

Draft sections of the 'Chronology of Ancient Kingdoms Amended' and of a treatise on Daniel: section a(3)

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<1r>

of Cadmus & Europa into Greece & Crete is determined to be about three ordinary generations or an hundred years before the Argonautic expedition & four ordinary generations before the destruction of Troy.

In the days of Erechtheus king of Athens & Celeus king of Eleusis, Ceres a woman of Sicily came into Attica & taught Triptolemus the son of Celeus to sow corn.^[1] She lay with Iasion or Iasius the brother of Harmonia the wife of Cadmus. And soon after her death Erechtheus was slain in a war between the Athenians & Eleusinians: & for the benefaction of bringing tillage into Greece the Eleusinia sacra were then instituted to her^[2] with Egyptian ceremonies by Celeus & Eumolpus, & a sepulchre or Temple was erected to her in Eleusine, & the families of Celeus & Eumolpus became her Priests. And this is the first instance 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 & Dardanus the brother of Iasion & founder of the kingdom of Troy were all contemporary to one another & therefore flourished about ninety or an hundred years before the Argonautic Expedition, & scarce above. For Calais & Zetes the sons of Orithyia the daughter of Erechtheus were Argonauts.

Celeus ^a[3] was the son of Rharus the son of Cranaus the successor of Cecrops an Egyptian who married Agraulos the daughter of Actæus. Car ^b[4] the son of Phoroneus the son of Inachus built a Temple to Ceres in Megara. Arcas ^c[5] the son of Callisto the daughter of Lycaon the son of Ezeus (or, as some say, of Pelasgus) received corn from Triptolemus & taught his people to make bread of it & so did Eumolpus ^c[6] the first king of Achaia. Miles ^d[7] the son of Lelex an Egyptian was the first who set up a hand mill or Quern in Greece to grind corn, (the Greeks had corn from Egypt in those days. Polycaon the younger brother of Myles married Messene the daughter of Triopas the son of Phorbas the brother of Perasus. & invaded Messene then peopled only by villages & built cities therein & called it Messene after the name of his wife. Pelops ^f[8] came into Peloponnesus in the reign of Epeus the son of Endymion the son of Aethlius the son of Protogenia the sister of Hellen & daughter of Deucalion, & took Ætolia from Ætolus the brother of Epeus, who had slain Apis the {grandson} of Phoroneus. Xuthus ^g[9] the youngest son of Hellen < insertion from f 1v > Myles the son & successor of Lelex an Egyptian was the first who set up a hand mill or Quern in Greece to grind corn; the Greeks having corn from Egypt in those days. Polycaon the younger brother of Myles married Messene the daughter of Triopas the son of Phorbas the brother of Pirasus, & invaded Messene then peopled only by

villages & built cities therein & called it Messene after the name of his wife. Endymion the son of Protogenia the sister of Hellen & daughter of Deucalion invaded the country of the Curetes, & his son Ætolus succeeded him in it & called it Ætolia. Pelops came into Peloponnesus in the reign of the sons of Endymion & took Ætolia from Ætolus. Xuthus the youngest son of Hellen < text from f 1r resumes > married Creusa the daughter of Erechtheus, & their younger son Ion upon the death of Ceres commanded the army of the Athenians against the Eleusinians. And Cephalus the daughter of Erechtheus & Procris fled from her husband to Minos. And 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 return of Sesostris into Ægypt. And Iason the Argonaut was the son of Æon the son of Critheus the son of Æolus the son of Hellen. And the Greeks say that Amphictyon the brother of Hellen & son of Deucalion reigned at the same time which Cranaus over Attica & that the flood of Deucalion was in the reign of Cranaus. And by these circumstances Actæus, Cecrops, Inachus, Æzeus, Pelasgus, Lelex, Phorbas Pirasus & Hellen & his father Deucalion flourished two or three generations before the coming of Cadmus into Europe. Certainly they could not be much earlier, because Cadmus brought in letters, & it is not likely that any thing done in Europe could be remembred above three generations before the use of letters except perhaps Actæus Hellen & Pelasgus, whom I take to be Scythians). These men came with colonies from Egypt, & began to build towns & civilize the Greeks soon after their coming. And these towns are reckoned the oldest in Europe. <2r> For before the seas began to be navigated, Europe could be peopled only by Scythians from the north side of the Euxine sea, & there the Scythians long after those days lived without towns or houses, & the Pelasgians were wanderers like the Scythians & spake a language which was barbarous to the Greeks. Among the Scythians may be reckoned Ogygus the founder of the city Eleusis in the days of Inachus or Phoroneus. He had a son called Eleusius from whom the city had its name, & some say that Eleusius built it.

Strabo mentioning the first men who leaving the sea coasts ventured out into the deep & undertook long voyages names Bacchus, Hercules, Iason, Vlysses, & Menelaus & that the dominion of Minos over the seas was celebrated & the navigation of the Phœnicians 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 were Tyrians & at that time built Carthage in Afric, Tartessus in Spain, & Gabes in the Island of that name without the mouth of the straits. And there they built also a Temple to the Tyrian Hercules & adorned it with sculptures of his labours, & of his Hydra & the horses to whom he threw Diomedes to be devoured. In this Temple was the golden belt of Teucer, & the golden Olive of Pigmalion bearing Smaragdine fruit. And by these consecrated gifts of Teucer & Pigmaleon you may know that this Temple was built in their reign. Pomponius derives it from the time of the Trojan war.

