

# Chap. 1: Of the Chronology of the first ages of the Greeks & Latines

**Author:** Isaac Newton

**Source:** Yahuda Ms. 26.2, National Library of Israel, Jerusalem, Israel

**Published online:** November 2013

---

<ar>

## Chap. 1. Of the Chronology of the first ages of the Greeks & Latines.

<1r>

### Chap. I. Of the Chronology of the first ages of the Greeks & Latines

All nations before the just length of the Solar year was known, reckoned Months by the course of the Moon & years by the<sup>a[1]</sup> returns of Winter & Summer Spring & Autumn. And in making Calendars for their festivals they reckoned 30 days to a Lunar month & twelve Lunar months to a year, taking the nearest round numbers. Whence came the division of the Ecliptick into 360 degrees. So in the time of Noahs flood when the Moon could not be seen, Noah reckoned 30 days to a month. But if the Moon appeared a day or two before the end of the month, they<sup>b[2]</sup> began the next month with the first day of her appearance And this was done generally till the Egyptians of Thebais found the length of the solar year. So Diodorus<sup>c[3]</sup> tells us that the Egyptians of Thebais use no intercalary months nor subduct any days [from the month] as is done by most of the Greeks. And Cicero<sup>d[4]</sup>: Est consuetudo Sicularum cæterorumque Græcorum quod suos dies mensesque congruere volunt cum Solis Lunæque rationibus; ut nonnunquam siquid discrepet, eximant aliquem diem, aut summum, biduum ex mense [civili dierum triginta] quos illi ἑξαμηνίους dies nominant. And Proclus, upon Hesiods τριακᾶς mentions the same thing. And Geminus<sup>e[5]</sup>. Propositum fuit Veteribus, menses quidem agere secundum Lunam, annos verò secundum solem. Quod enim a legibus et Oraculis præcipiebatur ut sacrificarent secundum tria, videlicet patria, menses dies annos; hoc ita distincte faciebant universi Græci ut annos agerent congruenter cum sole, dies verò et menses cum Luna. Porro secundum Solem annos agere est circa easdem tempestates anni eadem sacrificia Dijs perfici, & vernum sacrificium semper in Vere perfici, æstivem autem in æstate: similiter et in reliquis anni temporibus eadem sacrificia cadere. Hoc enim putabant acceptum et gratum esse Dijs. Hoc autem aliter fieri non posset nisi conversiones solstitiales & æquinocia in – iisdem Zōdiaci locis fierent. Secundum Lunas vero dies agere est tale ut congruant cum Lunæ illuminationibus appellationes dierum. Nam a Lunæ illuminationibus appellationes dierum sunt denominatæ. In qua enim die Luna apparet nova, ea per compositionem Neomenia seu Novilunium appellatur. In qua vero die secundam facit apparitionem, eam secundam lunar vocarunt. Apparitionem Lunæ quæ circa medium Mensis fit, ab ipso eventu, διχομηνίαν, id est, medietatem mensis nominarunt. Ac summatim, omnes dies a Lunæ illuminationibus denominarunt. Vnde etiam tricesimam Mensis diem, cum – ultima sit, ab ipso eventu τριακάδα vocarunt.

The ancient Calendar year of the Greeks consisted <2r> therefore of twelve Lunar months & every month of thirty days, & these years & months they corrected from time to time by the courses of the Sun & Moon omitting a day or two in the month as often as they found the month too long for the course of the Moon &

adding a month to the year as often as they found the twelve Lunar months too short for the return of the four seasons. Cleobulus<sup>f[6]</sup> one of the seven wise men of Greece alluded to this year of the Greeks in his Parable of one father who had twelve sons each of which had thirty daughters half white & half black & Thales<sup>g[7]</sup> called the last day of the month τριακάδα the thirtieth. And Solon counted the ten last days of the month backwards from the thirtieth, calling that day ἔτην καὶ νέαν the old & the new. He introduced months of 29 & 30 days alternately, making the thirtieth day of every other month to be the first day of the next month.

