and her brother Cadmus flourished in the days of David, Minos the son of Europa flourished in the days of Solomon. And the children of Minos (namely Androgeus his eldest son, Deucalion his youngest son & one of the Argonauts, Ariadne the mistress of Theseus & Bacchus, & Phædra the wife of Theseus,) flourished in the latter end of the reign of Solomon & in the days of Rehoboam Abia & Asa. And Hiram succeeded his father Abibalus in the 33th year of David.

Rehoboam was born in the last year of king David being 41 years old at the death of Solomon (1 King 14.41.) & therefore his father Solomon was born in the 18th year of Davids reign or before. And two or three years before his birth David besieged Rabban the Metropolis of the Ammonites & committed adultery with Bathsheba. And the year before this siege began, David vanquished the Ammonites & their confederates the Syrians of Zobah & Rehob & Ishtob & Maacah & Damascus, extending his dominion over all those nations as far as to the entering in of Hamath & the river Euphrates. And before this was began, he smote Moab & Ammon & Edom, & made the Edomites fly some of them into Egypt with their king Hadad then a little child, & others to the Philistims where they fortified Azoth against Israel, & to other places whether they could escape. And before this, he had several battels with the Philistims. And all this was after the eighth year of his reign in which he came from Hebron to Ierusalem. We cannot therefore err above a year or two if we place his victory over Edom in the twelfth year of his reign, & that over Ammon & the Syrians in the fourteenth or fifteenth. After the flight of Edom, the king of Edom grew up & married the sister of Pharaohs Queen Tahaphenes or Daphnis, & before the death of David, had by her a son called Genubah; & this son was brought up among the children of Pharaoh. And among these children were Solomons Queen the chief or first born of her mothers children, & her little sister who being a child had no breasts, & her brother who sucked the breasts of his mother (Cant. vi.9 & viii.1, 8.) And at about the same age with these children was Sesac or Sesostris. For he became king of Egypt in the days of Solomon (1 King xi.40) & before he began to reign he warred under his father, & whilst he was very young conquered Arabia Troglodytica & Libya & then invaded Ethiopia, & succeeding his father, reigned till the fift year of Asa. And therefore he was of about the same age with the children of Pharaoh above mentioned. And so being the brother of Solomon's Queen, he was born near the end of Davids reign, & might be about 45 or 50 years old when he came out of Egypt with a great army to invade the East.

Androgeus the eldest son of Minos upon his overcoming in the Athenæa or quadrennial games at Athens in his youth, was perfidiously slain out of envy, & Minos thereupon made war upon the Athenians, & compelled

them to send every eighth year to Crete seven beardless youths & 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, & the Athenea in the beginning of the Tetraeteris then brought into Crete & Greece by the Phenicians. And upon the third payment of this tribute of children, that is about seventeen years after the said war was at an end & about twenty years after the death of Androgeus, Theseus became victor; & returned from Crete with Ariadne the daughter of Minos. And coming to the island Naxos or Dia,^{a[59]} Ariadne was there taken from him by Glaucus a commander at sea, & became the mistress of the great Bacchus, & ^{b[60]} by him had two sons Phlyas & Eumedon who were Argonauts. This Bacchus was therefore one generation older then the Argonauts; & being king of Egypt at the same time with Sesostris, they are one & the same king. For they agree also in their actions. Bacchus invaded India & Greece, & after he <13r> was routed by the army of Perseus, & the war was composed; the Greeks did him great honours & built a Temple to him at Argos & called it the Temple of the Cresian Bacchus because Ariadne was buried in it as Pausanias relates. Ariadne therefore died in the end of the war just before the return of Sesostris into Ægypt, that is, in the 13th or 14th year of Rehoboam. She was taken from Theseus, & upon the return of Bacchus from India became his mistress, & accompanied him in his triumphs. And therefore the expedition of Theseus to Crete & 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 20 or 22 years old & Androgeus was slain about 21 years before & was born about 20 or 22 years before that, & his father Minos might then be about 70 or 75 years old when he pursued Dædalus into Crete & Europa & her brother Cadmus might come into Europe two or three years before the birth of Minos.

When Sesostris returned into Egypt he left Æetes with part of his army at Colchos to guard that pass; & Phryxus & his sister Helle fled from Ino the daughter of Cadmus to Æetes soon after. Ino was therefore alive in the 14th year of Rehoboam, & by consequence her father Cadmus flourished in the reign of David, & not before. Cadmus was the father of Polydorus, the father of Labdacus, the father of Laius, the father of Oedipus, the father of Eteocles & Polynices who in their youth slew one another in the war of the seven captains at Thebes about eight or ten years after the Argonautic Expedition; & Thersander the son of Polynices warred at Troy. These generations being by the eldest sons, if they be reckoned at about 23 years to a generation, they will place the birth of Polydorus upon the 16th or 18th year of Davids reign. And thus Cadmus might be a young man not yet married when he came into Greece. At his first coming he sailed to Samothrace an island neare Thrace on the north side of Lemnus & there married Harmonia the sister of Iasion & Dardanus; which gave occasion to the Samothracian mysteries & Polydorus might be their son born a year or two after his coming; & his sister Europa might be then a young woman in the flower of her age. Those generations cannot well be shorter & therefore Cadmus & his son Polydorus were not younger then we have reckoned them. Nor can they be much longer without making Polydorus too old to be born in Europe, & to be the son of Harmonia. Labdacus was therefore born in the end of Davids reign, Laius in the 23th of Solomons & Oedipus in the sixt of Rehoboams or thereabouts.

Polydorus^{a[61]} the son of Cadmus married Nictis the daughter of Nictus a native of Greece, & dying left his kingdome & young son Labdacus under the administration of Nictus. Then Epopeus king of Ægialus (afterwards called Sicyon) stole Antiopa the daughter of Nictus, & Nictus thereupon made war upon him, & in a battel wherein Nictus overcame, both were wounded & died soon after. Nictus left the tuition of Labdacus & administration of the kingdom to his brother Lycus, & Epopeus or (as Hyginus^[62] calls him) Epaphus the Sicyonian, left his kingdom to Lamedon who presently ended the war by sending home Antiopa, & she in returning home brought forth Amphion & Zethus. Labdacus being grown up received the kingdom from Lycus, & soon after dying left it again to his administration for his young son Laius. When Amphion & Zethus were about twenty years old, at the instigation of their mother Antiopa they killed Lycus & made Laius flee to Pelops & seized the city Thebes & compassed it with a wall; & Amphion married Niobe the sister of Pelops, & by her had several children, amongst whom was Chloris the mother of Periclymenus the Argonaut. Pelops was the father of Plisthenes Atreus & Thyestes; & Agamemnon & Menelaus the sons of Plisthenes & adopted sons of Atreus warred at Troy. Ægijsthus the son of Thyestes slew Agamemnon the year after the taking of Troy: & Atreus died just before Paris stole Helena, which according to ^{c[63]} Homer was twenty years before the taking of Troy. Deucalion the son of <14r> Minos^{d[64]} was an Argonaut, & Talus another son of Minos was slain by the Argonauts, & Idomeneus & Meriones the grandsons of Minos were at the Trojan war. And all these things confirm the ages of Cadmus & Europa & their posterity above

assigned, & place the death of Epopeus or Epaphus king of Sicyon, & birth of Amphion & Zethus upon the tenth year of Solomon & the taking of Thebes by Amphion & Zethus & flight of Laius to Pelops upon the 30th year of that king or thereabouts. Amphion might marry the sister of Pelops a year or two after, & Pelops come into Greece three or four years before that marriage.

Trogus in his 18th book tells us: A rege Ascaloniorum expugnati Sidonij navibus appulsi Tyrum urbem ante annum * Trojanæ cladis condiderunt. And Strabo (lib. 16) that: Aradus was built by men who fled from Sidon. Hence^{a[65]} Isaiah calls Tyre the daughter of Zidon, the inhabitants of the isle whom the merchants of Zidon have replenished. And^{b[66]} 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, & unto thee will I give hire for thy servants, according to all that thou desirest: for thou knowest that there is not amongst us any that can skill to hew timber like the Zidonians. 1 King. v.6. 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 shipping been long in use at Tyre. The artificers which came from Zidon were not yet dead & therefore the flight of the Zidonians was in the reign of David & by consequence in the beginning of the reign of Abibalus the father of Hiram & the first king of Tyre mentioned in history David in the twelfth year of his reign conquered Edom as above & made some of the Edomites, & chiefly the Merchants & Seamen fly from the red sea to the Philistims upon the Mediterranean where they fortified Azoth. For Stephanus (in Azoth) tells us ταυτήν ἔκτισαν εἰς τῶν ἐπανελθόντων ἅπ' Ερυθρας θαλάσσης φευγάδων: A fugitive from the Red-sea built Azoth. In three or four years they might build a competent number of ships upon the Mediterranean for beginning a trade upon that sea, & thereby enable the Philistims to invade Sidon by sea & take it: & then did the Zidonians fly by sea to the islands Tyre & Arabus. And when they fled to those islands they fled also to other havens in Asia minor Greece & Libya with which by means of their trafic they had been acquainted before: the great wars & victories of David prompting them to fly by sea. For they^{c[67]} came with a great multitude of Phœnicians, not to seek Europa as was pretended, but^{c[68]} to seek new seats, & therefore fled from their enemies. And when some of them fled under Cadmus & his brothers to Cilicia Asia minor & Greece others fled under other Commanders to seek new seats in Libya & there built many walled cities as^{d[69]} Nonnus affirms. And their Leader was also there called Cadmus, which word signifies an eastern man, & his wife was called Sithonis a Zidian. And many from those cities went afterwards with the great Bacchus in his armies. And by these things the taking of Zidon & flight of the Zidonians under Abibalus Cadmus, Cilix, Thasus Atymnus & other captains to Tyre, Aradus, Cilicia; Rhodes Caria, Bithynia, Phrygia, Callisthe Thasus Samothrace, Crete, Greece, & Libya, & the building of Tyre & Thebes, & beginning of the reign of Abibalus & Cadmus over those cities, are fixed upon the 16th or 18th year of the reign of David, or thereabouts. By means of these Colonies of Phenicians the people of Caria learnt sea-affairs in such small vessels with oars as were then in use, & began to frequent the Greek seas & people some of the islands therein before the days of Minos. & < insertion from f 13v > & For Cadmus in coming to Greece arrived first at Rhodes, an island upon the borders of Caria, & left there a colony of Phenicians who sacrificed men to Saturn; & the Telchines being repulsed by Phoroneus, retired from Argos to Rhodes with Phorbas who purged the island from serpents: & Triopas the son of Phorbas, carried a colony from Rhodes to Caria. And by this & such like colonies Caria was furnished with shipping & seamen & called^{e[70]} Phœnice. Strabo^{f[71]} & Herodotus tell us that the Cares were called Leleges, & became subject to Minos & lived first in the Islands of the Greek seas, & went thence into Caria, a country possest even before by some of the Leleges & Pelasgi. Whence <14v> its probable that when Lelex & Pelasgus came first into Greece to seek new seats, they left part of their colonies in Caria & the neighbouring Islands. < text from f 14r resumes >

<15r>

The Sidonians being still possessed of the Mediterranean as far as Greece & Libya, & the trade of the red sea being richer, the Tyrians traded on the red sea in conjunction with Solomon & the kings of Iudah till after the Trojan war. And so also did the merchants of Aradus, Arvad, or Arpad. For in the Persian Gulph were^{a[73]} two islands called Tyre & Aradus which had Temples built like the Phœnician. And therefore the Tyrians & Aradians sailed thither & beyond to the coasts of India. And hence it is that Homer celebrates Zidon & makes no mention of Tyre. But at^{b[74]} length, in the reign of Iehoram king of Iudah, Edom revolted from the dominion of Iudah & made themselves a king, & the trade of Iudah & Tyre upon the red sea being thereby

interrupted, the Trojans built ships for merchandice upon the Mediterranean & began there to make long voiajes to places not yet frequented by the Zidonians, Some of them going to the coasts of Africa beyond the Syrtes & building Carthage Leptis & Vtica, others going to the coasts of Spain & building Carteia, & others going beyond the straits mouth. [75]Iehoram reigned eight years, & the two last years was sick in his bowels, & before that sickness Edom revolted because of Iehoram's wicked reign. If we place that revolt upon the middle of the first six years it will fall upon the fift year of Pygmaleon king of Tyre, & so was about twelve years after the taking of Troy. And then by reason of this revolt the Tyrians retired from the red sea & began long voiajes upon the Mediterranean. For in the seventh year of Pygmaleon his sister Dido sailed to the coast of Africa beyond the Syrtes & there built Carthage. And this retiring of the Tyrians from the red sea to make long voyages on the Mediterranean together with the flig{ht} of the Edomites from David gave occasion to the ^c[76] opinion of the ancients that the Phænicians came originally from the red sea & there presently undertook long voiajes. It gave occasion also to the Phænicians to call many places Erythra in memory of the Erythræan 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, & Erythæa acra was a promontory in Libya, & Erythræum a promontory in Crete, & Erythrus a place near Tybur, & Erythini a city or country in Paphlagonia, & the name Erythia or Erythræ was given to the island Gades people by Phænicians. So Solinus ^δ < insertion from f 15v > ^δ So ^d[77] Solinus: In capite Bœticæ insula a continenti septingentis passivus memoratur, quam Tyrij a rubio profecti mare, Erythiam. Pœni sua lingua Gadir, id est, sepem, nominarunt. < text from f 15r resumes > And among the Phænicians who came with Cadmus into Greece there were Arabians^e[78] & Erythreans ^f[79] or inhabitants of the red sea that is Edomites. And in Thrace there settled a people who were circumcised & called Odomantes, that is, as some think, Edomites. For when the Edomites fled from David, they also wanted new seats. ¶Edom, Erythra & < insertion from f 15v > ¶ Edom Erythra & Phænicia 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 Phenicia, that is, in the all the sea coasts of Syria from Egypt to Sidon; & by calling themselves Phenicians in the language of Syria instead of Erythreans, gave the name of Phenicia to all that sea coast.