Inachus had several sons who reigned in severall places of Peloponnesus & there built Ægialea afterwards called Sicyon from Sicyon the grandson of Erechtheus; Phegeus who built Phegea afterwards called Psophis from Psophis the daughter of Lycaon. And these were the oldest towns in Peloponnesus. At that time Sisyphus the son of Æolus & grandson of Hellen built Ephyra afterwards called Corinth & Aetholius the son of Æolus built Elis, & Cecrops built Cecropia the Cittadel of Athens, & Lycaon built Lycosura reckoned the oldest town in Arcadia, & his sons who were four & twenty in number built each of them a town except the youngest called Oenotrus who sailed thence into Italy with his people, & there set on foot the building of towns, & became the Ianus of the Latines. And this is reckoned the first colony which the Greeks sent abroad. Phoroneus had also several children & grandchildren who reigned in several places & built new towns, as Car, Spartus, Apis. And this division & subdivision of territories has made great confusion in the history of the first kingdoms of Peloponnesus & thereby given occasion the vainglorious Greeks to make those kingdoms much older then they really were Particularly Accusilaus the Argive, out of his brazen Tables, feigned that Phoroneus was the oldest man in the world; & to make the kingdom of Argos older then the rest, either he or some other Greek hath collected several collateral races of Princes into one continued series of kings pretended to reign successively at Argos. Others by feigning many kings of Sicyon have made that kingdom above 200 years older then that of Argos, though it was founded by Ægialeus the brother of Phoroneus. For Apis the third or fourth king of this Kingdom was the great grandson of Ægialeus by the fathers side & the Grandson of Phoroneus by the mothers side, being (as some say) the son of Niobe the daughter of <3r> Phoroneus. And Pausanias^[10] tells us that Apis the great-grandson of Ægialeus, grew so rich before the coming of Pelops to Olympia, as to have given the name of Assia to all the region within the Isthmus; . And Herodotus^[11] saith that Apis in the Greek tongue is Epaphus, & Hyginus^[12] that Epaphus the Sicyonian got Antiopa with child; & others call him Epopeus. But the later Greeks have made two men of the two names Apis & Epopeus & between them inserted twelve feigned kings of Sicyon who made no wars nor

did any thing mentioned in history, & yet reigned 520 years, that is, above $43\frac{1}{3}$ years a piece one with another. By the extraordinary length of their reign you may know that they have been feigned to make the kingdom of Sicyon look ancient.

And as of one Apis or Epopeus the Greeks have made two kings so of one Sthenelus the son of Perseus & predecessor of Danaus, they have made two, putting many kings between them. And so of one Erechtheus king of Athens they have made two giving the name of Erechthonius to the first of them. For Erechthonius is by Homer called Erechtheus. Its impossible that any thing done in Greece could be remembred above three generations before the use of letters, & therefore the kingdoms of Athens Sicyon & Argos could not be above three generations older then the coming of Cadmus into Greece.

It seems to me therefore that Cecrops, Cranaus, Pandion, Erechtheus, Cecrops II, Pandion the brother of Cecrops, Ægeus the adopted son of Pandion, & Theseus the son of Ægeus &c reigned successively at Athens; Ægialeus, Europs, Telchin, Apis or Epopeus, Lamedon, Sicyon &c at Sicyon: & Phoroneus, Argus, Creasus &c at Argos. < insertion from above the line > Between Phoroneus & Argus some place Apis tho its more probable that he reigned only at Sicyon. Iasus Piranthus & Epidaurus were the brothers of Criasus, but what possessions they & their sons had in Argos is uncertain.

In the days of Criasus, Acrisius & his brother Prætus &c < text from f 3r resumes > In the days of Criasus, Acrisius & his brother Prætus got possessions in several parts of Argos. Their father Abas built Abas in Phocis. ☉ Acrisius married &c < insertion from f 3v > ☉ Acrisius married Eurydice the sister of Amyclas the father of Leucippus, the father of Arsinoe who (according to some) was the mother of Æsculapius the Argonaut, tho others call her Coronis the daughter of Leucippus & Phlegya. < text from f 3r resumes > Acrisius was succeeded by his grandson Perseus but Perseus changed kingdoms with Megapenthe the son of Prætus & built Mycenæ & was succeeded by his son Sthenelus & Sthenelus left his kingdom divided between his sons Eurystheus & Gelanor. Eurystheus was born three months before Hercules the son of Alcmena & reigned in Mycene, but Gelanor was ejected by Danaus the Egyptian about fifteen or twenty years before the Argonautic Expedition. In this Expedition Castor & Pollux were beardless young men & their sister Hellena was then a child. These were the children of Tyndareus & Leda,^[13] & Tyndareus was the son of Gorgophone who married first Perieres & then Oebalus, the sons of Cynortes the son of Amyclas, the son of Lacedæmon & Sparta & Sparta was the daughter of Eurotas the Son of Myles the son of Lelex, & Lacedæmon was the son of Taygeta. ‡ < insertion from f 3v > ‡ And The Argonauts Lynceus, & Idas, were also the grand children of Gorgophone & so were Phœbe & Ilaira the wives of Castor & Pollux, & Clytemnestra & Helena their sisters, These were young men & children in the time of their expedition. And Gorgophone, Alcæus, Sthenelus, Mæstor & Electryo were the children of Perseus & Andromeda & Perseus was the son of Danae the daughter of Acrisius & Eurydice, & Eurydice was the sister of Amyclas & daughter of Lacedæmon & Sparta. Alcmena the mother of Hercules was the daughter of Electryo & Anaxo & Anaxo was the daughter of Alcæus æ sister of Amphitryo. Sthenelus & Mæstor married two sisters Nicippe & Lycidice the daughters of Pelops; & Eurystheus who was born the same year with Hercules, was the son of Sthenelus & Nicippe And Pelops married Hippodamia the daughter of Euarete the daughter of Acrisius & of her begat Atreus, Thyestes & Pittheus the father of Æthra the mother of Theseus. † < insertion from lower down f 3v > † And Capaneus one of the seven captains against Thebes was the husband of Euadne the daughter of Iphis, the son of Alektor the son of Anaxagoras, the son of Megapenthes the son of Prætus the brother of Acrisius. < text from higher up f 3v resumes > And from these geneologies it follows that Eurotas & Taygeta were one; Lacedæmon & Sparta two; Acrisius, Eurydice, Prætus & yclas three; Danae Cynortes, Euarete & Megapenthe Antiopa & Endymion four; Perseus, Andromeda Ægyptus, Danaus Epeus, Pelops, Hippodamia, Niobe the sister of Pelops & her husband Amphion & his brother Zethus & Laius whom they expelled five; Perieres, Gorgophone Alcæus, Sthenelus, Mæstor, Electryo, Nicippe, Lycidica Amphitrio, Atereus & Thyestes Pittæus six; Æthra, Alcmena, Tyndareus & Leda six or seven: & Hercules, Euristheus, Gelanor Castor, Pollux, Clytemnestra, Helena Capenaus & Penelope the grandchild of Persius seven or eight generations younger then Myles & Polycaon the sons of Lelex & his contemporaries who came with colonies from Egypt. And these generations may be reckoned little ones most of them being by weomen & eldest sons & by putting husbands of the same age with their wives. And by all these reckonings the first civilizing of the Greeks & teaching them to dwell in houses & towns & form themselves into governments < text from f 3r resumes > <4r> And by all these reckonings the first civilizing of the Greeks & teaching them to dwell in houses & towns & the oldest towns & kingdoms in Greece could scarce be above three generations older then the coming of Cadmus from Sidon into Greece. For Cadmus was four generations older then Oedipus the father