To the twelve Lunar months<sup>a[8]</sup> the ancient Greeks added a thirteenth every other year, which made their Dietens . And because this reckoning made their year too long by a month in eight years, they omitted an intercalary month once in eight years, which made their Octaeteris, one half of which was their Tetracteris. And these periods seem to have been as old as the religions of Greece, being used in divers of their sacra. The Octaeteris<sup>b[9]</sup> was the Annus magnus of Cadmus & Minos & seems to have been brought into Greece & Crete by the Phenicians who came with Cadmus & Europa & to have continued till after the days of Herodotus. For in counting the length of seventy years<sup>c[10]</sup> he reckons 30 days to a lunar month & twelve such months or 360 days to the ordinary year without the intercalary months & 25 such months to the Dieteris. And according to the number of days in the Calendar year of the Greeks, Demetrius Phalloreus had 360 statues erected to him by the Athenians. But the Greeks Cleostratus Harpalus & others to make their months agree better with the course of the Moon, in the days of the Persian – Empire, varied the manner of intercalating the three months of the Octaeteris, intercalating a month in the second fourth & seventh year or in the third fifth & eighth year or there sixt & eighth, & Meton found out the Cycle of intercalating seven months in 19 years.

The ancient year of the Egyptians was also Lunisolar & continued to be so till the days of Hyperion or Osiris a king of Egypt the father of Helius & Selene or Orus & Bubaste. For the Israelites brought this year out of Egypt & Diodorus<sup>a[11]</sup> tells us that Vranus the father of Hyperion used this year & <sup>b[12]</sup> that in the temple of Osiris the Priests appointed thereunto filled 360 milk bowles every day. I think he means one bowle every day, in all 360, to count the number of days in the Calendar year, & thereby to find the difference between this & the true solar year. For this was the year to the end of which they added five days.

<3r>

That the Israelites used the Lunisolar year is beyond question. Their months began with their new moons; their first month was called Abib from the earing of corn in that month; their Passover was kept upon the 14<sup>th</sup> day of the first month the Moon being then in the full; & the first fruits of the corn were offered in that festival & the harvest got in before the Pentecost; & the other fruits gathered before the feast of the seventh month. David had only twelve courses of guards for the twelve months of the year, but it is to be understood that when a thirteenth month was added to the year, the course which was to serve upon the first month of the next year, served upon the intercalary month & the next course served upon the first month of the next year, & so on perpetually.

Simplicius in his Commentary<sup>a[13]</sup> on the 5<sup>t</sup> of Aristotels Physical Aeroasis, tells us that some begin the year upon the Summer Solstice, as the people of Attica, or upon the autumnal Equinox, as the people of Asia, or in winter as the Romans, or about the Vernal Equinox, as the Arabians & people of Damascus: & the month began according to some, upon the full Moon, or upon the new. The years of all these nations were therefore Luni-solar, & kept to the four seasons. The ancient civil year of the Assyrians & Babylonians was also Lunisolar. For this year was used by the Samaritans who came from several parts of the Assyrian Empire; & the Jews who came from Babylon, called the months of their Luni-solar year after the names of the months of the Babylonian year. And Berosus<sup>b[14]</sup> tells us that the Babylonians celebrated the feast Sacea upon the 16<sup>th</sup> day of the month Lous, which was a Lunar month of the Macedonians, & kept to one & the same season of the year. And the Arabians, a nation who peopled Babylon, use Lunar months to this day. And Suidas<sup>c[15]</sup> tells us that the Sarus of the Chaldeans contains 222 Lunar months, which are eighteen years consisting each of twelve Lunar months, besides six intercalary months. For in this Period & another Lunar month, the motions of the Moon returned to their former course very nearly. And when Cyrus<sup>d[16]</sup> cut the river Gindes into 360 channels, he seems to have alluded unto the number of days in the Calendar year of the Medes & Persians.