< text from f 15r resumes >

Strabo^a[80] mentioning the first men who leaving the sea coasts, ventured out into the deep & undertook long voiajes, names Bacchus, Hercules, Iason, Vlysses & Menelaus, & saith that the dominion of Minos over the sea was celebrated, & the navigation of the Phenicians who went beyond the pillars of Hercules & built cities there & in the middle of the sea coasts of Afric presently after the war of Troy. These Phenicians ^b[81] were the Tyrians who at that time built Carthage in Afric & Carteia in Spain & Gades in the Island of that name without the straits ♀ < insertion from f 15v > ♀ < text from f 15r resumes > < insertion from f 15v > ♀ & gave the name of Hercules to their chief commander because he sailed as far as the Egyptian Hercules had done before, & that of Heraclea to the city Carteia which he built. So Strabo: Mons Calpe ad dexteram est nostro mari foras navigantibus, et ad quadraginta inde stadia Vrbs Carteia vetusta ac memorabilis, olim stationaribus Hispanorum. Hanc ab Hercule quidem conditam aiunt, inter quos est Timosthenes, qui eam antiquitus Heracleam fuisse appellatam refert, ostendique adhuc magnum murorum circuitum & navalia. This Hercules in memory of his building & reigning over the city Carteia, they called also Melcartus, the king of Carteia. Vnder him they sailed as far as Tartessus or Tarshish, a place between the two mouths of the river Bœtis; & there they met^c [86] with much silver which they purchased for trifles. And after his death they built a Temple to him in the island Gades, & adorned it with sculptures of the labours of Hercules, & of his Hydra & ^c[87] < text from f 15r resumes > with sculptures of the labours of Hercules & of his Hydra & 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 & the golden olive of Pigmaleon bearing Smaragdine fruit. And by these consecrated guifts of Teucer & Pigmaleon you may know that it was built in their reign. Pomponius derives it from the time 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, & then built Salamis: & he and his posterity reigned there till Evagoras the last of them <16r> was conquered by the Persians in the 20th year of Artaxerxes Mnemon.

In the days of Erechtheus king of Athens & Celeus king of Eleusis, Ceres came into Attica & educated Triptolemus the son of Celeus, & taught him to sow corn. She^a[88] lay with Iasion or Iasius the brother of Harmonia the wife of Cadmus. And presently after her death Erechtheus was slain in a war between the

Atheneans & Elesinians; & for the benefaction of bringing tillage into Greece, the Eleusinia sacra were instituted to her^{b[89]} with Egyptian ceremonies by Celeus & Eumolpus; & a sepulchre or Temple was erected to her in Eleusine & the families of Celeus & Eumolpus became her Priests. ‡ < insertion from f 15v > ‡ And this Temple & that which Eurydice erected to her daughter Danae by the name of Iuno Argiva are the < text from f 16r resumes > And this & the temple of Iuno Argiva are the first instances that I meet with in Greece of Deifying the dead with Temples & sacred rites & sacrifices & initiations & a succession of Priests to perform them. Now by this history it is manifest that Erechtheus Celeus, Eumolpus, Ceres Iasion Harmonia Cadmus Asterius & Dardanus the brother of Iasion & founder of the kingdom of Troy, were all contemporary to one another; & flourished in their youth when Cadmus came first into Europe. Erechtheus could not be much older because his daughter Procris conversed with Minos king of Crete, & his daughter Orithya was the mother of Calais & Zetes two of the Argonauts, & his son Orneus^{c [90]} 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, & Metion (another of his sons) was the father of Eupalamus the father of Dædalus who was elder then Theseus & his daughter Creusa married Xuthus the son of Hellen & by him had two sons, Achæus & Ion, & Ion commanded the army of the Athenians against the Eleusinians in the battel in which his Grandfather Erechtheus was slain; & this was just before the institution of the Eleusinia sacra, & before the reign of Pandion the father of Ægeus. Erechtheus being an Egyptian procured corn from Egypt & for that benefaction was made king of Athens. And neare the beginning of his reign Ceres came into Attica from Sicily in quest of her daughter. We cannot err much if we place the beginning of the reign of Erechtheus in the 25^t year, the coming of Ceres into Attica in the 30th year, & the dispersion of Corn by Triptolemus about the 40th year of Davids reign, & the death of Ceres & Erechtheus & institution of the Eleusinia sacra between the tenth & fifteenth year of Solomon.

In the time of the Argonautic expedition, Castor & Pollux were beardless young men, & their sisters Helena & Clytemnestra were children, & their wives Phœbe & Ilaira were also very young. All these with the Argonauts Lynceus & Idas were the grandchildren of Gorgophone the daughter of Perseus the son of Danae the daughter of Acrisius & Eurydice. And Perieres & Oebalus the husbands of Gorgophone were the sons of Cynortes the son of Amycles the brother of Eurydice. And Sthenelus & Mestor the brothers of Gorgophone married Nicippe & Lycidice the daughters of Pelops. And Pelops married Hippodamia the daughter of Euorete the daughter of Acrisius. Alcmena the mother of Hercules was the daughter of Electryo the son of Perseus. And the Argonaut Æsculapius was the grandson of Leucippus & Phlegia: And Leucippus was the son of Amiclas the brother of Eurydice. And Capaneus, one of the seven captains against Thebes, was the husband of Euadne the daughter of Iphis the son of Alector the son of Anaxagoras the son of Megapenthes the son of Prætus the brother of Acrisius. And from these generations it may be gathered that Perseus & Cynortes were of about the same age with Minos Pelops Ægeus & Sesac: & that Acrisius Prætus Eurydice & Amyclas being two little generations older were of about the same age with king David & Erechtheus. † < insertion from f 15v > † & that the Temple of Iuno Argiva was built about the latter end of Davids reign, or the beginning of Solomons < text from f 16r resumes >

Pelops^{a[91]} came into Peloponnesus in the days of Acrisius & in those of Endymion & his sons Epeus & Ætolus, & took Ætola from Ætolus. Endymion was the son of Aethlius the son of Protogenia the sister of Hellen & daughter of Deucalion. Phrixus & Helle the Children of Athamas the brother of Sisyphus & son of Æolus the son of Hellen, fled from their stepmother Ino the daughter of Cadmus, to Ætes at Colchos presently after the returne <17r> of Sesostris into Ægypt. And Iason the Argonaut was the son of Æson the son of Critheus the son of Æolus the son of Hellen. And by these circumstances Aëthlius, Æolus, Xuthus, Dorus, Tantalus, & Danaë were contemporary to Erechtheus, Iasion & Cadmus; & Hellen was about one & Deucalion about two generations older than Erechtheus. They could not be much older because Xuthus the youngest son of Hellen^{b[92]} married Creusa the daughter of Erechtheus. Nor could they be much younger because Cephalus the son of Deioneus the son of Æotus the eldest son of Hellen^[93] married Procris the daughter of Erechtheus & Procris fled from her husband to Minos. Vpon the death of Hellen, his youngest son^{d[94]} Xuthus was expelled Thessaly by his brothers Æolus & Dorus & fled to Erechtheus & married Creuso the daughter of Erechtheus, by whom he had two sons, Achæus & Ion, the younger of which grew up before the death of Erechtheus, & commanded the army of the Athenians in the war in which Erechtheus was slain. And therefore Hellen died about one generation before Erechtheus.

Celeus king of Eleusis who was contemporary to Erechtheus^{a[95]} was the son of Rharus the son of Cranaus, & in the reign of Cranaus, Deucalion fled with his sons Hellen & Amphictyon from a flood which then overflowed Thessaly & was called Deucalions flood. They fled into Attica & there Deucalion died soon after, & Pausanias tells us that his sepulchre was to be seen near Athens. His eldest son Hellen succeeded him in Thessaly, & his other son Amphictyon married the daughter of Cranaus, & reigning at Thermopylæ erected there the Amphictyonic Council; & Acrisius soon after erected the like Council at Delphos. This I conceive was done when they were aged & fit to be Councillours, suppose in the latter half of the reign of David. For Acrisius was of about the same age with David. The Council at Thermopylæ included twelve nations of the Greeks without Attica, & therefore Amphictyon did not reign at Athens. He might endeavour to succeed Cranaus his wife's father, & be prevented by Erechthonius, or rather by Erechtheus.

For between the reign of Cranaus & Erechtheus Chronologers place also Erechthonius & his son Pandion. But I take Erechthonius & this his son Pandion to be the same with Erechtheus & his son & successor Pandion, the names being only repeated with a little variation in the list of the kings of Attica. For Erechthonius (he that was the son of the earth nursed up by Minerva) is by Homer called Erechtheus. And Themistius (Orat. xix) tells us that it was Erechtheus who first joyned a chariot to horses. And Plato^{a[96]} alluding to the story of Erechthonius 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 in Thermopylæ. In the reign of Cranaus the Poets place the flood of Deucalion, & therefore the death of Deucalion & the reign of his sons Hellen & Amphictyon in Thessaly & Thermopylæ began but a few years (suppose 6, 8 or 12) before the reign of Erechtheus.

✦ < insertion from f 17v > ✦ The first kings of Arcadia were successively ^{a[97]} Pelasgus, Lycaon, Nyctimus, Arcas, Clitor, Epytus, Aleus, Lycurgus, Echemus, Agapenor, Hippothous, Epytus, Cypselus, Olæus, &c. Vnder Cypselus the Heraclides returned into Peloponesus as above. Agapenor was one of those who courted Helena. He courted her before he reigned & afterwards he went to the war at Troy & thence to Cyprus & there built Paphus. Echemus slew Hyllus the son of Hercules. Lycurgus, Cepheus & Augeo^{b [98]} were the children of Aleus the son of Amphidamas, the son of Arcas the son of Callisto the daughter of Lycaon. Augeo lay with Hercules, & Ancæus the son of Lycurgus was an Argonaut, & his Uncle Cepheus was his governour in that Expedition, & Lycurgus staid at home to look after his aged father Aleus. Hence Aleus might be born about seventy years before that Expedition, & his grandfather Arcas might be born about the beginning of Davids reign, & Lycaon the Grandfather of Arcas might be then alive & dye before the middle of Davids reign, & his youngest son Oenotrus grow up & lead a Colony into Italy before the reign of Solomon. Arcas^{c [99]} received bread-corn from Triptolemus, & taught his people to make bread of it. And so did^{d [100]} Eumelus the first king of a region afterwards called Achaia. And therefore Arcas & Eumelus were contemporary to Triptolemus & to his father Celeus & to Erechtheus king of Athens, & Callisto to Rharus & her father Lycaon to Cranaus. But Lycaon died before Cranaus so as to leave room for Deucalions flood between their deaths. The eleven kings of Arcadia between this flood & the return of the Heraclides into Peloponnesus (that is between the reigns of Lycaon & Cypselus) after the rate of about twenty 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 14th year of Davids reign, or thereabouts.

< text from f 17r resumes >

Herodotus^{a[102]} tells us that the Phenicians who came with Cadmus brought many doctrines into Greece. For amongst those Phenicians were a sort of men called Curetes who were skilled in arts & sciences above other men, & ^{b[103]} settled some in Phrygia where they were called Corybantes, some in Crete where they were called Idæi dactyli, Some in Samothrace where they were called Cabyri, some in Rhodes where they were called Telchines, some in Eubæa where before the invention of iron they wrought in Copper in a city thence called Chalcis, some in Lemnos where they assisted Vulcan, & some in Imbrus & other places. And a considerable body of them settled in Ætolia, which was thence called the country of the Curetes untill Ætolus the son of Endymion invaded <18r> it & called it by his own name. Where they settled they wrought first in copper till iron was invented & then in iron. And when they had made themselves armour they danced in it at the sacrifices with tumult & clamour & bells & pipes & drumms & swords which which they struck upon one anothers armour in musical times, appearing seized with a divine fury. And this is reckoned the original of

musick in Greece. Studium musicum inde cœptum cum Idæi Dactyli modulos crepitu & tinnitu æris deprehensos in versificum ordinem transtulissent. Solinus Polyhist. c. 11. Studium musicum ab Idæis Dactylis cœptum. Origen. l. 14. c. 6. Clemens^{c[104]} calls the Idæi Dactyli barbarous, that is, strangers, & saith that they were reputed the first wise men to whom both the letters which they call Ephesian & the invention of Musical rhimes is refered. It seems that when the Phœnician Letters ascribed to Cadmus were brought into Greece, they were at the same time brought into Phrygia & Crete by the Curetes who settled in those countries, & called Ephesian from the city of Ephesus where they were first taught. The Curetes by their manufacturing copper & iron & making swords & armour & edged tools for hewing & carving of wood, brought into Europe a new way of fighting, & gave Minos an opportunity of setting out a potent fleet, & gaining the dominion of the seas; & set up the trades of smiths & carpenters in Greece which are the foundation of all other manual arts. The^{d[105]} fleet of Minos was without sails, & Dædalus fled from him^{d[106]} by adding sails to his vessel, & therefore ships with sails were not used by the Greeks before the reign of this king. Dædalus & his Nephew Talus invented the Chip-ax & Saw & Wimble & Perpendicular, & Compass, & Turning-lath, & Glew, & the Potters wheel, & therefore the trades of Carpenters & Ioyners & Potters were not older in Greece then those days. The^{e[107]} Curetes who thus introduced Letters & Music & Poetry & dancing & Arts, & attended on the sacrifices, were no less active about religious institutions; & for their skill & knowledge & mystical practises, were accounted wise men & conjurers by the vulgar. In Phrygia their mysteries were about Rhea, called also Magna Mater, & from the places where she was worshipped, Cybele, Berecynthia, Pessinuntia, Dindymene, Mygdonia, & Idæa Phrygia; & in Crete & the Terra Curetum they were about Iupiter Olympius the son of the Cretan Rhea. They represented^{f[108]} that when Iupiter was born in Crete his mother Rhea caused him to be educated in a cave in Mount Ida under their care & tuition,^[109] & that they danced about him in armor with great noise that his father Saturn might not hear him cry; & when he was grown up, assisted him in conquering his father & his fathers friends the Titans, & in memory of these things instituted their mysteries.