of Eteocles & Polynices who in their youth slew one another in the first Theban war about nine or ten years after the Argonautic Expedition. But it's difficult to set right the genealogies reigns & chronology of the fabulous ages of the Greeks, & I leave these things to be further examined.

Herodotus ^{a[15]} tells us that the Phenecians 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,^[16] & 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 Calybri, 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 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 & drums & swords with which they struck upon one anothers armour in musical times, appearing seized with a divine fury. And this is reckoned the original of Music in Greece, Studium musicum inde cæptum cum Idæi Dactyli moodulos crepitu et tinnitu æris deprehensos in versificum ordinem transtulissent: Solinus Polyhist. c. 11. Studium musicum ab Idæis Dactylis cæptum: Origen l. 14. c. 6. Clemens^[17] calls the Idæi Dactyli barbarians, 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 referred. It seems that when the Phenician letters ascribed to Cadmus were brought into Greece they were at the same time brought also into Phrygia & Crete by the Curetes who settled in those countries, & called Ephesian from the city Ephesus where they were first taught. These letters were carried from Crete into Italy by Saturn & therefore the Saturn of the Latins was not older then Cadmus. 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 fleet of Minos was without sails, & Dædalus fled from him 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. ^[18]The Curetes who thus introduced Letters & Music & dancing & Poetry & Arts, & attended on the sacrifices, were no less active about religious institutions, & for their skill & knowledg & 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, Nerecynthea, Pessinuntia, Dindymeme, Mygdonia & Idæi Phrygia, & in Crete & the Terra Curetum they were about Iupiter the son of the Cretan Rhea. They represented that when Iupiter was born in Crete,^[19] his mother Rhea caused him to be educated <5r> in a cave in mount Ida under their care & tuition^[20] & that they danced about him in armour with a great noise that his father Saturn might not heare him cry, & when he was grown up assisted him in conquering his father Saturn, & the Titans his fathers friends & in memory of these things instituted their mysteries.

< insertion from f 4v >

{illeg}t into Europe he left his broth

< text from f 5r resumes >

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 Idean cave in her reign & there found out iron & made armour & educated Iupiter: & 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 with relation to the fable that Iupiter in the shape of a Bull, carried away Europa from Sidon. For the Phenicians upon their first coming into Greece gave the name of Iag to Minos succeeded his father in the kingdom of Crete & was that Iupiter who was famous amongst the Greeks for justice & dominion. He was anciently celebrated by the name of Iupiter: for according to Echemenes an ancient author cited by Athenæus^[21] he was that Iupiter who committed the rape upon