At length the Egyptians for the sake of navigation applied themselves to observe the stars, & by their heliacal risings & settings found the true solar year to be five days longer then the Calendar year, & thereupon added five days to the twelve equal Calendar months, making the solar year to consist of twelve months & <4r> five days. Strabo <sup>a[17]</sup> & Diodorus <sup>b[18]</sup> ascribe this invention to the Egyptians of Thebes. The Theban Priests, saith Strabo, are above others said to be Astronomers & Philosophers They invented the reckoning of the days not by the course of the Moon but by the course of the Sun. To twelve months each of 30 days they add yearly five days. In memory of this emendation of the year they dedicated <sup>c[19]</sup> the five additional days to Osiris Isis Orus senior Typhon & Nephthe the wife of Typhon, feigning that those days were added to the year when these five Princes were born. that is, in the reign of Ammon the father of Sesac. And in the Sepulchre <sup>d[20]</sup> of Amenophis who reigned soon after, they placed a circle of 365 cubits in compass covered on the upper side with a plate of gold & divided it into 365 equal parts to represent all the days in the year, & noted upon each part the heliacal risings & settings of the stars on that day: which circle remained there till the invasion of Egypt by Cambyses King of Persia. In the reign of Vranus the father of Hyperion & grandfather of Helins & Selene the Thebans applied themselves to Navigation & Astronomy, & by the heliacal risings of the stars determined the length of the solar year. And in the reign of Amenophis when by further Observations they had sufficiently determined the time of the summer solstice, they might place the beginning of this new year upon the Vernal Equinox. And this year being propagated into Chaldea gave occasion to the Æra of Nabonassar. For the years of Nabonassar & those of Egypt began on one & the same day (the first day of the first month called by them Thoth), & were in all respects the same. And the first year of Nabonassar began on the 26<sup>th</sup> day of February seven hundred forty & seven years before the vulgar Æra, & thirty & three days & five hours before the Vernal Æquinox according to the Suns mean motion. For it is not likely that the Equation of the Suns motion should be known in the infancy of Astronomy. Now reckoning that the year of 365 days, wants five hours & 49 minutes of the Equinoctial year; the beginning of this year will move backwards 33 days & five hours in 137 years; & by consequence this year began at first in Egypt upon the Vernal Equinox according to the Suns mean motion 137 years before the Æra of Nabonassar began, that is in the year of the Iulian Period 3830, or 96 years after the death of Solomon. For then ended the reign of Amenophis. And if it began upon the day next after the Vernal Equinox, it might begin four years earlier. This year the Persian Empire received from the Babylonian, & the Greeks also used it in the Æra Philippœa dated from the death of Alexander, & Iulius Cæsar corrected it by adding a day in every four years, & made it the year of the Romans.

The first month of the Lunisolar year began sometimes a week or fortnight before the Vernal Equinox. <5r> & sometimes as much after it. And this year gave occasion to the first Astronomers who formed the Asterisms, to place the Equinoxes & Solstices in the middle of the Constellations of Aries, Cancer, Chelæ & Capricorn. Achilles <sup>a[21]</sup> Tatius tells us that some anciently placed the solstice in the beginning of Cancer others in the eighth degree of Cancer, others about the twelfth degree & others about the fifteenth degree. This variety of opinions proceeded from the Precession of the Equinox then not known to the Greeks. When the sphere was first formed the solstice was in the 15<sup>th</sup> degree or middle of the Constellation of Cancer. Then it came into the twelfth, 8<sup>th</sup> 4<sup>th</sup> & 1<sup>st</sup> degree successively. Eudoxus (who was contemporary to Meton) in describing the sphere of the ancients placed the Solstices & Equinoxes in the middle of the Constellations of Aries Cancer Chelæ & Capricorn, as is affirmed by Hipparchus Bithynus & appears also by the description of the Equinoctial & Tropical circles in Aratus who copied after Eudoxus, & by the positions of the Colures of the Equinoxes & Solstices which in the sphere of Eudoxus described by Hipparchus, went through the middle of those Constellations. For Hipparchus tells us that Eudoxus drew the Colure of the Solstices through the middle of the great Bear & the middle of Cancer & the neck of Hydrus & the star between the Poop & Mast of Argo, & the Tayle of the South Fish, & through the middle of Capricorn & of Sagitta, & through the neck & right wing of the Swan & the left hand of Cepheus. And that he drew the Equinoctial Colure through the left hand of Aretophylax & along the middle of his body, & cross the middle of Chelæ & through the right hand & foreknee of the Centaur, & through the flexure of Eridanus & head of Cetus & the back of Aries across, & through the head & right hand of Perseus.