The two first kings of Crete contemporary to the Curetes were Asterius & Minos, & Europa was the Queen of Asterius & mother of Minos, & the Idæan Curetes were her country-men & came with her & her brother Atymnus into Crete, & dwelt in the Idæan cave in her reign & there educated Iupiter & found out iron & made armour. And therefore these three Asterius Europa & Minos must be the Saturn Rhea & Iupiter of the Cretans. Minos is usually called the son of Iupiter, but this is in relation to the fable that Iupiter in the shape of a Bull carried away Europa from Sidon. For the Phœnicians upon their first coming into Greece gave the name of (Iao-pater) Iupiter to every king, & thus both Minos & his father were Iupiters. Echemines an ancient author cited by Athenæus,^{a[110]} saith that Minos was that Iupiter who committed the rape upon Ganimedee; tho others say more truly that it was Tantalus. Minos alone was that Iupiter who was born in Crete, who was nursed up by the Curetes in the Idæan cave, & who was most famous among the Greeks for dominion & justice being the greatest king in all Greece in those days, & the only Legislator. # < insertion from f 17v > # Plutarch tells us < text from f 18r resumes > Lucian^{b[111]} lets us know that his mother Europa was worshipped by the name of Rhea in the form of a woman sitting in a chariot

<19r>

till those days infested the Greek seas, might be ten or twenty years earlier. From the colonies hence forward sent into Italy & Sicily came the name of Græcia magna.

Thucydides^{a[112]} 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. And therefore that invasion was almost 631 years before the end of the Peloponesian war, that is, almost as early as the 27th year of Davids reign. Whence it may be placed in the reign of Solomon. Hellanicus^{b[113]} tells us that it was in the third generation before the Trojan war, & in the 26th year of the priesthood of Alcinoe priestess of Iuno Argiva: & Philistius of Syracuse, that it was 80 years before the Trojan war. Whence it follows that the Trojan war & Argonautic expedition were later then the days of Solomon & Rehoboam.

The kingdom of Macedon^{a[114]} was founded by Caranus & 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 Peloponesus & shared the conquest among themselves. He obtained

Argos, & after him & his son Cissus, the kingdom of Argos became divided among the posterity of Temenus until Phidon reunited it, expelling his own kindred. Phidon grew potent, appointed weights & measures in Peloponnesus, & coined silver money; & removing the Pisæans & Eleans, presided in the Olympic games; but was soon after subdued by the Eleans & Spartans. Herodotus ^b [115] reckons that Perdiccas was the first king of Macedon. Later writers, as Livy, Pausanias, & Suidas, make Caranus the first king. Justin calls Perdiccas the successor of Caranus, & Solinus saith that Perdiccas succeeded Caranus & was the first that obtained the name of king. It's probable that Caranus & Perdiccas were contemporaries & fled about the same time from Phidon, & at first erected small principalities in Macedonia which after the death of Caranus became one under Perdiccas. Herodotus ^c [116] tells us that after Perdiccas reigned Aræus (or Argæus,) Philip, Aeropus, Alcetes, Amyntas, & Alexander successively. Alexander was contemporary to Xerxes king of Persia, & died An. 4 Olymp. 79, & was succeeded by Perdiccas II, & he by his son Archelaus. And Thucydides ^d [117] 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 & Caranus older than the Olympiads: whereas if we should reckon their reigns at about 18 or 20 years a piece, the first seven reigns counted backwards from the death of Alexander will place the dominion of Phidon & the beginning of the kingdom of Macedon under Perdiccas & Caranus upon the 46th or 47th Olympiad, or thereabout. It could scarce be earlier because Leocides the son of Phidon, & Megacles the son of Alcmaeon, at one & the same time courted Agarista the daughter of Cleisthenes king of Sicyon (as Herodotus ^e [118] tells us) & the Amphictyons by the advice of Solon made Alcmaeon & Cleisthenes & Eurolycus king of Thessaly commanders of their army in their war against Cyrrha, & the Cyrrheans were conquered An. 2 Olymp. 47 according to the marbles, or perhaps a little later, suppose An. 4 Olymp. 53. Phidon therefore & his brother Caranus were contemporary to Solon, Alcmaeon, Cleisthenes & Eurolycus, & flourished about the 48th or 49th Olympiad. They were also contemporary to Croesus. For Solon conversed with Croesus, & Alcmaeon entertained & conducted the messengers whom Croesus sent to consult the Oracle at Delphos An. 1. Olymp. 56 according to the marbles, or perhaps eight or nine years later, & was sent for by Croesus & rewarded with much riches.

Iphitus^a [119] presided both in the temple of Iupiter Olympius & in the Olympic games; & so did his successors till the 26th Olympiad: & so long the victors were rewarded with a Tripus. But then the Pisæans getting above the Eleans began to preside, & rewarded the victors with a crown, & instituted the Carnea to Apollo; & continued to preside till Phidon interrupted them, that is, till about the time of the 49th Olympiad. For^b [120] in the 48th Olympiad the Eleans entered the country of the {Pis}æans, suspecting their designs, but were prevailed upon to return home quietly. {Af}terwards the Pisæans confederated with several other Greek nations, & made war {upo}n the Eleans, & in the end were beaten. In this war I conceive it was that <20r> Phidon presided, suppose in the 49th Olympiad. For^c [121] 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, & their number in the 65th Olympiad was increased to nine, & afterwards to ten: & these judges were called Helenodicaë, judges for or in the name of Greece. Pausanias tells us that the Eleans called in Phidon & together with him celebrated the 8th Olympiad. He should have said the 49th Olympiad: but Herodotus tells us that Phidon removed the Eleans. And both might be true. The Eleans might call in Phidon against the Pisæans, & upon overcoming be refused by Phidon, & then confederate with the Spartans. & by their assistance overthrow the kingdom of Phidon & recover their ancient right of presiding in the games.

Strabo^a [122] tells us that Phidon was the tenth from Temenus, not the tenth king (for between Cissus & 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 intervalls will amount unto 243 years: which counted back from the 48th Olympiad in which Phidon flourished, will place the return of the Heraclides about 50 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, & account Phidon the seventh from Temenus: which is after the rate of 85 years to a generation, & therefore not to be admitted.

< insertion from f 19v > Whilst Bacchus made his expedition into India Theseus left Ariadne in the island Dia & succeeded his father Ægeus at Athens, & upon the return of Bacchus from India Ariadne became his mistress & accompanied him in his triumphs & this was about ten years after the death of Solomon. And

from that time reigned eight kings in Athens, viz^t Theseus, Menestheus, Demophoon, Oxintes, Aphidas, Thymetes, Melanthus, & Codrus. These kings at 19 years a piece one with another might take up about 152 years & end about 44 years before the Olympiads. Then reigned twelve Archons for life which at 16 or 17 years a piece (the state being changeable) might take up about 200 years & end Ann. 4. Olymp. 39. 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 40 years & so end about Ann 4 Olymp 49. And then followed the annual Archons amongst whom were the legislators Draco & Solon. Soon after the death of Codrus, his second son Neleus < text from f 20r resumes > Soon after the death of Codrus, his second son Neleus not bearing the reign of his lame brother Medon at Athens, retired into Asia, & was after a few years followed by his younger brothers Androclus & Cyaretus & 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 25 years after the death of Codrus, these new colonies being now lords of Ionia set up over themselves a common council called Panionium & composed of councillors sent from twelve of their cities, Miletus, Myus, Priene, Ephesus, Colophon, Lebedus, Teos, Clazomenæ, Phocæa, Samus, Chius, & Erythrea. And this was the Ionic migration.

Cyrus took Babylon (according to Ptolomies Canon) nine years before his death, Anno Nabonass. 209, Ann. 2 Olymp 60. And he took Sardes a little before, namely Ann. 1 Olymp 59, as Scaliger collects from Sosicrates. Cræsus was then king of Sardes, & reigned fourteen years, & therefore began to reign Ann. 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 travells, & then travelled ten years going to Egypt, & Cyprus, & visiting Thales of Miletus. And soon after his return to Athens, Periander began to set up for the tyranny over 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: & therefore he received that visit towards the latter part of his reign, & we cannot err much if we place it about the tenth year thereof, Ann. 4 Olymp. 57, & the legislature of Solon about eleven years earlier, An. 1 Olymp. 55, & that of Draco about ten years earlier then that of Solon, An 3 Olymp 52, & the war of the Amphictyons against Cyrrha two years before the legislature of Solon. When Solon left Sardes, he went into Cilicia, & soon after died in his travells, & this was in the second year of the tyranny of Pisistratus. Comias was Archon when Solon returned from his first travels to Athens, & the next year Hegistratus was Archon, <21r> & Solon died before the end of the year, suppose An. 2 Olymp. 58. And by this reckoning the objection of Plutarch above mentioned against the Chronology of the ancients taken from the conversation of Solon with Cræsus is removed.

[123]When the Greeks & Latines were forming their technical chronology there were great disputes about the antiquity of Rome. The Greeks made it much older then 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 Aborigenes, others by Romus the son of Vlysses or of Ascanius or Italus. And some of the Latines at first fell in which the opinion of the Greeks, saying that it was built by Romulus the son or grandson of Æneas. Timæus Siculus represented it built about the same time with Carthage. Ennius the Poet who flourished about 120 years after the death of Alexander the great represented it built by Romulus the grandson of Æneas above an hundred years before the Olympiads. And so did Nævius the poet who was twenty years older then Ennius, & served in the first Punic war, & 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 kings, & reckoned the first fourteen ages or reigns at about 432 years, & 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 to the regifuge, 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 sixt or seventh Olympiad: whereas by reckoning the reigns of kings at about 18 or 20 years a piece one with another (which is according to the course of nature) & dating the reckoning by the 14 reigns from the true time of the taking of Troy, & that by the seven reigns from the regifuge the building of this city would have fallen upon the 36th or 38th Olympiad. And to this reckoning the Roman history may easily be adapted by shortning the reigns of all their kings in the proportion of about 11 to 6. But the Romans having no historian during the first four hundred years of their city, & their records being burnt by the Gauls 64 years before the death of Alexander the great, ☉ < insertion from f 21v > ☉ & the coming of Æneas with his Trojans into Italy being^a[124] much doubted < text from f 21r resumes > I forbear to meddle with their originals any further.

When Sesostris returned from Thrace into Egypt, he left Æetes with part of his army at Colchos to guard that pass, & Phryxus & 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 14th year of Rehoboam, the year in which Sesostris returned; & by consequence her father Cadmus flourished in the reign of David & not before. Cadmus was the father of Polydorus, the father of Labdacus, the father of Laius, the father of Oedipus, the father of Eteocles & Polynices who in their youth slew one another in the war of the seven captains at Thebes about ten or twelve years after the Argonautic Expedition; & Thorsander the son of Polynices warred at Troy. These generations being by the eldest sons who married young, if they be reckoned at about 24 years to a generation they will place the birth of Polydorus upon the 18th year of Davids 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 sailed to Samothrace an island neare Thrace on the north side of Lemnos, & there married Harmonia the sister of Iasion & Dardanus, which gave occasion to the Samothracian mysteries: & Polydorus might be their son born the year after his coming, & his sister Europa might be then a young woman in the flower of her age. These generations cannot well be shorter, & therefore Cadmus & his son Polydorus were not younger then we have reckoned them. Nor can they be much longer without making Polydorus too old to be born in Europe & to be the son of Harmonia. Labdacus was therefore born in the end of Davids reign, Laius in the 24th year of Solomon's, & Oedipus in the seventh Rehoboam's, or thereabout.

Polydorus^{a[125]} married Nictēis the daughter of Nictēus a native of Greece, & dying left his kingdom & young son Labdacus under the administration of Nictēus. Then Epopeus king of Ægialus (afterwards called Sicyon) stole Antiopa the daughter of Nictēus, & Nictēus thereupon made war upon him, & in a battel wherein Nictēus overcame, both were wounded, & died soon after. Nictēus left the tuition of Labdacus & administration of the kingdom to his brother Lycus, & Epopeus or (as Hyginus^{b[126]} calls him) Epaphus the Sicyonian, left his kingdom to Lamedon, who presently ended the war by sending home Antiopa, & she in returning home brought forth Amphion & Zethus. Labdacus being grown up received the kingdom from Lycus, & soon after dying left it again to his administration for his young son Laius. When Amphion & Zethus were about twenty years old, at the instigation of Antiopa they killed Lycus & made Laius flee to Pelops, & seized the city Thebes & compassed it with a wall, & <22r> Amphion married Niobe the sister of Pelops, & by her had several children amongst whom was Chloris the mother of Periclimenus the Argonaut. Pelops was the father of Plisthenes Atreus & Thyestes; & Agamemnon & Menelaus the adopted sons of Atreus warred at Troy. Ægisthus the son of Thyestes slew Agamemnon the year after the taking of Troy; & Atreus died just before Paris stole Helena, which according to^{c[127]} Homer was twenty years before the taking of Troy. Deucalion the son of Minos^{d[128]} was an Argonaut, & Talus another son of Minos was slain by the Argonauts, & Idomeneus & Meriones the grandsons of Minos were at the Trojan war. And all these things confirm the ages of Cadmus & Europa & their posterity above assigned & place the death of Epopeus or Epaphus king of Sicyon, & birth of Amphion & Zethus upon the tenth year of Solomon, & the taking of Thebes by Amphion & Zethus & the flight of Laius to Pelops upon the thirtieth year of that king, or thereabout. Amphion might marry the sister of Pelops a year or two after; & Pelops come into Greece three or four years before that marriage.

Ægialeus the first king of Sicyon was the brother of Phoroneus & son of Inachus. He died without issue, & after him^{a[129]} reigned Europs, Telchin, Apis, Lamedon, Sicyon, Polybus, Ianiscus, Phæstus, Advastus, Pelasgus, Xeuxippus &c And Sicyon gave his name to the kingdom. Herodotus^{b[130]} saith that Apis in the Greek tongue is Epaphus, & Hyginus^{c[131]} that Epaphus the Sicyonian got Antiopa with child. But the later Greeks have made two men of two names Apis & Epaphus or Epopeus, & between them inserted twelve feigned kings of Sicyon who made no wars nor did any thing memorable, & yet reigned 520 years, which is one with another above 43 years a piece. If these feigned kings be rejected & the two kings Apis & Epopeus be reunited: Ægialeus will become contemporary to his brother Phoroneus as he ought to be. For the first four kings Ægialeus, Europs, Telchin, Apis, after the rate of about 20 years a piece took up about 80 years; & Apis or Epopeus & Nictēus were slain in battel about the tenth year of Solomon, as above: & the eighty years counted upwards from thence, place the beginning of the reigns of Ægialeus & his brother Phoroneus upon the twelfth year of Samuel, or thereabout. The eight reigns following that of Apis, after the rate of 20 years to a reign took up about 160 years, which counted downwards from the tenth year of Solomon, place the death of Xeuxippus about 55 years after the taking of Troy. And there Eusebius placeth it. Among the kings of Sicyon, between Adrastus & Pelasgus, I have omitted Polyphides, as being unknown to the ancients Greeks.