Ganimede tho others say it was Tantalus. Lucian^[22] lets us know that Europa was worshiped by the name of Rhea in the form of a woman sitting in a chariot drawn by Lyons with a drum in her hand & a corona turrita on her head like Astarte & Isis. ^[23]And the Cretans anciently shewed the house wherein this Rhea lived. And Apollonius Rhodius^[24] tells us that Saturn while he reigned over the Titans in Olympus [a mountain of Crete] & Jupiter was educated by the Idean Curetes in the Cretan cave, deceived Rhea & of Philyra begot Chiron & therefore the Cretan Saturn & Rhea were but one generation older then Chiron, & by consequence not older then Asterius & Europa the parents of Minos. For Chiron lived till after the Argonautick expedition & had two grandsons in that expedition, & therefore was born about the beginning of Solomons reign: at which time Minos might be 15 or 20 years old. For Minos lived long & was dead above 30 years before that expedition. ^[25] tells us that the Cretans did not only relate that Jupiter was born & buried among them but also shewed his sepulcher. And Porphyrius^[26] that Pythagoras went down into the Idean cave to see his sepulchre. And Cicero ^[27] in numbring three Jupiters saith that the third was the Cretan Jupiter Saturn's son whose sepulchre was shewn in Crete. And the Scholiast upon Callimachus let us know^[28] that this was the Sepulcher of Minos. His words are, Ε'ν Κρήτῃ ἐπὶ τῷ τάφῳ τοῦ Μίνωος ἐπιγέγραπτο ΜΙΝΩΟΣ ΤΟΥ ΔΙΟΣ ΤΑΦΟΣ. τῷ χρόνῳ δὲ τὸ του Μίνωος ἀπληρέφθη ὥστε περιλειφθῆναι Διὸς τάφος. Ἐκ τούτου οὖν ἔχειν λέγουσιν Κρηῖτες τὸν τάφον τοῦ Διός. By Saturn Cicero who was a Latin understood the Saturn so called by the Latines. For when Saturn was expelled his kingdom he fled from Crete by sea into Italy. And because he lay hid in Italy the Latines called him Saturn & Italy Saturnia & Latium & themselves Latines. So Cyprian:^[29] Antrum Iovis in Creta & sepulchrum ejus ostenditur & ab eo Saturnum fugatum esse manifestum est; unde Latium de latebra ejus nomen accepit. Hic literas imprimere & signare nummos in Italia <6r> primus instituit. Thus far Cyprian. By Saturn's carrying letters into Italy & teaching them agriculture you may know that he reigned in Crete after Letters were brought into Europe by the Phenicians & agriculture into Greece by Ceres & so could not be older then Asterius & Europa & her brother Cadmus. The Latines in memory of his coming into Italy by sea, coined their first money with his head on one side & a ship on the other.

^[30]Pausanias tells us that the people of Elis who were best skilled in antiquities related this to have been the original of the Olympic games: that Saturn reigned first & had a Temple built to him in Olympia by the men of the golden age; & when Jupiter was newly born his mother Rhea recommended him to the care of the Idæi Dactyli who were also called Curetes. That afterwards five of them called Hercules, Pæonius, Epimedes, Iasus, & Ida came from Ida a mountain in Crete into Elis, & Hercules Idæus being the eldest of them instituted the game of racing every fourth year, & that the victor should be rewarded with a crown of Olive, & called these games Olympic. And that some of the Eleans said that Jupiter contended here with Saturn for the kingdom; Others that the Idæi Dactyli instituted these games in memory of their victory over the Titans. They said also^[31] that Clymenus the grandson of the Idæan Hercules about 50 years after Deucalions flood, coming from Crete, celebrated these games [again] in Olympia & erected an altar there to Iuno Olympia & another to this Hercules & the rest of the Curetes, & reigned in Elis till he was expelled by Endymion, who thereupon celebrated these games again. They might be celebrated first by Hercules Idæus upon the victory of Jupiter over Saturn or his Titans by Clymenus upon his coming to reign in the Terra Curetum, & then by Endymion upon his conquering Clymenus. This Jupiter had a Temple & altar erected to him in Olympia where the games were celebrated & was thence called Jupiter Olympius. ☉ < insertion from f 5v > ☉ but not till after his death. In the Island Thasus where Cadmus left his brother Thasus the Phenicians built a Temple to Hercules Olympius,^[32] not the son of Alcmena but an older whom Cicero calls ex Idæis cui inferias afferunt. When the mysteries of Ceres were instituted in Eleusis, there were other mysteries instituted in Samothrace to her & her daughter her daughters husband, by the Phenician names of Dij Cabiri, Axieros, Axiokersa, & Axiokerses, that is, the great Gods, Ceres, Proserpina & Pluto. For ^[33]Iasion a Samothracian whose sister married Cadmus was familiar with Ceres, & Cadmus & Iasion were initiated in these mysteries. Iasion married Cybele the daughter of Meones king of Phrygia & by her had Corybas, & after his death, Dardanus Cybele, & Corybas went into Phrygia & carried thither the mysteries of the mother of the Gods, & Cybele called them goddesses after her own name & Corybas called her Priests Corybantes. This Goddess was drawn by lions & had a corona turrita on her head & a drum in her hand like the Phenician Goddess Astarte, & the Corybantes danced in armour at the sacrifices like the Idæi Dactyli And Lucian^[34] tells us that she was the Cretan Rhea. And thus the Phenicians introduced the practise of deifying dead men among the Greeks & Phrygians. For I meet with no instance of deifying dead men & weomen in Greece before the coming of Cadmus & Europa from Sidon. < text from f 6r resumes > And thus the Phenicians introduced the

practise of deifying dead men. For I meet with no instance of deifying any dead man or woman in Greece before the coming of Cadmus & Europa from Sidon.