Now Chiron delineated σχήματα ὀλύμπου the Asterisms, as the ancient author of Gigantomachia cited by Clemens <sup>a[22]</sup> Alexandrinus, informs us. For Chiron was a practical Astronomer, as may be understood by what is there said of his daughter Hippo. And Musœus the Master of Orpheus & one of the Argonauts <sup>b[23]</sup> made a sphere & is reputed the first among the Greeks who made one. And the Sphere it self shews that it

was designed in the time of the Argonautic Expedition. For that expedition is delineated in the Asterisms, together with several other ancient histories of the Greeks. ☯ < insertion from f 5v > ☯ There's the golden Ram (the Ensign of the vessel in which Phrixus fled to Colchos) the bull with brazen hoofs tamed by Iason,, the fiery Bull, the Twins Castor & Pollux two of the Argonauts, with & the Swan of Leda their mother. There's the ship Argo, & Hydra the watchfull Dragon with Medea's Cup & a Raven upon its carcass the symbol of death. There's Chiron the master of Iason with his Altar & sacrifice. There's the Argonaut Hercules with his Dart & Vultur falling down, & the Dragon, Crab, & Lion whom he slew & the Harp of Orpheus the Argonaut. All these relate to the Argonauts. There's Orion, the grandson of Minos, with his Dogs & Hare & River & Scorpion. There's the story of Perseus in Constellations of Perseus, Andromeda, Cepheus, Cassiopeia & Cete. That of Callisto & her son Arcas is Vrsa major & Arctophylax. That of Icareus & his daughter Erigone in Bootes, Plaustrum & Virgo. Vrsa minor relates to one of the nurses of Iupiter, {Aoviga} to Erechtheneus, Ophiuchus to Phorbas, Sagittary to Crotaes the Centaur the son of the nurse of the Muses, Capricorn to Pan & Aquarius to Ganymede. There's Ariadne's crown, Bellerophon's Horse, Neptune's Dolphin, Ganymede's Eagle, Iupiter's Goat with her Kiddes, Bacchus's Asses, & the fishes of Venus & Cupid, & their parent the south fish. There are the old Constellations, & they all relate partly to the Argonautic Expedition & partly to things preceding it: & nothing later then that expedition < text from f 5r resumes > and nothing – later then that expedition was delineated there originally. Antinous & Coma Berenices are novel. The sphere seems therefore to have been formed by Chiron & Musæus for the use of the Argonauts. For the ship Argo was the first long ship built by the Greeks. Hitherto they had kept to within sight of the shore in round vessels of burden without sails, & now upon an Embassy to several Princes upon the coasts of the Euxine & Mediterranean seas <sup>e[24]</sup> by the dictates of the Oracle & consent of the Princes of Greece the flower of Greece went to sail with Expedition through the deep & guide their ship by the stars. The people of the Island Corcyra<sup>c[25]</sup> attributed the invention of the sphere to Nausicaæ the daughter of Alcinous king of the Pheaces in that Island. And its most probable that she had it from the Argonauts who <sup>d[26]</sup> in their return home sailed to that Island & made some stay there with her father. So then in the time of the Argonautic expedition the cardinal points of the Equinoxes & Solstices were in the middles of the constellations of Aries Cancer {Chalax} & Capricorn.