In the days of Erechtheus king of Athens & Celeus king of Eleusis, Ceres came into Attica & educated Triptolemus the son of Celeus & taught him to sow corn. She^{a[132]} lay with Iasion or Iasius the brother of Harmonia the wife of Cadmus. And presently after her death Erechtheus was slain in a war between the Athenians & Eleusinians: And for the benefaction of bringing tillage into Greece, the Eleusinia sacra were instituted to her^{b[133]} with Egyptian ceremonies by Celeus & Eumolpus: & a sepulchre or temple was erected to her in Eleusine, & in this temple the families of Celeus & Eumolpus became her priests. And this temple & that which Eurydice erected to her daughter Danae by the name of Iuno Argiva, are the first instances that I meet with in Greece of deifying the dead with temples, & sacred rites & sacrifices & initiations, & a succession of priests to perform them. Now by this history it is manifest that Erechtheus, Celeus, Eumolpus, Ceres, Iasion, Harmonia, Cadmus, Asterius, & Dardanus the brother of Iasion & one of the founders of the kingdom of Troy, were all contemporary to one another & flourished in their youth when Cadmus came first into Europe. Erechtheus could not be much older because his daughter Procris conversed with Minos king of Crete, & his grandson Thespis had fifty daughters who lay with Hercules, & his daughter Orithia was the mother of Calais & Zetes two of the Argonauts, & his son Orneus^{c[134]} 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, & Metion another of his sons was the father of Eupalamus the father of Dædalus who was elder then Theseus, & his daughter Creusa married Xuthus the son of Hellen, & by him had two sons Achæus & Ion, & Ion commanded the army of the Athenians against the Eleusinians in the battel in which his grandfather Erechtheus was slain; & this was just before the institution of the Eleusinia sacra, & before the reign of Pandion the father of Ægeus. Erechtheus being an Egyptian procured corn from Egypt, & for that <23r> benefaction was made king of Athens. And neare 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 Saul & to David at Hebron & place the beginning of the reign of Erechtheus in the 25th year, the coming of Ceres into Attica in the 30th year, & the dispersion of corn by Triptolemus about the 40th year of Davids reign, & the death of Ceres & Erechtheus & institution of the Eleusinia sacra between the tenth & fifteenth year of Solomon.

Dardanus Erechthonius, Tros, Ilus, Laomedon & Priamus reigned successively at Troy & their reigns at about twenty years a piece one which another amount unto an hundred & twenty years, which counted back from the taking of Troy, places the beginning of the reign of Dardanus about the 35th year of the reign of King David, & by consequence in the days of Ceres who lay with Iasion the brother of Dardanus: whereas chronologers reckon that these six kings reigned {29}6 years, which is after the rate of $49\frac{1}{3}$ years a piece one with another, & that they began their reign in the days of Moses. Dardanus married the daughter of Teucer the son of Scamander & succeeded him. Whence Teucer was of about the same age with David.

Danaus came into Greece a year or two after the return of his brother Sesac into Egypt; that is, about the fifteenth or sixteenth year of Rehoboam. At length he succeeded Gelanor the brother of Eurystheus at Argos while Eurystheus reigned at Mycenæ, & Eurystheus was born^{a[135]} the same year with Hercules. In the time of the Argonautic expedition Castor & Pollux were beardless young men, & their sisters Helena & Clytemnestra were children, & their wives Phœbe & Ilaira were also very young. All these with the Argonauts Lynceus & Idas were the grandchildren of Gorgophone the daughter of Perseus the son of Danae the daughter of Acrisius & Eurydice. And Perieres & Oebalus the husbands of Gorgophone were the sons of Cynortes the son of Amyclas the brother of Eurydice. Gelanor & Eurystheus above mentioned were the sons of Sthenelus by Nicippe the daughter of Pelops. And Mestor or Mastor the brother of Sthenelus married Lycidice 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 & Electryo were the brothers of Gorgophone & sons of Perseus & Andromeda. And the Argonaut Æsculapius was the grandson of Leucippus & Phlegia, & Leucippus was the son of Amyclas the brother of Eurydice, & Amyclas & Eurydice were the children of Lacedemon & Sparta. And Capaneus one of the seven captains against Thebes was the husband of Euadne the daughter of Iphis the son of Alector the son of Anaxagoras the son of Megapenthes the son of Prætus the brother of Acrisius. And from these generations it may be gathered that Perseus, Cynortes, & Anaxagoras were of about the same age with Minos, Pelops, Ægeus & Sesac : & that Acrisius, Prætus, Eurydice & Amyclas being two little generations older were of about the same age with king David & Erechtheus: & that the temple of Iuno Argiva was built about the latter end of Davids reign or

the beginning of Solomons, the same being built by Eurydice to her daughter Danae as above, or as some say by Pirasus or Piranthus the son & successor of Argus & great grandson of Phoroneus. For the first priestess of that goddess was Callithyia the daughter of Piranthus. Callithyia was succeeded by Alcinae about three generations before the taking of Troy, that is, about the middle of Solomons reign. In her priesthood the Siculi passed out of Italy into Sicily. Afterwards Hypermnestra the daughter of Danaus became priestess of this Goddess, & she flourished in the times next after the Argonautic expedition. And Admeta the daughter of Euristheus was priestess of this Iuno 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^{b[136]} Herodotus) & the Egyptian Belus was Ammon. Perseus took her from Ioppa where Cepheus (I think a kinsman of Solomon's queen) resided in the days of Solomon. Acrisius & Prætus were the sons of Abas. But this Abas was not the same man with Abas the grandson of Ægyptus, but a much older prince who built Abæ in Phocis, & might be the prince from whom the island Eubæa ^{c[137]} was anciently called Abantis, & the people thereof Abantes. For Apollonius Rhodius ^{d[138]} tells us that the Argonaut Canthus was the son of Canethus, & that Canethus was of the posterity of Abas, & 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, <24r> & so might be the father of Acrisius. The ancestors of Acrisius ^{e[139]} were accounted Egyptians by the Greeks. And they might come from Egypt under Abas into Eubæa & from thence into Peloponesus. Among the kings of Argos are reckoned Sthenelus the son of Perseus, & Gelanor the son of Sthenelus; but Gelanor was ejected by Danaus in the beginning of his reign. And after Danaus reigned his son Lynceus & grandson Abas, that Abas who is commonly, but erroneously reputed the father of Acrisius & Prætus. I do not reckon Phorbas & 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 he went from Argos & built a new city for himself in Megaris as Conon ^{f[140]} relates.

Pelops^{a[141]} came into Peloponesus in the days of Acrisius, & in those of Endymion & of his sons Epeus & Ætolus, & took Ætolia from Ætolus. Endymion was the son of Aëthlius, the son of Protogenia, the sister of Hellen & daughter of Deucalion. Phrixus & Helle the children of Athamas the brother of Sisyphus & son of Æolus the son of Hellen, fled from their stepmother Ino the daughter of Cadmus to Æetes at Colchos presently after the return of Sesostris into Egypt. And Iason the Argonaut was the son of Æson the son of Critheus the son of Æolus the son of Hellen. ☉ < insertion from f 23v > ☉ And Calyce was the wife of Aëthlius, & mother of Endymion & daughter of Æolus & sister of Critheus Sisyphus & Athamas. And by these circumstances Critheus Sisyphus & Athamas flourished in the latter part of the reign of Solomon & in the reign of Rehoboam; < text from f 24r resumes > Aethlius, Æolus, Xuthus, Dorus, Tantalus, & Danae were contemporary to Erechtheus, Iason & Cadmus; & Hellen was about one, & Deucalion about two generations older than Erechtheus. They could not be much older because Xuthus the youngest son of Hellen^{b[142]} 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^{c[143]} married Procris the daughter of Erechtheus, & Procris fled from her husband to Minos. Vpon the death of Hellen, his youngest son^{d[144]} Xuthus was expelled Thessaly by his brothers Æolus & Dorus, & fled to Erechtheus & married Creusa the daughter of Erechtheus, by whom he had two sons Achæus & Ion, the younger of which grew up before the death of Erechtheus & commanded the army of the Athenians in the war in which Erechtheus was slain. And therefore Hellen died about one generation before Erechtheus.

< insertion from f 23v > ☿ < insertion from lower down f 23v > ☿ Vpon the flight of Phryxus & Helle, their father Athamas (a little king in Bœotia) went distracted & slew his son Learchus, & 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 at Colchos: I think in the 15th or 16 year of Rehoboam. So then Athamas the son of Æolus & grandson of Hellen & Ino the daughter of Cadmus flourished till about the sixteenth year of Rehoboam. Sisyphus & his successors Ornythion, Thoas, Demophoon, Propadas, Doradas & Hyanthidus reigned successively at Corinth till the return of the Heraclides into Peloponesus. Then reigned the Heraclides Aletes, Ixion, Agelus, Prumnes, Bacchis, Agelas II, Eudamus, Aristodemus & Telestes successively about 170 years, & then Corinth was governed by annual Archons about 40 or 50 years longer, & after them by Cypselus & Periander about 50 years more. < text from higher up f 23v resumes >

Sisyphus therefore built Corinth about the latter end of the reign of Solomon or the beginning of the reign of Rehoboam.

< text from f 24r resumes >

Celeus king of Eleusis who was contemporary to Erechtheus, was^{a[145]} the son of Rharus the son of Cranaus, the successor of Cecrops; & in the reign of Cranaus Deucalion fled with his sons Hellen & Amphictyon from the flood which then overflowed Thessaly & was called Deucalion's flood. They fled into Attica, & there Deucalion died soon after; & Pausanias tells us that his sepulchre was to be seen near Athens. His eldest son Hellen succeeded him in Thessaly, & his other son Amphictyon married the daughter of Cranaus, & reigning at Thermopylæ erected there the Amphictyonic council: & Acrisius soon after erected the like council at Delphos. This I conceive was done when Amphictyon & Acrisius were aged & fit to be counsellours, suppose in the latter half of the reign of David & beginning of the reign of Solomon. And soon after (suppose about the middle of the reign of Solomon) did Phemonoe become the first Priestess of Apollo at Delphos, & gave oracles in hexameter verse: & then was Acrisius slain by his grandson Perseus. The council of Thermopylæ included twelve nations of the Greeks without Attica, & therefore Amphictyon did not then reign at Athens. He might endeavour to succeed Cranaus his wife's father, & be prevented by Erechthonius, or rather by Erechtheus.

For between the reigns of Cranaus & Erechtheus chronologers place also Erechthonius & his son Pandion. But I take this Erechthonius & this his son Pandion to be the same with Erechtheus & his son & successor Pandion, the names being only repeated which a little variation in the list of the kings of Attica. For Erechthonius (he that was the son of the earth nursed by Minerva) is by Homer called Erechtheus. And Themistius^{a[146]} tells us that it was Erechtheus who first joyned a chariot to horses. And Plato^{b[147]} alluding to the story of Erechthonius in a basket, saith, The people of magnanimous Erechtheus is beautifull, 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, & therefore the death of Deucalion & the reign of his sons Hellen & Amphictyon in Thessaly & Thermopylæ began but a few years (suppose eight or ten) before the reign of Erechtheus.

The first kings of Arcadia were successively ^{a[148]} Pelasgus, Lycaon, Nyctimus, Arcas, Clitor, Epytus, Aleus, Lycurgus, Echemus, Agapenor, Hippothous, Epytus, Cypselus, Oleus, &c. Vnder Cypselus the Heraclides returned into Peloponnesus, as

<25r>

till those days infested the Greek seas might be ten or twenty years earlier. From the colonies hence forward sent into Italy & Sicily came the name of Græcia magna.

Thucydides^{a[149]} tells us further that the Greeks began to come into Sicily almost three hundred years after the Siculi had invaded that island with an an army out of Italy. And therefore that invasion was almost 631 years before the end of the Peloponesian war, that is, almost as early as the 27th year of Davids reign.

Whence it may be placed in the reign of Solomon. Hellanicus^{b[150]} tells us that it was in the third generation before the Trojan war, & in the 26th year of the priesthood of Alcione priestess of Iuno Argiva: & Philistius of Syracuse, that it was 80 years before the Trojan war. Whence it follows that the Trojan war & Argonautic Expedition were later then the days of Solomon & Rehoboam.

The kingdom of Macedon was ^{a[151]} founded by Caranus & 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, & shared the conquest amongst themselves. He obtained Argos, & after him & his son Cissus, the kingdom of Argos became divided among the posterity of Temenus untill Phidon reunited it expelling his own kindred. Phidon grew potent, appointed weights & measures in Peloponnesus, & coyned silver money, & removing the Pisæans & Eleans, presided in the Olympic games, but was soon after subdued by the Eleans & Spartans. Herodotus^{b[152]} reckons that Perdiccas was the first king of Macedon. Later writers, as Livy, Pausanias & Suidas, make Caranus the first king. Iustin calls Perdiccas the successor of Caranus, & Solinus saith that Perdiccas succeeded Caranus, & was the fist that obtained the

name of king. Its probable that Caranus & Perdiccas were contemporaries & fled about the same time from Phidon, & at first erected small principalities, which after the death of Caranus became one under Perdiccas. Herodotus ^{c[153]} tells us that after Perdiccas reigned Aræus (or Argæus,) Philip, Aeropus, Alcetes, Amyntas, & Alexander successively. Alexander was contemporary to Xerxes king of Persia, & died An. 4, Olymp. 79, & was succeeded by Perdiccas II, & he by his son Archelaus. And Thucydides ^{d[154]} tells us that there were eight kings of Macedon before this Archelaus. Now by reckoning about 40 years a piece to these kings, Chronologers have made Phidon & Caranus older than the Olympiads: whereas if we should reckon their reigns at about 18 or 20 years a piece, the first seven reigns counted backwards from the death of Alexander will place the dominion of Phidon & the beginning of the kingdom of Macedon under Perdiccas & Caranus upon the 46th or 47 Olympiad, or thereabout. It could scarce be earlier because Leocides the son of Phidon, & Megacles the son of Alcmaeon, at one & the same time courted Agarista the daughter of Clisthenes king of Sicyon (as ^{e[155]} Herodotus tells us,) & the Amphictyons by the advice of Solon made Alcmaeon & Clisthenes & Eurolycus king of Thessaly, commanders of their army in their war against Cyrrha, & the Cyrrheans were conquered An. 2 Olymp. 47 according to the Marbles, or perhaps a little later. Phidon therefore & his brother Caranus were contemporary to Solon, Alcmaeon, Clisthenes, & Eurolycus, & flourished about the 47th or 48th Olympiad. They were also contemporary to Cræsus. For Solon conversed with Cræsus; & Alcmaeon entertained & conducted the messengers whom Cræsus sent to consult the Oracle at Delphos An. 1, Olymp. 56 according to the Marbles, & was sent for by Cræsus & rewarded with much riches.