From these originals it came into fashion amongst the Greeks κτερίζειν parentare to celebrate the funerals of dead parents with festivals & invocations, & sacrifices offered to their ghosts & to erect magnificent sepulchres in the form of Temples <7r> in a cave in mount Ida under their care & tuition^[37] & that they danced about him in armour with a 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 countrymen & came with her & her brother Atymnus into Crete & dwelt in the Idæan cave in her reign, & there found out iron & made armour & educated Iupiter: & 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 with relation to the fable that Iupiter in the shape of a bull carried away Europa from Sidon. For the Phenicians upon their first coming into Greece gave the name of Iao-pater to every king. Minos was one of the Iupiters celebrated by the Greeks for according to Echemenes an ancient author cited by Athenæus^[38], he was that Iupiter who committed the rape upon Ganimede; tho others say it was Tantalus Minos was that Iupiter who was famous among the Greeks for justice & dominion. Lucian^[39] lets us know that Europa was worshiped by the name of Rhea in the form of a woman sitting in a chariot drawn by Lyons which a drum in her hand & a corona turrita on her head like Astarte & Isis.^[40] And the Cretans anciently shewed the house where this Rhea lived. And Apollonius Rhodius^[41] tells us that Saturn, while he reigned over the Titans in Olympus [a mountain of Crete,] & Iupiter was educated by the Curetes in the Cretan cave deceived Rhea & of Philyra begot Chiron. And therefore the Cretan Saturn & Rhea were but one generation older then Chiron, & by consequence not older then Asterius & Europa the parents of Minos. For Chiron lived till after the Argonautic Expedition & had two grandsons in that expedition, & Europa came into Crete above an hundred years before that Expedition. ^[42] Lucian tells us that the Cretans did not only relate that Iupiter was born & buried among them but also shewed his sepulchre. And Porphyry^[43] that Pythagoras went down into the Idæan cave to see his sepulchre. And Cicero^[44] in numbring three Iupiters, said that the third was the Cretan Iupiter Saturn's son whose sepulchre was shewn in Crete. And the Scholiast upon Callimachus^[45] lets us know that this was the sepulchre of Minos. His words are Εν Κρήτη ἐπὶ τῷ τάφῳ τοῦ Μέναιος ἐπιγέγραπτο ΜΙΝΩΟΣ ΤΟΥ ΔΙΟΣ ΤΑΦΟΣ. τῷ χρόνῳ δὲ τὸ τοῦ Μίναιος ἀπηλείφθη, ὥστε περιλειφθῆναι Διὸς τάφος. Ἐκ τούτου οὖν ἔχειν λέγουσιν Κρήτες τὸν τάφον τοῦ Διός. By Saturn Cicero who was a Latin understood the Saturn so called by the Latins. For when Saturn was expelled his kingdom he fled from Crete by sea into Italy. And because he lay hid in Italy the Latines called him Saturn & Italy Saturnia & Latium & themselves Latines. So Cyprian: ^[46] Antrum Iovis in Creta et sepulchrum ejus ostenditur et ab eo Saturnum fugatum esse manifestum est; unde Latium de latebra ejus nomen accepit. Hic literas imprimere et signare nummos in Italia primus instituit. ☉ unde < insertion from f 7v > ☉ unde ærarium Saturni vocatur; et rusticitatis hic cultor fuit, inde falcem ferens pingitur. Thus far Cyprian. And Minutius Felix: Saturnus Creta profugus Italiam metu filij sævientis accesserat, et Iani susceptus hospitio, rudes illos homines et agrestes multa docuit ut Græculus & politus, literas imprimere, nummos signare, instrumenta conficere. Itaque latebram suam quod tuto latuisset vocari maluit Latium, & Urbem Saturniam de suo nomine – Ejus filius Iupiter Cretæ excluso parente regnavit, illic obijt, illic filios habuit; adhuc antrum Iovis visitur, & sepulchrum ejus ostenditur, & ipsis sacris suis humanitatis arguitur. And Tertullian^{d[47]}: Quantum rerum argumentia docent, nusquam invenio fideliora quam apud ipsam Italiam, in qua Saturnus, post multas expeditiones, postque Attica hospitia, consedit, exceptus ab Iano, vel Iane ut Salij volunt. Mons quem incoluerat Saturnius dictus. Civitas quam depalaverat Saturnia usque nunc est. Tota denique Italia post Oenotriam Saturnia cognominabatur. Ab ipso primum Tabulæ, et imagine signatus nummus, & inde ærario præsidet. By Saturn's carrying letters into Italy – – < text from f 7r resumes > By Saturn's carrying letters into Italy & coining money & teaching agriculture & the making of instruments & building a town you may know that he fled from Crete after letters & the coining of money & manual arts were brought into Europe by the Phenicians & agriculture into Greece by Ceres, & so could not be older then Asterius & Europa & her brother Cadmus. And by Italy's being called first Oenotria & then Saturnia, you may know that he came into Italy after Oenotrus, & so was not older then the sons of Lycaon. Oenotrus carried the first colony of Greeks into Italy, Saturn the second, & Evander the third. And the ‡ < insertion

from f 7v > ‡ Latines know nothing older in Italy then Ianus & Saturn, & therefore Oenotrus was their Ianus, & Saturn was contemporary to the sons of Lycaon, & by consequence to Celeus Erechtheus Ceres & Asterius. For Ceres educated Triptolemus the son of Celeus in the reign of Erechtheus & then taught him to plow & sow, Arcas the son of Callisto & grandson of Lycaon received corn from Triptolemus & taught his people to make bread of it & Procris the daughter of Erechtheus fled to Minos the son of Asterius. < text from f 7r resumes > The Latines in memory of his coming into Italy by sea, coined their first <8r> money with his head on one side & a ship on the other.