In the end of the year 1689 the star called Prima Arietis was in ♈ 28.51'.00" with north Latitude, 7.8'.58". And the star called ultima caudæ Arietis was in ♈ 19.3'.42" with north latitude 2. 34'.5". And the Colurus Æquinoctiorum passing through the point in the middle of those two stars did then cut the Ecliptick in ♈ 6.44". And by this reckoning the Equinox in the end of the year 1689 was gone back 36<sup>gr</sup> 44' since the Argonautick Expedition. But it may be better to fix the cardinal points by the stars through which the Colures then passed. ☉ < insertion from higher up f 5v > ☉ By the Colurus Æquinoctionem I mean a great circle cutting the Ecliptic in the Equinoxes in an angle of  $66\frac{1}{2}$  degrees the complement of the suns greatest Declination  $23\frac{1}{2}$  <sup>gr</sup>. And by the Colurus Solstitiorum I mean a great circle cutting the Ecliptic at right angles in the solstices < text from f 6r resumes > By the Colures &c

In the back of Aries is a star of the sixth magnitude marked V by Bayer. In the end of the year 1689 its longitude was ♈ 9.38'.45", & north Latitude 6.7'.56". And the Colurus Æquinoctiorum drawn through it cuts the Ecliptick in ♈ 6.58'.57". In the head of Cetus are two stars of the 4<sup>th</sup> magnitude called V & ξ by Bayer. In the end of the year 1689 their longitudes were ♈ 4.3'.9" & ♈ 3.7'.35" & their south latitudes 9.12'.26" & 5.53'.7". And the Colurus Æquinoctiorum passing in the mid way between them cuts the Ecliptick in ♈ 6.58'.51". In the extreme flexure of Eridanus rightly delineated is a star of the fourth magnitude of late referred to the breast of Cetus & called ρ by Bayer. It is the only star in Eridanus through which this Colure can pass. Its longitude in the end of the year 1689 was ♈ 25.22'.10", & south Latitude 25.15'.50". And the Colurus Æquinoctiorum passing through it, cuts the Ecliptick in ♈ 7.12'.40". In the head of Perseus rightly delineated is a star of the 4<sup>th</sup> magnitude called T by Bayer. The Longitude of this star in the end of the year 1689 was ♈ 23.35'.30" & north Latitude 34.20. 12. And the Equinoctial Colure passing through it, cuts the Ecliptick in ♈ 6.18'.57". In the right hand of Perseus rightly delineated is a star of the 4<sup>th</sup> magnitude called η by Bayer. Its longitude in the end of the year 1689, was ♈ 24.23'.27", & north latitude 37.26'.50". And the Equinoctial Colure passing through it cut the Ecliptick in ♈ 4.56'.40". And the fifth part of the sum of the places in which these five Colures cut the Ecliptick, is ♈ 6.29'.15" And therefore the great circle which in the time of the Argonautick expedition was the Colurus Æquinoctiorum passing through the stars above



described, did in the end of the year 1689 cut the Ecliptick in  $\gamma$  6.29'.15" as nearely as we have been able to determine by the Observations of the ancients which were but coarse.