Iphitus ^{a[156]} presided both in the temple of Iupiter Olympius, & in the Olympic games; & so did his successors till the 26^t Olympiad: & so long the victors were rewarded with a Tripus. But then the Pisæans getting above the Eleans, began to preside, & rewarded the victors with a crown & instituted the Carneia to Apollo; & continued to preside till Phidon interrupted them, that is, till about the time of the 48th Olympiad. For ^{b[157]} 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 <26r> other Greek nations & made war upon the Eleans, & in the end were beaten. In this war I conceive it was that Phidon presided, suppose in 49th Olympiad. For ^{c[158]} 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; & their number in the 65th Olympiad was increased to nine, & afterwards to ten: & these judges were called Helenodicæ, judges for or in the name of Greece. Pausanias tells us that the Eleans called in Phidon & together with him celebrated the 8th Olympiad; he should have said the 48th or 49th Olympiad: but Herodotus tells us that Phidon removed the Eleans. And both might be true. The Eleans might call in Phidon against the Pisæans, & upon overcoming be refused by Phidon, & then confederate with the Spartans, & by their assistance overthrow the kingdom of Phidon, & recover their ancient right of presiding in the games.

Strabo ^{a[159]} tells us that Phidon was the tenth from Temenus, not the tenth king (for between Cissus & 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 being counted back from the 48th Olympiad in which Phidon flourished, they will place the return of the Heraclides about 50 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, & account Phidon the seventh from Temenus: which is after the rate of 85 years to a generation, & therefore not to be admitted.

Between the taking of Troy & the death of Codrus there reigned six kings at Athens, viz^t Demophoon, Oxyntes, Aphidas, Thymetes, Melanthus & Codrus, the third & fourth of which reigned together but nine years according to Chronologers. If to the other four we should allow about 21 or 22 years a piece one with another, they would place the death of Codrus about 95 years after the taking of Troy, or 15 years after the return of the Heraclides into Peloponesus. Then reigned twelve Archons for life successively who being elected & by consequence grown up to years of discretion before they began to reign, they might reign one with another about 13 or 14 years a piece, & all together about 162 years. Then reigned seven decennial Archons, some of which dying in their regency they might reign all together about 40 years. And then followed the annual Archons amongst whom were the legislators Draco & Solon. These Archons therefore

began to reign about 217 years after the return of the Heraclides, or about the 42th Olympiad. About two years after the death of Codrus his second son Neleus not bearing the reign of his lame brother Medon at Athens, began the Ionic migration, & was after a few years followed by his younger brothers Androclus & Cyaretus. Androclus built Ephesus; & about 26 years after the death of Codrus, these new Colonies being Lords of Ionia set up over them a common Council called Panionium & composed of Councillours sent from the twelve cities Miletus, Myus, Priene, Ephesus, Colophon, Lebedus, Teos, Clazomenæ, Phocæa, Samus, Chius & Erythrea.

< insertion from f 25v > Cyrus took Babylon (according to Ptolomies Canon) nine years before his death, Anno Nabonass. 209; An. 2 Olymp. 60. And he took Sardes a little before namely an. 1 Olymp. 59, as Scaliger collects from Sosicrates. Cræsus was then king of Sardes & reigned fourteen years, & therefore began his reign an. 3 Olymp. 55. After Solon had made laws for the Athenians, he obliged them to observe those laws during his travells & then travelled ten years going first to Amasis in Egypt, & then to Cræsus at Sardes. And Cræsus, before Solon visited him, had subdued all Asia minor as far as to the river Halys; & therefore he received that visit towards the latter end of his reign, & we cannot err much if we place it about the eleventh year thereof, an. 1 Olymp. 58, & the legislature of Solon about ten years earlier, an. 3 Olymp. 55, & that of Draco about twenty years earlier then that of Solon. When Comias was archon Solon returned from his travells to Athens, & the same year Pisistratus began to affect the tyranny over Athens. The next year Hegistratus was archon, & Solon died before the end of the year, suppose An. 1. Olymp. 59. And by this reckoning the objection of Plutarch < text from f 26r resumes > And by this reckoning the objection of <27r> Plutarch taken from the conversation of Solon with Cræsus is removed from Chronology without any straining.

< insertion from f 26v >

The Samothracians learnt their mysteries from the Pelasgi. Herod. l. 2. c. 52.

Amicus king of the Bebrices in Bithynia whom Pollux slew in the time of the Argonautic expedition, was the son of Neptune pag. 35.

< text from f 27r resumes >

[160]When the Greeks & Latines were forming their technical chronology, there were great disputes about the antiquity of Rome. The Greeks made it much older then 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 Aborigenes, others by Romus the son of Vlysses or of Ascanus or 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 about the same time with Carthage. Ennius the Poet who flourished about 120 years after the death of Alexander the great, represented it built by Romulus the grandson of Æneas, above an hundred years before the Olympiads. And so did Nævius the poet who was twenty years older then Ennius & served in the first Punic war, & wrote the history of that war. Hitherto nothing certain was agreed upon: but about this time 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 kings, & reckoned the first fourteen ages or reigns at about 432 years, & the following reigns of the seven kings of Rome at 244 years more: both which numbers made up the time of about 676 years from the taking of Troy to the Regifuge 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 sixt or seventh Olympiad: whereas by reckoning the reigns of kings at about 18 or 20 years a piece one with another (which is according to the course of nature) & dating the reckoning from the true time of the taking of Troy, the building of this city would have fallen upon the 36th or 37th Olympiad. But the Romans having no historian during the first four hundred years of their city, & their records being burnt by the Gauls 64 years before the death of Alexander the great, I forbear to meddle with their originals any further.

When Sesostris returned from Greece into Egypt, he left Æetes with part of his army at Colchos to guard that pass; & Phrixus & his sister Helle fled from Ino the daughter of Cadmus to Æetes soon after in a ship whose ensigne was a golden Ram. Ino was therefore alive in the 14th year of Rehoboam, the year in which Sesostris returned; & by consequence her father Cadmus flourished in the reign of David, & not before. Cadmus was

the father of Polydorus, the father of Labdacus, the father of Laius, the father of Oedipus the father of Eteocles & Polynices who in their youth slew one another in the war of the seven captains at Thebes about ten or twelve years after the Argonautic expedition; & Thersander the son of Polynices warred at Troy. These generations being by the eldest sons who married young, if they be reckoned at about 23 years to a generation they will place the birth of Polydorus upon the 18th year of Davids 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 sailed to Samothrace, an island neare Thrace on the north side of Lemnos, & there married Harmonia the sister of Iasion & Dardanus, which gave occasion to the Samothracian mysteries: & Polydorus might be their son born the year after his coming, & his sister Europa might be then a young woman in the flower of her age. These generations cannot well be shorter, & therefore Cadmus & his son Polydorus were not younger then we have reckoned them. Nor can they be much longer without making Polydorus too old to be born in Europe & to be the son of Harmonia. Labdacus was therefore born in the end of Davids reign, Laius in the 24th year of Solomon's, & Oedipus in the seventh of Rehoboams, or thereabout.

Polydorus^{a[161]} the son of Cadmus married Nigteis the daughter of Nigteus a native of Greece, & dying left his kingdome & young son Labdacus under the administration of Nigteus. Then Epopeus king of Ægialus (afterward called Sicyon) stole Antiopa the daughter of Nigteus, & Nigteus thereupon made war upon him, & in a battel wherein Nigteus overcame, both were wounded & died soon after. Nigteus left the tuition of Labdacus & administration of the kingdom to his brother Lycus, & Epopeus or (as Hyginus ^{b[162]} calls him) Epaphus the Sicyonian, left his kingdom to Lamedon who presently ended

[Editorial Note 1]

<28v>

The four monarchies predicted by the vision of the image composed of four metalls & again by that of the four beasts, are again prædicted by that of the Ram & he Goat, the two first being included in the Ram & the two last in the Goat. For the Ram had two horns both which were high & the higher horn came up last & this Ram having two horns is said to be the kings of Media & Persia, that is, the kingdoms. The higher horn which came up last is the kingdom of Persia, & the lower horn which came up first is the kingdom of Media dated not from the time of the fall of the kingdom of Babylon but from the time of the fall of the kingdom of Assyria. For by the fall of the Empire of the Assyrians & the division thereof between the Medes & Chaldæans, the two Empires of the Medes & Chaldeans rose up at once under Cyaxeres & Nebuchadnezzar & are represented by the two horns of the Lion. And those continued standing together till the Empire of the Persians which was the stronger, subdued that of the Chaldeans by the conduct of Cyrus a Medo-Persian, & Cyrus thereupon sollicitated the Persians the same, or the next year to revolt from the Medes & by their assistance conquered the Medes the year following & set the Persians above them. The Chaldeans were conquered by the Medes Anno Nabonass. 209, & the Medes by the Persians Anno Nabonass 211 & between the conquest of the Chaldeans & the revolt of the Persians there was no time worth considering in these prophesies. And therefore the first horn of the Ram must represent the Empire of the Medes not from the time of the fall of Babylon but from that of the fall of Nineveh seventy years before.

< insertion from the right margin of f 27r >

I place the revolt of the Persians in the end of the year in which Babylon was conquered because Daniel continued only till the first yeare of Cyrus Dan. 1.21, & yet had the prophecy of the scripture of truth in the third year of Cyrus Dan. X.1: the reign of Cyrus being reckoned in the first case from his conquest of the Medes, & in the second from his revolting from the Medes & beginning to reign over the Persians.

< text from f 28v resumes >

< insertion from f 29r >

Babylon, suppose in the end of the same year. For the first year of Cyrus dated from his conquest of the Medes, was the third year of Cyrus dated from his revolting from them & beginning to reign over the Persians, as you may understand by comparing Dan. I.21 with Dan. X.

< text from f 28v resumes >

The he Goat had first a notable horn between his eyes & smote the Ram & brake his two horns & waxed very great & when he was strong the great horn was broken off & for it came up four notable ones towards the four winds of heaven. And this Goat is called the king of Iavan that is of the people descended from Iavan the son of Iaphet & from Elisha, Tarshish, Kittim & Dodanim the sons of Iavan, by whom the isles of the gentiles were divided. The king of Iavan is usually interpreted to signify the king of Greece, & in this sence the Goat in the reign of his first & great horn is usually taken for the monarchy of the Greeks during the reign of Alexander the great & his brother, & two sons. After their reign the governours of Provinces put crowns on their own heads, & thereby the monarchy became divided into smaller kingdoms, the four chief of which were the kingdoms of Egypt, Syria, Asia minor, & Macedon. And these are represented by the four horns. And in the latter time of their kingdom when the transgressors were come to the full (or were accomplished) that is in the reign of Antiochus Epiphanes when the transgressors against the holy covenant arrived at the height & the four horns began to fall, out one of the four came forth a little horn which waxed exceeding great towards the south & towards the east & towards the pleasant land (Iudea.) For then the kingdom of Macedon, the principal kingdom of the four, was conquered by the Romans & out of it by that conquest came forth a little horn of the Goat. For the Romans were descended from the Greeks, & their ships which at that time they sent against Antiochus Epiphanes in Egypt are called the ships of Kittim Dan 11.30 & Kittim was the son of Iavan & therefore the Romans may be included in the body of the Goat, & be properly represented by his last horn. This horn was at first but a little one comparatively to what it became afterwards. It waxed exceeding great towards the south & towards the east & towards the pleasant land by conquering Afric Asia minor, Armenia, Syria, Egypt & Iudea. And it waxed great even to the host of heaven the people of the Iews, & cast down some of the host & of the stars to the grownd & stamped upon them. Yea he magnified himself even to the Prince of the host the prince of princes Iesus Christ, & by him the daily sacrifice was taken away viz^t in the reign of Nero & Vespasian, & the place of his sanctuary (the temple) was cast down. This horn grew mighty but not by his own power; not by the power of the posterity of Iavan, but by that of the nations of Spain, France, Germany & the other northern nations which composed the ten horns of the fourth beast. And the vision concerning the daily sacrifice & the transgression of desolation to give both the sanctuary & the host to be troden under foot was to continue unto two thousand & three hundred days & then the sanctuary was to be cleansed. And this vision was to be at the time of the end, & at the last end of the indignation, that is, at the last end of the long captivity of the Iews prædicted by Moses & the prophets.

Some take this little horn to be Antiochus Epiphanes, but — — — put for years. Ezek. iv.5, 6.