[48]Pausanias tells us that the people of Elis who were best skilled in antiquities related this to have been the original of the Olympic games: that Saturn reigned first & had a Temple built to him in Olympia by the men of the golden age: & when Iupiter was newly born his mother Rhea recommended him to the care of the Idæi Dactyli who were also called Curetes. That afterwards five of them called Hercules, Pæonius, Epimedes, Iasus, & Ida came from Ida a mountain in Crete into Elis, & Hercules Idæus being the oldest of them, instituted the game of racing every fourth year, & that the victor should be rewarded with a crown of Olive, & called these games Olympic: And that some of the Eleans said that Iupiter contended here with Saturn for the kingdom; others that the Idæi Dactyli instituted these games in memory of their victory over the Titans. For Tuetamus the father of Asterius came into Crete with a colony from Olympia, & upon the flight of Asterius some of his friends might retire into their own contry & be pursued & beaten there by the Idæan Hercules. The Eleans said also [49] that Clymenus the grandson of the Idæan Hercules about 50 years after Deucalions flood, coming from Crete celebrated these games again in Olympia & erected there an altar to Iuno Olympia & another to this Hercules & the rest of the Curetes, & reigned in Elis till he was expelled by Endymion, who thereupon celebrated these games again. And so did Pelops who was one generation younger then Endymion. They might be celebrated first by Hercules Idæus upon the conquest of Saturn & the Titans & then by Clymenus upon his coming to reign in the Terra Curetum, & then by Endymion upon his conquering Clymenus & afterwards by Pelops upon his becoming lord of that country. This Iupiter had a Temple & Altar erected to him in Olympia where the games were celebrated, & from the place was called Iupiter Olympius.// [50]In the Island Thasus where Cadmus left his brother Thasus, the Phœnicians built a Temple to Hercules Olympius, that Hercules whom Cicero calls ex Idæis cui inferias afferunt. When the mysteries of Ceres were instituted in Eleusis, there were other mysteries instituted to her & her daughter & daughters husband, in Samothrace by the Phenician names of Dij Cabiri, Axieros, Axiokersa, & Axiokerses, that is, the great Gods, Ceres, Proserpina & Pluto. For [51]Iasion a Samothracian whose sister married Cadmus, was familiar with Ceres; & Cadmus & Iasion were initiated in these mysteries. Iasion married Cybele the daughter of Meones king of Phrygia & by her had Corybas; & after his death Dardanus Cybele & Corybas went into Phrygia & carried thither the mysteries of the mother of the Gods, & Cybele called the Goddess after her own name, & Corybas called her Priests Corybantes. † < insertion from f 7v > † Thus Diodorus. But Dionysius[52] saith that Dardanus instituted the Samothracian mysteries & that his wife Chryses learnt them in Arcadia & that Idæus the son of Dardanus instituted afterwards the mysteries of the mother of the Gods in Phrygia. < text from f 8r resumes > This Goddess was drawn in a chariot by lions, & had a corona turrita on her head & a drum in her hand like the Phenician Goddess Astarte & the Corybantes danced in armour at her sacrifices in a furious manner like the Idæi Dactyli. And Lucian[53] tells us that she was the Cretan Rhea. And thus the Phenicians introduced the practise of deifying dead men among the Greeks & Phrygians. For I meet with no instance of deifying dead men & weomen in Greece before the coming of Cadmus & Europa from Sidon.

From these originals it came into fashion amongst the Greeks κτερίζειν parentare, to celebrate the funerals of dead parents with festivals & invocations & sacrifices offered to their Ghosts, & to erect magnificent sepulchres in the form of Temples <9r> in a cave in mount Ida under their care & tuition, & that they danced about him in armour with a great noise that his father Saturn might not hear him cry, & when he was grown up assisted him in conquering his father Saturn & in memory of these things instituted their mysteries.

The two first kings of Crete contemporary to the Curetes were Asterius & Minos & the greatest king of Crete was Minos. & Europa was the Queen of Asterius & mother of Minos, & the Idæan Curetes were her countrymen, & came with her & her brother Atymnus into Crete, & dwelt in the Idæan cave in her reign, & there found out iron & made armour & educated Iupiter: & therefore these three Asterius Europa & Minos must be the Saturn Rhea & Iupiter of the Cretans. □ Lucian p[54] lets us know that Europa was worshipped in the same manner with the Phenician Astarte. < insertion from f 9v > □ Lucian[55] lets us know that Europa was

worshipped by the name of Rhea & in the form of a woman in a chariot drawn by Lyons, with a drum in her hand & a corona turrata on her head like Astarte & Isis. And the ^{b[56]} Cretans anciently shewed the house wherein this Rhea lived & therefore had their Rhea. < text from f 9r resumes > Minos is usually called the son of Iupiter, but this is with relation to the fable that Iupiter in the shape of a Bull carried away Europa from Sidon & < insertion from f 9v > Asterius did not succeed his father in the kingdom of Crete & therefore could not be that Iupiter who was the son of Saturn. < text from f 9r resumes > Apollonius ^{a[57]} Rhodius tells us that Saturn while he reigned over the Titans in Olympus [a mountain of Crete] & Iupiter was educated by the Idean Curetes in the Cretan cave, deceived Rhea & of Philyra begot Chiron. And therefore the Cretan Saturn & Rhea were but one generation older then Chiron. Minos was that Iupiter who was famous amongst the Greeks for justice & dominion, & who according to Echemenes an ancient author cited by ^{b[58]} Athenæus committed the rape upon Ganimede. Lucian ^{c[59]} tells us that the Cretans did not only relate that Iupiter was born & buried among them, but also shewed his sepulchre. And Porphyrius ^{d[60]} that Pythagoras went down into the Idæan cave to see his sepulchre. And Cicero ^{e[61]} in numbring three Iupiters saith that the third was the Cretan Iupiter Saturn's son whose sepulchre was shewn in Crete, & the Scholiast upon ^{f[62]} Callimachus lets us know that this was the sepulchre of Minos. His words are Εἰν Κρήτη ἐπὶ τῷ τάφῳ τοῦ Μίνως ἐπιγέγραπτο ΜΙΝΩΟΣ ΤΟΥ ΔΙΟΣ ΤΑΦΟΣ. τῷ χρόνῳ δὲ τὸ Μίνως ἀπηλείφθη ὥστε περιλειφθῆναι Διὸς τάφος. Ἐκ τούτου, οὐν ἔχειν λέγουσι Κρηῖτες τὸν τάφον τοῦ Διός. By Saturn Cicero who was a Latin understood the Saturn so called by the Latines. For when Saturn was expelled his kingdom he fled from Crete by sea into Italy. And because he lay hid in Italy the Latines called him Saturn & Italy Saturniæ & Latium, & themselves Latines. Antrum Iovis in Creta et sepulchrum ejus ostenditur et ab eo Saturnum fugatum esse manifestum est; unde Latium de latebra ejus nomen accepit. Hic literas imprimere et signare nummos in Italia primus instituit. Cyprian de Idolorum vanitate. By his carrying letters into Italy you may know that he reigned in Crete after letters were brought into Europe by the Phenicians, & so could not be older then Asterius & Europa & her brother Cadmus. The Latines in memory of his coming into Italy by sea, coined their first money with his head on one side & a ship on the other.