In the middle of Cancer is the South Asellús a star of the fourth magnitude called by Bayer  $\delta$ . Its longitude in the end of the year 1689 was  $\Omega$  4. 23'.40". In the neck of Hydra rightly delineated is a star of the fourth magnitude called  $\delta$  by Bayer. Its longitude in the year 1689 was  $\Omega$  5.59'.3". Between the Poop & Mast of Argo is a star of the third magnitude called  $\iota$  by Bayer. Its longitude in the end of that year was  $\Omega$  7.5'.31". In Sagitta is a star of the sixth magnitude called  $\theta$  by <7r> Bayer. Its longitude in the end of the year 1689 was  $\approx$  6.29.53. — — — In the middle of Capricorn is a star of the fifth magnitude called  $\eta$  by Bayer. Its longitude in the end of the said year was  $\approx$  8.25.55. And the fifth part of the sum of the three first longitudes & the complements of the two last to 180 degrees, is  $\Omega$  6<sup>8r</sup>.28'.46". And therefore the Colurus solstitiorum which passes as nearely as can be through these five stars, cuts the Ecliptick in  $\Omega$  6.28'.46". The same Colurus passes also in the middle between the stars  $\eta$  &  $\chi$  of the fourth & fifth magnitudes in the neck of the Swan, being distant about a degree from each. It passes also by the star  $\kappa$  of the 4<sup>th</sup> magnitude in the right wing of the Swan; & by the star  $\omicron$  of the 5<sup>t</sup> magnitude in the left hand of Cepheus rightly delineated; & by the stars in the tail of the south fish; & is at right angles with the Colurus Æquinoctiorum found above: & so it has all the characters of this Colure rightly drawn.

The Colures therefore which in the time of the Argonautick expedition cut the Ecliptic in the Cardinal points, do now cut it in  $\gamma$  6.29',  $\Omega$  6.29',  $\mu$  6.29'. &  $\approx$  6.29' as nearely as we have been able to determine from the coarse observations of the ancients. And therefore the Cardinal points between the time of that expedition & the end of the year 1689 have gone back 1<sup>sign</sup> 6<sup>8r</sup> 29', which after the rate of 72 years to a degree answers to 2627 years. Count these years backwards from the end of the year 1689 & the reckoning will place the Argonautick Expedition about 4733 years after the death of Solomon. The first star of Aries in the end of the year 1689 was in  $\Upsilon$  28.51. as above. Count backwards

1<sup>signe</sup>. 6<sup>degr.</sup> 29'; & its longitude in the time of the Argonautic Expedition will be  $\Upsilon$  22<sup>degr.</sup> 22':.

After the Argonautic Expedition & Trojan war we have nothing more of Astronomy till the days of Thales. He<sup>a[27]</sup> revived Astronomy & wrote a book of Tropics & Equinoxes & predicted eclipses, & Pliny<sup>b[28]</sup> tells us that he determined the occasus matutinus of the Pleiades to be upon the 25<sup>t</sup> day after the autumnal Equinox. And thence Petavius<sup>c[29]</sup> computes the Longitude of the Pleiades in  $\Upsilon$  23.53 And by consequence the first star of  $\Upsilon$  was then in  $\Upsilon$  26.48.52, the difference of their Longitudes {of those two stars} being 27<sup>degr.</sup> 4'.8". And therefore the Equinoxes & solstices had moved backwards since the Argonautic Expedition 4<sup>degr.</sup> 26'.52". And this motion after the rate of 72 years to a degree answers to 320 $\frac{1}{2}$  years. Count these years back from the time in which Thales was a young man fit to apply himself to Astronomical studies, that is from about the 41<sup>th</sup> Olympiad: & the reckoning will place the Argonautic Expedition about 44 years after the death of Solomon as above. And in the days of Thales the Solstices & Equinoxes will have been in the middle of the 11<sup>th</sup> degrees of the signs. But Thales in publishing his book about the Tropicks & Equinoxes might lean a little to the opinion of former Astronomers so as to place them in the twelfth degree of T signs

Moton & Euctemon<sup>a[30]</sup> in order to publish the Lunar cycle of 19 years, observed the summer solstice in the year of Nabonassar 316: & Columella<sup>b[31]</sup> tells us that they placed it in the eighth degree of Cancer: which is at least seven degrees backwards then at first. Now the Equinox after the rate of 72 years to a degree goes backwards seven <8r> degrees in 504 years. Subtract those years from the 316 year of Nabonassar & the Argonautic Expedition will fall upon the 44<sup>th</sup> year after the death of Solomon, or thereabouts as above.