In the last prophesy of Daniel, after the prophet had predicted the division of the Greek empire into four kingdoms & foretold the actions of two of them called the kings of the north & south & continued the prediction down to the eighth yeare of Antiochus Epiphanes: he thus proceeds to describe the rise of the last horn of the Goat. And after him, saith he, arms shall stand up, & they shall pollute the sanctuary of strength &c As כלהלך signifies after the king Dan. xi.8, so חנן may signifie not on his part, but after him. Dan. xi.31. After him arms shall stand up that is after Antiochus. Now these arms are the Romans. And they stood up gradually by conquering the Macedonians Carthaginians Armenians Syrians & Egyptians. And then they polluted the sanctuary of strength, & took away the daily sacrifice by the wars of Nero & Vespasian & in the reign of Hadrian placed the abomination of desolation in by building a temple to Iupiter Olympius where the temple of Solomon had stood & banished the Iews out of their own land upon pain of death which made it the abomination of desolation. ♠ For continues. < insertion from f 28r > ♠ For abating the desire of the Iews to return into their own land, Hadrian built the temple of Iupiter Olympius on mount Sion, & placed the statue of a sow upon one of the gates of Ierusalem, & the desolation sill continues. < text from f 28v resumes > For pointing out the time when the little horn was <28r> to rise, the prophet describes very particularly the actions of the kings of the north & south till he comes down to the eighth year of Antiochus Epiphanes in which the Romans conquered Macedon. And then he proceeds by large steps to describe the affairs of the Roman Empire down to the great tribulation, resurrection of the dead & day of judgment. called by Daniel the of the end.

Some take this little horn to be ☉ not ten kings but Antiochus Epiphanes, but very injudiciously. For Daniel by horns understands not single kings but kingdoms. The ten horns of the fourth beast were ten kingdoms; & the four horns of the Goat were four kingdoms & are called four kingdoms by Daniel & each of them had

many kings, & Antiochus was king of one of them. & the little horn was not one of the four but another kingdom which came out of one of the four. It was at first a little one & grew mighty towards the south & towards the east & up to the host of heaven, but Antiochus did not so. He made no conquests. The little horn magnified himself even to the Prince of the host of heaven & cast down his sanctuary to the ground, & so did not Antiochus. He did not cast down the temple to the ground nor stand up against the prince of princes. The little horn acted till the last end of the indignation, that is, till the last end of Gods indignation against the Jews: & his indignation against them is not yet at an end. The sanctuary continued cast down 2300 days before it was cleansed & days in sacred prophesy are put for years Ezek. iv.5, 6.

For pointing out the time when the little horn was to rise, the prophet described very particularly the actions of the kings of the north & south till he comes down to the eighth year of Antiochus Epiphanes in which the Romans were to conquer Macedon. And then he proceeds by large steps to describe the affairs of the Roman Empire down to the great tribulation & the resurrection & judgment of the dead called by Daniel the time of the end. And then he shews the relation of this prophesy to the former by setting down the time of the reign of the little horn of Daniels fourth Beast, & mentioning the further time until God should have accomplished to scatter the power of the holy people, that is untill the end of 2300 days when the sanctuary should be cleansed, which was to be also at the end of the 1290 days dated from some period not yet considered by interpreters.

dated from the fall of the empire of the Assyrians

And in the reign of Hadrian he built a temple to Jupiter Olympius on mount Sion where the temple of the Jews had stood, & made a most bloody war against the Jews & banished them from Iudea upon pain of death, & to deterr them from returning placed the statue of a hog on one of the gates of the city. And the vision concerning the daily sacrifice taken away, & the transgression of desolation set up to give both the sanctuary & the host to be troden under foot was to continue unto two thousand & three hundred (prophetic) days & then the sanctuary was to be cleansed, And this was to be at the time of the end; & at the last end of the indignation, that is, at the last end of the long captivity & dispersion of the Jews predicted by Moses & the prophets; which is not yet at an end. Thus the little horn grew mighty, but not by his own power; not by the power of the posterity of Iavan, but by that of the nations of Spain, France, Germany, Helvetia & Dacia conquered by Romans & those which composed the ten horns of the fourth beast.

Chap. On the prophesy of the Scripture of truth.

In this prophesy which was given in the third year of Cyrus, after the angel Gabriel had prædicted the reign of three kings in Persia, (Cyrus, Cambyses, & Darius Hystaspis) & added that the fourth (Xerxes) should be far richer then they all, & by his strength through his riches should stirr up all against the realm of Greece, he passes on to the rise of the Greek Empire, saying, And a mighty king (Alexander the great) shal stand up that shall rule with great dominion & do according to his will. And when he shall stand up his kingdom shall be broken, & shall be divided towards the four winds of heaven, & not to <27v> his posterity nor according to his dominion which he ruled: for his kingdom shall be pluckt up even for others besides those. Then he proceeds to describe the actions of two of the four, the kings of Egypt & Syria by the names of the kings of the south & north, & carries on the description very particularly till he comes to the eight year of Antiochus Epiphanes, the year in which Antiochus was frighted out of Egypt by the ships of Kittim & spoiled the temple. And this is done to point out exactly the time of the latter end of the kingdome of the four horns when the transgressors should come to the full & the little horn, the horn of Kittim, should rise out of one of the four. For in the same year that the ships of Kittim frighted Antiochus out of Egypt, the armies of Kittim conquered the kingdom of Macedon the principal horn of the four. And this is exprest by Daniel in these few words: And after him arms shall stand up.

Arms (*brachia*) are put for armies. And as מַלְכִּי signifies after the King Dan xl.8. so הַחֲנוּן may signify after him Dan. xl.31. After him armies shall stand up, the armies of Kittim that is the Romans. They stood up gradually by conquering the Macedonians, Carthaginians, Armenians Syrians & Egyptians. These conquests

were finished by the fall of Egypt in the reign of Augustus Cæsar?. And then these Arms polluted the sanctuary of strength & took away the daily sacrifice in the reign of Nero & Vespasian, & placed the abomination that maketh desolate by building a temple to Iupiter Olympius on mount Sion in the reign of Hadrian. For the building of this temple caused the Iews to rebell under Barchochab & in that rebellion vast multitudes of the Iews were slain by the Romans & in the end of the war the Iews were expelled from Iudæa upon pain of death & have ever since continued in dispersion.

For pointing out the time exactly when the little horn was to rise up, the prophet describes very particularly the actions of the kings of the south & north till he comes down to the eighth year of Antiochus Epiphanes in which the Romans conquered Macedon. And then he proceeds by large steps to describe the affairs of the Roman Empire down to the great tribulation, resurrection of the dead, & day of judgment called by Daniel the time of the end. And after he hath described the ceasing of the Iewish worship & the desolation of Iudea & dispersion of the Iews, he thus proceeds to the affairs of the Christians. And such as do wickedly against the covenant shall he corrupt by flatteries, but the people that do know their God shall be strong (under persecutions) & do exploits. And they that understand among the people shall instruct many (& propagate the Christian religion) yet they shall fall (in persecutions) by the sword & by flame, by captivity & by spoile many days. Now when they shall fall they shall be holpen which a little help (viz^t in the reign of Constantine the great:) but many shall cleave to them with flatteries (coming over to them from the heathens in great multitudes & pretending to be christians. And to try them & distinguish & separate these of understanding from the dissemblers & purge them & make them white some of those of understanding shall fall under new persecutions even to the time of the end, because the end is yet for a time appointed. ~ ~ ~ ~ ~ And the king (the last horn of the Goat) shall do according to his will & shall exalt himself & magnify himself above every God & shall speak marvellous things against the God of Gods. & shall prosper till the indignation (against the Iews) be accomplished. And under him shall those of understanding fall to distinguish them from the dissemblers. Neither shall he regard the God of his fathers, the patriarch & apostles nor the desire of women in lawfull matrimony, nor regard any God: for he shall magnify himself above all, preferring his own laws out of pride & state polity ☉ < insertion from lower down f 27v > ☉ But in his seat shall he honour Mahuzzims, guardians, protectors, ghosts, even which a God whom his fathers knew not shall he honour them with gold & silver & with pretious stones dedicated to them. Thus shall he do in the most strong holds or Temples with a strange God whom he shall acknowledge & increase with glory, & shall cause them (the Mahuzzims) to rule over many, & shall divide land for a patrimony, dedicating several countries to several saints. And this is the great apostacy predicted by Saint Paul in his second Epistle to the Thessalonians ch. 2 & again in his first epistle to Timothy ch. 4. < text from higher up f 27v resumes >

And at the time of the end, the king of the south (the Empire of the Saracens) shall push at him, taking from him Egypt Afric & Syria. And the king of the north (the empire of the Turks{ }) shall come against him like a whirlwind with chariots & with horsmen & with many ships, & he shal enter into the countries (of the little horn or Greek empire) & shall overflow & pass over. He shall enter also into the land of delight (Iudea) & many countries in those parts (as Syria, Chaldea & Mesopotamia) shall be overthrown: but these shall escape out of hand: even Edom & Moab & the chief of the children of Ammon (to whom his caravans still pay tribute.) He shal also conquer Egypt & Libya & Ethiopia. And all this was to be the extent of this kingdom of the north. He shall also lead his armies into the holy land: but he shall then come to his end, & none shall help him.

<27r>

And at that time shall Michael your prince stand up, & there shall be a time of trouble such as never was since there was a nation, even to that same time (the tribulation spoken of in the Gospel of Matthew. ch. xxiv.) & at that time thy people (being returned from all nations into their own land) shall be delivered, (not all but) every one that shall be found written in the book. And then many of them that sleep in the dust shal awake, some to everlasting life & some to shame & everlasting contempt. But these words are shut up & will not be understood till the time of the end: & then many shall run to & fro, & knowledge in these things shall be increased. And this time of the end shall last a time, times & half a time (from some certain period) & further till he shall have accomplished to scatter the power of the holy people & shall bring them back into their own land. And this shall be at the end of 1290 days dated from the time of setting up the abomination of Antichrist. But the dead shall arise at the end of 1335 days. And thou Daniel shalt rest in the dust, & stand in thy lot at the end of the days.

If the prophesy of Balaam so far as it is recited by Moses in favour of Israel may be regarded, he also calls the power of this little horn by the name of Kittim. And ships, saith he, shall come from the coast of Kittim, & shall afflict Assur & shall afflict Eber. This the he-goat did in the reign of his little horn when it grew mighty towards the east & towards the pleasant land & took away the dayly sacrifice & threw down the temple & built a temple to Iupiter Olympius in its place, & after a most bloody war banished the Jews out of their own land upon pain of death, & dispersed them into all nations where they have continued ever since.

The three first Beasts of Daniel had their dominions taken away, but their lives were prolonged for a season & a time, that is, untill the son of man came which the clouds of heaven to the ancient of days & there was given him dominion & glory & a kingdom that all people nations & languages should serve him: or untill the stone cut out of the mountain without hands smote the image upon his feet & brake the iron the clay the brass the silver & the gold to pieces together & made them become like chaff, & the wind carried them away & the stone became a great mountain & filled the earth. The third Beast of Daniel is therefore still alive & in the time of the Roman Empire was mighty but not by his own power, He grew mighty in conjunction with the Romans & by their power, & by the power of the nations of Afric, Spain, France, Dacia & Germany whom they conquered. And this is represented in Daniel by the last horn of the Goat & in the Apocalyps by the great red Dragon.

till those days infested the Greek seas, might be ten or twenty years earlier. From the colonies hence forward sent into Italy & Sicily came the name of Græcia magna.

Thucydides^{a[163]} 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. And therefore that invasion was almost 631 years before the end of the Peloponesian war, that is, almost as early as the 27th year of Davids reign. Whence it may be placed in the reign of Solomon. Hellanicus^{b[164]} tells us that it was in the third generation before the Trojan war, & in the 26th year of the priesthood of Alcinoe priestess of Iuno Argiva: & Philistius of Syracuse, that it was 80 years before the Trojan war. Whence it follows that the Trojan war & Argonautic expedition were later then the days of Solomon & Rehoboam.

The kingdom of Macedon was^{a[165]} founded by Caranus & 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 Peloponesus, & shared the conquest among themselves. He obtained Argos, & after him & his son Cissus, the kingdom of Argos became divided among the posterity of Temenus untill Phidon reunited it, expelling his own kindred. Phidon grew potent, appointed weights & measures in Peloponesus, & coined silver money; & removing the Pisæans & Eleans, presided in the Olympic games; but was soon after subdued by the Eleans & Spartans. Herodotus^{b[166]} reckons that Perdiccas was the first king of Macedon. Later writers as Livy, Pausanias & Suidas, make Caranus the first king. Justin calls Perdiccas the successor of Caranus & Solinus saith that Perdiccas succeeded Caranus & was the first that obtained the name of king. Its probable that Caranus & Perdiccas were contemporaries, & fled about the same time from Phidon, & at first erected small principalities in Macedonia which after the death of Caranus became one under Perdiccas. Herodotus^{c[167]} tells us that after Perdiccas reigned Aræus (or Argæus,) Philip, Aeropus, Alcetes, Amyntas, & Alexander successively. Alexander was contemporary to Xerxes king of Persia, & died An. 4 Olymp. 79, & was succeeded by Perdiccas II, & he by his son Archelaus. And Thucydides^{d[168]} tells 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 & Caranus older then the Olympiads: whereas if we should reckon their reigns at about 18 or 20 years a piece, the first seven reigns counted backwards from the death of Alexander will place the dominion of Phidon & the beginning of the kingdom of Macedon under Perdiccas & Caranus upon the 46th or 47th Olympiad or thereabouts. It could scarce be earlier because Leocides the son of Phidon, & Megacles an Athenian the son of Alcmaeon, at one & the same time courted Agarista the daughter of Cleisthenes king of Sicyon (as Herodotus^{e[169]} tells us,) & the Amphictyons by the advice of Solon made Alcmaeon, & Cleisthenes, & Eurolycus king of Thessaly, commanders of their army in their war against

Cyrrha, & the Cyrrheans were conquered An. 2 Olymp. 47 according to the Marbles, or perhaps a little later suppose An. 4 Olymp 53 Phidon therefore & his brother Caranus were contemporary to Solon, Alcmaeon, Clisthenes & Eurolycus, & flourished about the 47th or 48th Olympiad. They were also contemporary to Cræsus. For Solon conversed with Cræsus, & Alcmaeon entertained & conducted the messengers whom Cræsus sent to consult the Oracle at Delphos An. 1. Olymp. 56 according to the Marbles, (or perhaps seven or eight^[170] years later,) & was sent for by Cræsus & rewarded with much riches.