About the same time that the worship of Rhea & Saturn was instituted in Phrygia & Italy, & that of Iupiter Olympius in Crete & at Olympia in Elis, the worship of Ceres was instituted in Attica & Samothrace. And from these originals it came then into fashion κτερίζειν parentare to celebrate the funerals of dead parents with festivals & invocations & sacrifices offered to their ghosts, & to erect magnificent sepulchres in the form of Temples with Altars & statues to persons of renown, & <10r> there to honour them with sacrifices & invocations. Every man might do it to his ancestors & the cities of Greece did it to all the eminent Greeks, as to Minos & Rhadamanthus the nepheus of Cadmus to Ino his daughter & Melicertes the son of Ino, to Bacchus the son of his daughter Semele, Aristæus the husband of his daughter Autonoe, Iasion the brother of his wife Harmonia, Hercules a Theban & his mother Alcmena, Æsculapius & Paleocrates the son of Machaon; to Pandion & Theseus kings of Athens, Hippolytus the son of Theseus, Pan the son of Penelope, Proserpina, Triptolemus, Celeus, Trophonius, Castor Pollux, Helena, Menelaus, Agamemnon, Amphiaras & his son Amphilocheus, Hector & Alexandra the son & daughter of Priam, Phoroneus, Orpheus, Protesilaus Achilles & his mother Thetis, Ajax, Arcas, Idomeneus, Merion Æacus, Melampus, Britomartis, Adrastus, Iolaus, & divers others. They deified their dead in divers manners according to their abilities & circumstances & the merits of the person; some only in private families as household Gods or Dij penates, others by erecting gravestones to them in public to be used as alters for annual sacrifices, others by building also to them sepulchres in the form of houses or Temples, & some by appointing mysteries & ceremonies & set sacrifices & festivals & initiations & a succession of Priests for observing & performing those institutions in the Temples & handing them down to posterity. Altars might begin to be erected in Europe a little before the days of Cadmus, but Temples began a little after. ^{a[63]} For Æacus the son of Ægina who was two generations older then the Trojan war, was one of the first, some say the first who built a Temple in Greece. Oracles came from Egypt into Greece about the same time, as did also the custome of forming the images of the Gods with their leggs bound up in the shape of the Egyptian Mummies. For idolatry began in Egypt & Chaldea & spread thence into Phenicia & the neighbouring countries long before it came into Europe. The countries upon the Tigris & Nile being exceeding fertile were first frequented by mankind & grew first into kingdoms, & therefore first began to adore their dead Kings & Queens. Hence came the Gods of Laban, the Gods & Goddesses called Baalim & Asteroth by the Canaanites, the Dæmons or Ghosts to whom they sacrificed, & the Moloch to whom they offered their children in the days of Moses & the Iudges. Every city & kingdom set up the worship of its own kings & by alliances & conquest they spread this worship, & at length the Phenicians

brought it into Greece & Sesostriis by conquest spread the worship of the Gods of Egypt into all his conquests & made them more famous & universal then the Gods of any other nation had been before, so as to be called Dij magni majorum gentium. He conquered Thrace, & Amphycion brought the twelve Gods from Thrace into Greece. By the names of the cities of Egypt dedicated to many of these Gods, you may know that they were of an Egyptian original.

Hesiod^[64] describing the four ages of the Gods & Demigods of the Greeks, represents them to be four generations of men each of which ended when the men then living grew old & dropt into the grave, & tells us that the fourth ended with the wars of Thebes & Troy. And so many generations there are between the destruction of Troy & the coming of the Phenicians who introduced the practise of deifying dead men.

Apollonius Rhodius^[65] saith that when the Argonauts came to Crete they slew Talus a brazen man who remained of those who were of the brazen age & guarded <11r> that Island. Talus was the son of Minos & therefore the sons of Minos lived in the brazen age & the reign of Minos fell in with the silver age. It was the silver age of the Greeks in which they began to plow & sow, & Ceres who taught them to do it flourished in the reign of Celeus Erechtheus & Minos. Mythologists say that the last woman with whom Iupiter lay was Alcmena & thereby put an end to the reign of Iupiter among mortals when Alcmena was with child of Hercules. Chiron who lived till after the Argonautic expedition & had two grandchildren in that expedition, was begot in the golden age when Iupiter was a child in the Cretan cave as above. And between the coming of Cadmus & infancy of Chiron there is room for the golden age. Its probable therefore that the Phenicians upon their coming into Europe looked upon themselves as in a new world, & with relation to this world & to the Gods whom they introduced in it, feigned the fable of the four ages of these Gods & measured the length of those ages by the reigns of the four first kings of Crete, a kingdom invaded by them & the greatest kingdom then in Greece; viz^t by that of Asterius who from his lying hid in Italy, was called Saturn by the Latines, by that of his son Minos who was famous for justice the character of Iupiter, by that of his grandson Deucalion who was an Argonaut, & by that of his great grandson Idomeneus who upon returning home from the Trojan war sacrificed his son & for that fact was expelled the kingdom of Crete.