Hipparchus Rhodius the great Astronomer comparing his own observations with those of former Astronomers, concluded first of any man that the Equinoxes had a motion backwards in respect of the fixed stars; & his opinion was that they went backwards one degree in about an hundred years. He made his observations of the Equinoxes between the years of Nabonassar 586 & 618 or about 286 years after the aforesaid Observation of Moton & Euctemon; & in these years the Equinox must have gone backward four degrees, & so have been in the 4<sup>th</sup> degree of Aries in the days of Hipparchus, & by consequence have then gone back eleven degrees since the Argonautic Expedition, that is in 1090 years according to the Chronology

of the ancient Greek's then in use. And this is after the rate of an hundred years to a degree as was then stated by Hipparchus. But it really went back a degree in seventy two years & eleven degrees in 792 years. Count backwards these 792 years, & the reckoning will place the Argonautic Expedition about 44 years after the death of Solomon as above. The – Greeks have therefore made the Argonautic Expedition about almost three hundred years ancients then the truth & thereby given occasion to the opinion of the great Hipparchus that the Equinox went backwards after the rate of only a degree in an hundred years.

Hesiod tells us that sixty days after the winter solstice the star Arcturus rose just at sunset. Till his days & long after, the solstices were placed in the middles of the signes, their motion not being then known; & the Sun's Aphelium was then in ♈ 24.<sup>degr</sup>. In those sixty days & almost six hours more from noon to sunset, the sun would move from the winter solstice into ♈ 0.<sup>degr</sup> {9}; & the opposite point of the Ecliptick which rose at the same time with Arcturus, would be in ♎ 0.<sup>degr</sup>. 9'. The North Latitude of Arcturus is 30.<sup>degr</sup>. 57', & the elevation of the Pole at the mountain Helicon neare Athens where Hesiod lived, was 37.<sup>degr</sup>. 45' according to Ptolomy. And thence Ricciolus (Lib VI Almagest. cap. xx. Prob. 8) teaches how to compute the Excess of the Longitude of Arcturus above the Longitude of the said opposite point of the Ecliptic: & by the computation I find that this excess is 11.<sup>degr</sup>. 14'. Which being added to ♎ 0.<sup>d</sup>. 9', gives the Longitude of Arcturus ♎ 11.<sup>degr</sup>. 23'. When the Sun sets visibly in winter his upper limb is 33' below the Horizon, being so much elevated by the refraction of the Atmosphere & his center is still 16' minutes lower, in all 49' below the Horizon, & the part of the Ecliptic between the horizon & the center of the Sun is an arch of 621 minutes. And when the star rises visibly it is 33' below the horizon being so much elevated by the refraction. And the Arch between the horizon & the star in the parallel of the stars latitude is 41  $\frac{1}{4}$  minutes. And these 103  $\frac{1}{4}$  minutes being added to the longitude of the star found above gives its correct longitude in ♎ 13.<sup>degr</sup>. 06'  $\frac{1}{4}$ . In the end of the year 1689 the longitude of Arcturus was ♎ 19.<sup>degr</sup>. 53' 52". And therefore Arcturus had there moved 36 degrees & 47 minutes from his first place: that is, the Equinox had gone so much backward <9r> since the first formation of the Asterisms & the Argonautic Expedition. This calculation agrees with the former within 18 minutes of a degree & the difference will vanish by allowing a minute of time between the observation of the setting sun whereby the eyes of the spectator would be dazzled & the observation of the rising star after the eyes were recovered.

From all these calculations grounded upon the coarse observations of the Ancients we may reckon it certain that the Argonautic Expedition was not earlier then the reign of Solomon, & most probable that it was almost 40 or 45 years after his death.