Iphitus^{a[171]} presided both in the temple of Iupiter Olympius & in the Olympic games; & so did his successors till the 26^t Olympiad: & so long the victors were rewarded with a Tripus. But then the Pisæans getting above the Eleans began to preside, & rewarded the victors with a crown & instituted the Carneia to Apollo; & continued to preside till Phidon interrupted them, that is, till about the time of the 48th Olympiad. For^{b[172]} 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 which several other Greek nations & made war upon the Eleans & in the end were beaten. In this war I conceive it was that Phidon presided, suppose in the 49th Olympiad. For^{c[173]} 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, & their number in the 65th Olympiad was increased to nine & afterwards to ten: & these judges were called Helenodicæ, judges for or in the name of Greece. Pausanias tells us that the Eleans called in Phidon & together with him celebrated the 8th Olympiad. He should have said the 49th Olympiad; but Herodotus <30r> tells us that Phidon removed the Eleans. And both might be true. The Eleans might call in Phidon against the Pisæans, & upon overcoming be refused by Phidon, & then confederate with the Spartans, & by their assistance overthrow the kingdom of Phidon, & recover their ancient right of presiding in the games.

Strabo^{a[174]} tells us that Phidon was the tenth from Temenus, not the tenth king (for between Cissus & 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 intervalls will amount unto 243 years: which counted back from the 48th Olympiad in which Phidon flourished, will place the return of the Heraclides about 50 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 & account Phidon the seventh from Temenus: which is after the rate of 85 years to a generation, & therefore not to be admitted.

Between the taking of Troy & the death of Codrus there reigned six kings at Athens, viz^t Demophoon, Oxyntes, Aphidas, Thymetes, Melanthus & Codrus, the third & fourth of which reigned together but nine years according to chronologers. If to the other four we should allow about 21 or 22 years a piece one with another, they would place the death of Codrus about 95 years after the taking of Troy, or 15 years after the return of the Heraclides into Peloponnesus. Then reigned twelve Archons for life successively, who being elected, & by consequence grown up to years of discretion before they began to reign, they might reign one with another about 13 or 14 years a piece, & all together about 162 years. Then reigned seven decennial archons, some of which dying in their regency, they might reign all together about 40 or 45 years. And then followed the annual archons, amongst whom were the legislators Draco & Solon. These annual archons therefore began to reign about {220}^[175] years after the return of the Heraclides or about the 42th Olympiad. About two years after the death of Codrus, his second son Neleus not bearing the reign of his lame brother Medon at Athens, retired into Ionia in Asia, & was after a few years followed by his younger brothers Androclus & Cyaretus. & 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. About 26 years after the death of Codrus these new colonies being now lords of Ionia so called from him set up over themselves a common council called Panionium & composed of Councillors sent from the twelve cities which they were now possessors of Miletus, Myus, Piene, Ephesus, Colophon, Lebedus, Teos, Clazomenæ, Phocæa, Samus, Chius, & Erythrea. And this was the Ionic migration.

Cyrus took Babylon (according to Ptolomies Canon) nine years before his death, Anno Nabonass 209, An. 2. Olymp. 60. And he took Sardes a little before, namely An. 1 Olymp. 59, as Scaliger collects from Sosicrates. Cræsus was then king of Sardes & reigned fourteen years & therefore began his reign an. 3 Olymp. 55. After Solon had made laws for the Athenians, he obliged them upon oath to observe those laws during his travells,

& then travelled ten years, going to Amasis in Egypt ☉ < insertion from f 29v > ☉ & then to Cyprus, & then visited Thales of Miletus, & soon after his return to Athens Periander began to set up for the tyranny over that city, which made Solon travel a second time. And now he was invited by Cræsus to Sardes. < text from f 30r resumes > . And Cræsus before Solon visited him, had subdued all Asia minor as far as to the river Halys: & therefore he received that visit towards the latter end of his reign, & we cannot err much if we place it about the tenth year thereof, An 4 Olymp. 57, & the legislature of Solon about twelve years earlier An. {9} Olymp.5{6}, & that of Draco about twelve or sixteen years earlier then that of Solon. ‡ < insertion from f 29v > ‡ & the war of the Amphictyons against Cyrrha about two or three years before the legislature of Solon. When Solon left Sardes he went into Cilicia & soon after died in his travells in the second year of the government of Pisistratus. < text from f 30r resumes > Comias was archon when Solon returned from his first travells to Athens, & the same year Pisistratus began to affect the tyranny over Athens, & the next year Hegistratus was Archon, & Solon died before the end of the year, suppose An 2 Olymp. 58. And by this reckoning the objection of Plutarch above mentioned against the chronology of the ancients taken from the conversation of Solon with Cræsus, is removed.

When the Greeks & Latines were forming their technical chronology, there were great disputes about the antiquity of Rome. [176] The Greeks made it much older then 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 Aborigenes, others by Romus the son of Vlysses or of Ascanius or 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 about the same time with Carthage. Ennius the Poet who flourished about 120 years after the death of Alexander the great, represented it built by Romulus the grandson of Æneas above an hundred years before the Olympiads. And so did Nævius the poet who was twenty years older then Ennius, & served in the first Punic war, & wrote the history of that war. Hitherto nothing certain was agreed upon: but about 140 or 150 years after the death of <31r> 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 kings & reckoned the first fourteen ages or reigns at about 432 years, & 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 to the Regifuge 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 sixt or seventh Olympiad: whereas by reckoning the reigns of kings at about 18 or 20 years a piece one with another (which is according to the course of nature) & dating the reckoning from the true time of the taking of Troy, the building of this city would have fallen upon the 36th or 37th Olympiad. But the Romans having no historian during the first four hundred years of their city, & their records being burnt by the Gauls 64 years before the death of Alexander the great, I forbear to meddle with their originals any further.

When Sesostris returned from Thrace into Ægypt, he left Æetes with part of his army at Colchos to guard that pass; & Phryxus & his sister Helle fled from Ino the daughter of Cadmus to Æetes soon after in a ship whose ensigne was a golden Ram. Ino was therefore alive in the 14th year of Rehoboam, the year in which Sesostris returned; & by consequence her father Cadmus flourished in the reign of David, & not before. Cadmus was the father of Polydorus, the father of Labdacus, the father of Laius, the father of Oedipus, the father of Eteocles & Polynices who in their youth slew one another in the war of the seven captains at Thebes about ten or twelve years after the Argonautic Expedition; & Thersander the son of Polynices warred at Troy. These generations being by the eldest sons who married young, if they be reckoned at about 24 years to a generation they will place the birth of Polydorus upon the 18th year of Davids 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 sailed to Samothrace an island neare Thrace on the north side of Lemnos, & there married Harmonia the sister of Iasion & Dardanus, which gave occasion to the Samothracian mysteries: & Polydorus might be their son born the year after his coming, & his sister Europa might be then a young woman in the flower of her age. These generations cannot well be shorter, & therefore Cadmus & his son Polydorus were not younger then we have reckoned them. Nor can they be much longer without making Polydorus too old to be born in Europe & to be the son of Harmonia. Labdacus was therefore born in the end of Davids reign, Laius in the 24th year of Solomon's, & Oedipus in the seventh of Rehoboams, or thereabout.

Polydorus^{a[177]} the son of Cadmus married Nicteis the daughter of Nictæus a native of Greece, & dying left his kingdome & young son Labdacus under the administration of Nictæus. Then Epopeus king of Ægialus

(afterwards called Sicyon) stole Antiopa the daughter of Nictus, & Nictus thereupon made war upon him, & in a battle wherein Nictus overcame, both were wounded & died soon after. Nictus left the tuition of Labdacus & administration of the kingdom to his brother Lycus, & Epopeus or (as Hyginus^{b[178]} calls him) Epaphus the Sicyonian, left his kingdom {illeg}

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& in a battle wherein Nictus overcame, both were wounded & dyed soon after. Nictus left the tuition of Labdacus & administration of the kingdom to his brother Lycus, & Epopeus or (as Hyginus^{b[179]} calls him) Epaphus the Sicyonian, left his kingdom to Lamedon, who presently ended the war by sending home Antiopa. And she in returning home brought forth Amphion & Zethus. Labdacus being grown up received the kingdom from Lycus, & soon after dying left it again to his administration for his young son Laius. When Amphion & Zethus were about 20 years old; at the instigation of their mother Antiopa they killed Lycus & made Laius flee to Pelops & seized the city Thebes & compassed it with a wall, & Amphion married Niobe the sister of Pelops, & by her had several children, amongst whom was Chloris the mother of Periclimenus the Argonaut. Pelops was the father of Plisthenes Atreus & Thyestes; & Agamemnon & Menelaus the adopted sons of Atreus warred at Troy. Ægisthus the son of Thyestes slew Agamemnon the year after the taking of Troy; & Atreus died just before Paris stole Helena, which according to^{c[180]} Homer was twenty years before the taking of Troy. Deucalion the son of Minos^{d[181]} was an Argonaut, & Talus another son of Minos was slain by the Argonauts, & Idomeneus & Meriones the grandsons of Minos were at the Trojan war. And all these things confirm the ages of Cadmus & Europa & their posterity above assigned, & place the death of Epopeus or Epaphus king of Sicyon & birth of Amphion & Zethus upon the tenth year of Solomon & the taking of Thebes by Amphion & Zethus & 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 & Pelops come into Greece three or four years before that flight or about the 26th year of Solomon.

In the days of Erechtheus king of Athens & Celeus king of Eleusis, Ceres came into Attica & educated Triptolemus the son of Celeus & taught him to sow corn. She^{a[182]} lay with Iasion or Iasius the brother of Harmonia the wife of Cadmus. And presently after her death Erechtheus was slain in a war between the Athenians & Eleusinians. And for the benefaction of bringing tillage into Greece, the Eleusinia sacra were instituted to her^{b[183]} with Egyptian ceremonies by Celeus & Eumolpus, & a sepulchre or temple was erected to her in Eleusine; & in this temple the families of Celeus and Eumolpus became her priests. And this temple, & that which Eurydice erected to her daughter Danae by the name of Iuno Argiva are the first instances that I meet with in Greece of deifying the dead with temples & sacred rites & sacrifices & initiations & a succession of Priests to perform them. Now by this history it is manifest that Erechtheus, Celeus, Eumolpus, Ceres, Iasion, Cadmus, Harmonia, Asterius, & Dardanus the brother of Iasion & one of the founders of the kingdom of Troy, were all contemporary to one another, & flourished in their youth when Cadmus came first into Europe. Erechtheus could not be much older because his daughter Procris conversed with Minos king of Crete, & his grandson Thespis had fifty daughters who lay with Hercules, & his daughter Orithia was the mother of Calais & Zetes two of the Argonauts who in that expedition were in their youth, & his son Orneus^{c[184]} was the father of Petos 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, & Metion another of his sons was the father of Eupalamus the father of Dædalus who was older than Theseus, & his daughter Creusa married Xuthus the son of Hellen, & by him had two sons Achæus & Ion, & Ion commanded the army of the Athenians against the Eleusinians in the battle in which his grandfather Erechtheus was slain; & this was just before the institution of the Eleusinia sacra & before the reign of Pandion the father of Ægeus. Erechtheus being an Egyptian procured corn from Egypt, & for that benefaction was made king of Athens. And neare 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 & to that of David at Hebron, & place the beginning of the reign of Erechtheus in the 25th year, the coming of Ceres into Attica in the 30th year, & the dispersion of corn by Triptolemus about the 40th year of Davids reign, & the death of Ceres & Erechtheus & institution of the Eleusinia sacra between the tenth & fifteenth year of Solomon.

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Teucer, Dardanus, Erechthonius, Tros, Ilus, Laomedon & Priamus reigned succesively at Troy, & their reigns at about twenty years a piece one with another amount unto an hundred & 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, & that of Dardanus in the days of Ceres who lay with Iasion the brother of Dardanus: whereas chronologers reccon 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, & that they began their reign in the days of Moses. Dardanus married the daughter of Teucer the son of Scamander, & succeeded him. Whence Teucer was of about the same age with David.

< insertion from f 33v > # Vpon 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 & had married the sons of Sesostris, to slay their husbands; & then fled with his daughters from Egypt in a long ship of fifty oars. This flight was in the fourteenth year of Rehoboam. Danaus came first to Lindus, a town in Rhodes, & there built a temple & erected a statue to Minerva & lost three of his daughters by a plague which raged there; & 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, & reigned < text from f 33r resumes > at Argos while Eurystheus reigned at Mycenæ, & Eurystheus was born ^{a[185]} the same year with Hercules. In the time of the Argonautic Expedition Castor & Pollux were beardless young men, & their sisters Helena & Clytemnestra were children, & their wives Phœbe & Ilaira were also very young. All these with the Argonauts Lynceus & Idas were the children of Gorgophone the daughter of Perseus the son of Danae the daughter of Acrisius & Eurydice. And Perieres & Cebalus the husbands of Gorgophone were the sons of Cynortes the son of Amyclas the brother of Eurydice. Gelanor & Eurystheus above mentioned were the sons of Sthenelus by Nicippe the daughter of Pelops. And Mestor or Mastor the brother of Sthenelus married Lycidice 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 & Electryo were the brothers of Gorgophone & sons of Perseus & Andromeda. And the Argonaut Æsculapius was the grandson of Leucippus & Phlegia, & Leucippus was the son of Amyclas the brother of Eurydice, & Amyclas & Eurydice were the children of Lacedemon & Sparta. And Capaneus, one of the seven capitains 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. And from these generations it may be gathered that Perseus, Cynortes, & Anaxagoras were of about the same age with Minos, Pelops, Ægeus, & Sesac: & that Acrisius, Prætus, Eurydice & Amyclas being two little generations older, were of about the same age with king David & Erectheus: & that the Temple of Iuno Argiva was built neare the end of Davids reign or the beginning of Solomon's, the same being built by Eurydice to her daughter Danae, as above; or as some say by Pirasus or Piranthus the son & successor of Argus, & great grandson of Phoroneus. For the first priestess of that goddess was Callethya the daughter of Piranthus. Callethya 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 Hypernestra the daughter of Danaus became priestess of this Goddess, & she flourished in the times next before the Argonautic expedition. And Admeta the daughter of Euristheus was priestess of this Iuno about the times of the Trojan warr. Andromeda the wife of Perseus was the daughter of Cepheus an Egyptian the son of Belus (according to ^{b[186]} Herodotus) & the Egyptian Belus was Ammon. Perseus took her from Ioppa where Cepheus (I think a kinsman of Solomon's queen) resided in the days of Solomon. Acrisius & 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 Abæ in Phocis, & might be the Prince from whom the island Eubæa^{c[187]} was anciently called Abantis, & the people thereof Abantes. For Apollonius Rhodius^{d[188]} tells us that the Argonaut Canthus was the son of Canethus, & that Canethus was of the posterity of Abas; & 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 <34r> generations before the Argonautic expedition, & so might be the father of Acrisius. The ancestors of Acrisius ^{e[189]} were accounted Egyptians by the Greeks. And they might come from Egypt under Abas into Eubæa & from thence into Peloponnesus. Among the kings of Argos are recconed Sthenelus the son of Perseus, & Gelanor the son of Sthenelus: but Gelanor was ejected by Danaus in the beginning of his reign. And after Danaus reigned his son Lynceus & grandson Abas, that Abas who is commonly but erroneously reputed the father of Acrisius & Prætus. I do not reccon Phorbas & 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 he went from Argos & built a new city for himself in Megaris as ^{f[190]} Conon relates.