Cadmus left his brother Thasus in the island Thasus & there the Phœnicians built a temple to Hercules. He landed also in Samothrace & there married Harmonia the sister of Iasion, & left Phœnicians there who after the death of Ceres the mistress of Iasion instituted the mysteries to the Dij Cabiri of whom she was chief. And Corybas the son of Iasion going into Phrygia, carried thither the worship of Cybele or Rhea the mother of the Gods & gave the name of Corybantes to her Priests. And Lucian lets us know that this Rhea was the mother of the Cretan Iupiter & that Europa was worshipped in the same manner with the Phenician Astarte &

[Editorial Note 1]

<12v>

[Editorial Note 2]

– Iupiter of the Cretans. Lucian lets us know that Europa was worshipped by the name of Rhea & in the form of a woman in a chariot drawn by Lyons with a drumm & a corona turrita on her head like Astarte & Isis & therefore she was the mater Deûm of the Phrygians & her children were reckoned among the Gods. Minos is usually called the son of Iupiter, but – – –

– from Sidon

[1] Homer Odys. 5 Diodor. l. 5. p. 237.

[2] Diodor. l. 1. p. 17.

[3] a Hesych. in Κοινάου. Suidas in Π' ἄρος.

[4] b Pausan. l. 1. c 39, 40

[5] c Pausan. l. 8. c. 4. Pausan. l. 7. c. 18.

[6] c Pausan. l. 8. c. 4. Pausan. l. 7. c. 18.

- [7] d Pausan. l. 3. c. 20. p. 260. & l. 4. c. 1. p. 280.
- [8] f Pausan. l. 5. c. 1. p. 376. Apollodor l. 1. c. 7.
- [9] g Pausan l. 7. c. 1
- [10] Pausan. l. 2. c. 5
- [11] Herod. l. 2.
- [12] Hygin. Fab. 7 & 8.
- [13] Pausan. l. 3. c. 1.
- [14] Hygen. Fab. 84.
- [15] a Herod. l. 5. d. 58
- [16] Strabo l. 10 p. 464, 465, 466.
- [17] Clem. Strom. 1.
- [18] Strab. l. 10. p. 472, 473. Diodor. l. 5. c 4
- [19] Strabo l 10. p. 460, 4{72}. Diodor. l {5 c. 4}
- [20] Lucian de Sacrificijs. Apollodor. l. 1. c. 1. sect. 5 & c. 2. sect. 1
- [21] Athen. l. XIII p. 601.
- [22] Lucian. de Dea Syr.
- [23] Diodor. l. 4.
- [24] Argonaut. l. 11. v. 1236.
- [25] Lucian. in Sacrificijs.
- [26] Porphy. in vita Pythag.
- [27] Cic. de Nat. Deor. l. 3.
- [28] Ode 1 in Iovem, v. 8.
- [29] Cypr. de Idolorum vanitate.
- [30] Pausan. l. 5 c. 7, 14
- [31] Pausan. l. 5. c. 8, 14.
- [32] Herod. l. 2. c 44.
- [33] Diodor. l. 5. c. 3
- [34] Lucian de Saltatione.

- [35] Lucian. de Saltatione.
- [36] Cic. de natura Deor. l. 3.
- [37] Lucian. de Sacrificijs. Apollodor. l. 1. c. 1. sect. 3 & c. 2. sect. 1.
- [38] Athen. l. XIII. p. 601.
- [39] Lucian. de Dea Syr.
- [40] Diodor. l. 4
- [41] Argonaut. l. II. v. 1236.
- [42] Lucian. in Sacrificijs
- [43] Porphy. in vita Pythag.
- [44] Cic. de Nat. Deor. l. 3.
- [45] Ode 1 in Iovem v. 8.
- [46] Cypr. de Idolorum vanitate
- [47] d Apologet. p. 12 & Ad nationes l. 2.
- [48] Pausan. l. 5. c. 7, 14.
- [49] Pausan. l. 5. c. 8, 14.
- [50] Herod. l. 2. c. 44.
- [51] Diodor. l. 5. c. 3.
- [52] Dionys. l. 1. p. 38, 42.
- [53] Lucian de Saltatione.
- [54] p Lucian de Dea Syr
- [55] Lucian de Dea Syr.
- [56] b Diodor. Sic. l. 4
- [57] a Argonaut. l. II, v. 1236
- [58] b Athen. l. XIII. p. 601.
- [59] c Lucian in Sacrificijs
- [60] d Porphy. in v{ita} Pythag.
- [61] e Cic. de Nat. Deor. l. 3.
- [62] f Ode 1 in Iovem v. 8.

[63] Arnob. adv. Gentes. l. 6. p. 191.

[64] Hesiod. Opera, v. 108

[65] Argonaut. l. 4. v. 1638, & Scholia{st} in eundem.

[Editorial Note 1] Folio 12r is blank.

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