< insertion from f 33v >

Sthenelus the son of Perseus & father of Gelanor reigned at Argos & Danaus succeeded him & was succeeded there by his son Lynceus & grandson Abas, that Abas who is commonly but erroneously reputed the father of Acrisius & Prætus.

Gelanor & Eurystheus were the sons of Sthenelus by Nicippe the daughter of Pelops. And Sthenelus was the son of Perseus & reigned at Argos & Danaus who succeeded him at Argos was succeeded there by his son Lynceus & he by his son Abas, that Abas who is commonly but erroneously reputed the father of Acrisius & Prætus. Thus the first kings of Argos were Inachus Phoroneus, Apis vel Epaphus. Argus filius Apidis [Eriathus vel Peirasus vel Peranthus Argi filius Acrisius, Sthenelus, Danaus, Lynceus, Abas, Atreus & Thyestes Agamemnon.

< text from f 34r resumes >

Pelops

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[Editorial Note 2]

Vpon the return of Sesostriſ into Egypt when his brother Danaus being in a ſtate of rebellion, attempted his life as above he commanded alſo his fifty daughters to ſlay their huſbands who were the ſons of Sesostriſ But Sesostriſ himſelf eſcaping, Danaus fled from him with his daughters in a long ſhip with ſails & came int

Vpon 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 to ſlay their huſbands who were the ſons of Sesostriſ; & then fled with his daughters from Egypt in a long ſhip of fifty oars. This flight was in the fourteenth year of Rehoboam. Danaus came firſt to Lindus a town in Rhodes & there built a temple & erected a Statue to Minerva & loſt three of his daughters by a plague which raged there & 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 there at length contending with Gelanor the brother of Eurystheus for the crown of Argos, was choſen by the people & reigned at Argos while Eurystheus reigned at Mycenæ & Eurystheus was born the ſame yeare with Hercules.

– the Phenicians & Egyptians brought into Greece the practiſe of deifying the dead. The kingdom of the lower Egypt began to worſhip their kings before the days of Moſes. The ſhepherds invading the lower Egypt & checked this worſhip of old Egyptians, & ſpread that of their own kings & at length the Egyptians of Coptos & Thebais under Mephraſ & Amosis expelling the ſhepherds, expelled alſo the worſhip of the Gods of the ſhepherds & the conquerors deifying their own kings & Princes propagated their worſhip of {Chus & others} into all their conqueſts & made them more univerſal then the conſecrated falſe Gods of any other nation had been before, ſo as to be called Dij magni majorum gentium. Sesostriſ conquered Thrace, & Amphictyon the ſon of Prometheus an Egyptian brought the twelve Gods from Thrace into Greece. Herodotus &c

[1] a Plut de Pythææ Oraculo

[2] Plutarch in Solon

[3] c Apud Diog. Laert in Solon p. 10.

[4] d Nat. Hist. l. 7. c. 56.

- [5] e Ib. l. 5. c. 29.
- [6] f Contr. Apion sub initio.
- [7] g In Ἀκουσίλαος
- [8] h Ioseph. cont. Ap. l. 1.
- [9] i Dionys. l. 1, initio.
- [10] k In Numa.
- [11] l Diodor. l. 16. p. 550 Edit. Steph.
- [12] m. Polyb. p. 379.^b
- [13] a In vita Lycurgi sub initio
- [14] b In Solon p 151.
- [15] a Plutarch in Romulo et Numa.
- [16] b In Æneid VII v. 678.
- [17] Diodor. l. 1.
- [18] d, Plutarch in Romulo
- [19] a Lib. 1. in Proem.
- [20] b Plut. in Lycurgo sub initio
- [21] ^aHerod. l. 2.
- [22] a Pausan. l. 4 c. 3. p. 28 & c. 7. p. 296. Et l. 3. c. 15. p. 245.
- [23] a Herod. l. 1. c. 67.
- [24] Herod. l. 8.
- [25] b Herod. l. 8
- [26] c Herod. l. 8.
- [27] d Thucyd. l. 2 sub finem.
- [28] e Herod. l. 6.
- [29] f Herod. l. 6, c. 125, 126.
- [30] a Strabo l. 8. p. 355.
- [31] b Pausan. l. 6. c. 22.
- [32] c Pausan. l. 5. c. 9.

- [33] a Strabo l. 8. p. 358 græce.
- [34] a Plato in Minoe
- [35] b Thucyd. l. p. 13.
- [36] c Athen. l. 14. p. 605.
- [37] d Pausan. l. 5. c. 8
- [38] e Pausan. l. 6. c. 19.
- [39] f Plutarch de Musica. Clement. Strom. l. 1. p. 308.
- [40] a Herod. l. 6. c. 52.
- [41] Pausan. l. 5. c. 4
- [42] bPausan. l. 5. c. 1 3, 8. Strabo Geogr. l. 8. p. 357
- [43] bPausan. l. 5. c. 1 3, 8. Strabo Geogr. l. 8. p. 357
- [44] cPausan. l. 5. c. 4.
- [45] cPausan. l. 5. c. 4.
- [46] aPausan. l. 5. c. 18.
- [47] aSolin. c. 30.
- [48] aThucyd. l. 6. initio Euseb Chron.
- [49] a Thucyd. ib.
- [50] b Apud. Dionys. l. 1. p. 15.
- [51] aDionys. l. 1. p. 15.
- [52] See Dionys. Halycarnass. l. 1. p. 44, 45.
- [53] a Apollon. in Argonaut. l. 1. v. 101.
- [54] b Plutarch in Theseo.
- [55] c Diodor l1. p. 35.
- [56] d Ioseph. Antiq. c. 8. l. 4.
- [57] a Antiq. l. 8. c. 2, 5. & l. 9. c. 14.
- [58] b Homer. Il. ω.
- [59] a Euanthes apud Athenæum l. 67. p. 296.
- [60] b Hyginus Fab. 14.

- [61] a Pausan l. 2. c. 6.
- [62] b Hygin. Fab. 78.
- [63] c Homer. Il. ω
- [64] d Hygin. Fab. 14.
- [65] a Isa 23.2
- [66] b 1 King. V.6
- [67] c Conon Narrat. 37.
- [68] c Conon Narrat. 37.
- [69] d Nonnus Dionysiac. l. 13. v. 333 & seq. Bochart Canaan l. 1 c. 24.
- [70] e Athæn. l. 4. c. 23.
- [71] f Strabo l. 10. p. 661. Herod. l. 1
- [72] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*
- [73] a Strabo l. 16.
- [74] b 2 Chron. 21.8. 10.
- [75] 2 Chron. 21.8, 10
- [76] c Herod. l. 1. initio.
- [77] d Solin: cap. 26.
- [78] e Strabo l. 10 p. 447. & l. 9. p. 401.
- [79] f Herod l. 5
- [80] a Strabo l. 1. p. 48
- [81] b Bochart. Canaan l. 1. c. 34
- [82] e Achil: Tatij l. 2. initio. p. 67.
- [83] f Phil. ib. l. 2. c. 14.
- [84] c Philostratus in vita Apollonij l. 5. c. 1, & apud Photium.
- [85] d Pomp. l. 3. c. 6
- [86] c Aristot. de mirabil.
- [87] d Philostratus in vita Apollonij l. 5. c. 1, et apud Photium.

- [88] ^a Homer Od. ε 5 Diodor l. 5. p. 237.
- [89] ^b Diodor. l. 1. p. 17.
- [90] ^c Pausan l. 2. c. 25.
- [91] ^a Pausan l. 5. c. 1. p. 376. Apollodor. l. 1. c. 7.
- [92] ^b Pausan. l. 7. c. 1.
- [93] ^c Pausan. l. 1. c. 37. & l. 10. c. 29.
- [94] ^d Pausan. l. 7. c. 1.
- [95] ^a Hesych in Κράναος. Suidas in Πᾶρο
- [96] ^a in I Alcib.
- [97] ^a Pausan. l. 8. c. 1, 2, 3, 4, 5.
- [98] ^b Pausan. l. 8. c. 4. Apollodor. Argon. l. 1. v. 161.
- [99] ^c Pausan. l. 8. c. 4.
- [100] ^d Pausan. l. 7. c. 18.
- [101] ^a Pausan. l. 8. c. 4 Apollodor. Argon. l. 1. v. 161.
- [102] ^a Herod. l. 5. c. 58.
- [103] ^b Strabo l. 10. p. 464, 465, 466.
- [104] ^c Clem. Strom. l. 1.
- [105] ^d Pausan. l 9. c. 11.
- [106] ^d Pausan. l 9. c. 11.
- [107] ^e Strabo l. 10. p. 472, 473. Diodor. l. 5. c. 4.
- [108] ^f Strabo l. 10. p. 468, 472 Diodor. l. 5. c. 4.
- [109] ^g Lucian de Sacrificijs. Apollodor. l. 1. c. 1. sect. 3 & c. 2 sect. 1.
- [110] ^a Athen. l. xiii. p. 601.
- [111] ^b Lucian de Dea Syria.
- [112] ^a Thucyd. ib
- [113] ^b Apud Dionys. l. 1. p. 15.
- [114] ^a Herod. l. 8.
- [115] ^b Herod l. 8.

- [116] c Herod. l. 8.
- [117] d Thucyd. l2 prope finem.
- [118] e Herod. l. 6.
- [119] a Strabo l. 8. p. 355.
- [120] b Pausan. l. 6. c. 22.
- [121] c Pausan. l. 5. c. 9.
- [122] a Strabo l. 8. p. 358 græcè
- [123] See Dionys. Halycarnass. l. 1. p. 41, 45.
- [124] a Vide Bocharti Epistolam de Quæstione Num Æneas unquam fuerit in Italia?
- [125] a Pausan. l. 2. c. 6.
- [126] b Hygin. Fab. 7 & 8.
- [127] c Homer. Il. ω.
- [128] d Hygin. Fab. 14.
- [129] a Pausan. l. 2. c. 5, 6.
- [130] b Herod. l. 2.
- [131] c Hygin. Fab. 7 & 8
- [132] a Homer Odys. 5. Diodor. l. 5. p. 237.
- [133] b Diodor. l. 1. p. 17.
- [134] c Pausan. l. 2. c. 25.
- [135] a Apollodor. l. 2 sect. 5
- [136] b Herod. l. 7.
- [137] c Bochart. Canaan part. 2. cap. 13.
- [138] d Apollon Argonaut l. 1. c. 7.
- [139] e Herod l. 3
- [140] f Conon Narrat. 19.
- [141] a Pausan. l. 5, c. 1. p.376. Apollodor. l. 1, c. 7.
- [142] b Pausan. l. 7, c. 1.
- [143] c Pausan. l. 1, c. 37. & l. 10, c. 29.

[144] d Pausan. l. 7, c. 1.

[145] a Hesych in Κράναιος. Suidas in ῥαρος.

[146] a Themist. Orat. 19.

[147] b Plato in I Alcib.

[148] a Pausan. l. 8, c. 1, 2, 3, 4, 5.

[149] a Thucyd. ib.

[150] b Apud Dionys. l. 1. p. 15.

[151] a Herod. l. 8

[152] b Herod. l. 8.

[153] c Herod. l. 8.

[154] d Thucyd. l. 2 prope finem.

[155] e Herod. l. 6.

[156] a Strabo l. 8. p. 355.

[157] b Pausan. l. 6. c. 22.

[158] Pausan. l. 5. c. 9.

[159] a Strabo l. 8. p. 358. græce.

[160] See Dionys. Halycarnas. l. 1. p. 44, 45.

[161] a Pausan. l. 2. c. 6.

[162] b Hygin. Fab 7 & 8

[Editorial Note 1] The following passage is written upside down and runs in sequence from f. 28v to f. 26v.

[163] a Thucyd. ib

[164] b Apud Dionys. l. 1 p. 15

[165] a Herod.

[166] b Herodot. l. 8.

[167] c Herod. l. 8

[168] d Thucyd. l. 2 prope finem

[169] e Herod. l. 6.

[170] eight or nine

[171] a Strabo l. 8. p. 355.

[172] b Pausan. l. 6, c. 22.

[173] c Pausan. {l. 5} c. 9.

[174] a Strabo l. 8. p. 358 græce.

[175] 220

[176] See Dionys. Halycarnas. l. 1. p. 44, 45.

[177] a Pausan. l. 2. c. 6.

[178] b Hygin. Fab. 7 & 8.

[179] b Hygin. Fab. 7 & 8.

[180] c Homer. Il. ω.

[181] d Hygin. Fab. 14.

[182] a Homer. Odys. 5. Diodor. l. 5, p. 237.

[183] b Diodor. l. 1 p. 17.

[184] c Pausan. l. 2. c. 25.

[185] a Apollodor. l. 2. sect. 5.

[186] b Herod. l. 7.

[187] c Bochart Canaan. part. 2, cap. 13.

[188] d Apollon. Argonaut. l. 1. c. 7.

[189] e Hesiod. l. 3.

[190] f Conon Narrat.19.

[Editorial Note 2] The text on this page is written upside down.