The Trojan war was one generation later then that Expedition, 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. Amenophis was therefore of the same age with the elder children of Priam. In the last year of the Trojan war he was with his army at Susa according to the opinion of the ancient Greeks; & 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 two arguments founded upon Astronomy, the

<10r>

Thus by two arguments founded upon Astronomy the one taken from the Precession of the Equinox, the other from the Æra of the Theban year, it appears that the Argonautic Expedition was about 40 or 45 years later then the death of Solomon & the Trojan war about 70 or 80 years later then his death, & the death of Amenophis or Memnon the supposed son of Tithonus the brother of Priam, about 90 or 95 years later. 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 ancients times has been framed since by reasoning & conjecture in the beginning of that Monarchy

that Acusilaus put 1020 years from the flood of {Ogiges} to the beginning of the Olympiads which is above {640} years too much. And his followers have endeavoured to fill up this intervall. Plutarch tells<sup>a[32]</sup> 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<sup>b[33]</sup> wrote in verse, & all the seven wise men were addicted to Poetry as Anaximenes<sup>d[35]</sup> 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<sup>e[36]</sup> 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 another place he<sup>f[37]</sup> saith that Cadmus Milesius was the first that wrote in prose. Iosephus tells<sup>g[38]</sup> us that Cadmus Milesius & Acusilaus were but a little before the expedition of the Persians against the Greeks. And Suidas<sup>h[39]</sup> 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<sup>i[40]</sup> had no public table or inscription older than the laws of Draco made<sup>k[41]</sup> in the 39<sup>th</sup> Olympiad; according to Suidas, or rather in the 50<sup>th</sup> or 51<sup>th</sup> Pherecides Atheniensis in the reign of Darius Hipstaspis 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 <sup>l[42]</sup>Dionysius 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 <11r> of Iuno Argiva. Others digested theirs by those of the Archons of Athens, or Kings of the Lacedemonians. Hippias the Elian published a Breviary of the Olympiads supported by no certain arguments as Plutarch<sup>m[43]</sup> tells. He lived in the 105<sup>th</sup> Olympiad & was derided by Plato for his ignorance. This Breviary seems to have contained nothing more than a short account of the Victors in every Olympiad. Then Ephonus<sup>n[44]</sup> the disciple of Isocrates formed a chronological history of Greece beginning with the return of the Heraclides into Peloponnesus & ending with the siege of Perinthus in the 20<sup>th</sup> year of Philip the father of Alexander the great that is eleven years before the fall of the Persian Empire. But he digested things <sup>o[45]</sup> by generations. And the reckoning by the Olympiads 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: But Chronology was now reduced to a reckoning by years. And in the next Olympiad Tiniæus 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 & the Poetical histories suit with one another according to the best of his judgment; & where he left off Polybius began & carried on the history. Eratosthenes 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 doubtfull it was reputed by the of those times, may be understood by these passages of Plutarch. Some recon Lycurgus, saith<sup>p[46]</sup> he, contemporary to Iphitus, & {so}{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 Lacedemon, as Eratosthenes & Apollodorus, affirm that he was not a few years older then the first Olympiad. He began to flourish in the eighteenth Olympiad but at length Aristotel & some others made him as old as the first Olympiad, & then Erastosthenes, Apollodorus & their followers made him above an hundred years older. And in another place Plutarch<sup>q[47]</sup> tells us, The congress of Solon with Cræsus some think they can confute by chronology. But a history so illustrious & verified by so many in any witnesses, & which is more, so agreeable to the manners of Solon & worthy of the greatness of his mind & of his wisdom, I cannot persuade my selfe to reject because of some chronical Canons, as they call them, which hundreds of authors correcting, have not yet been able to constitute any thing certain in which they could agree amongst themselves about repugnancies.

And as for the chronology of the Latines, that is still more uncertain. Plutarch<sup>a[48]</sup> represents great uncertanties in the originals of Rome, & so doth<sup>b[49]</sup> Servius. The <12r> old Records of the Latines were burnt by the Gauls 120 years after the Regifuge<sup>[50]</sup> & 64 years before the death of Alexander the great. And

Quintus Fabius Pictor the oldest Historian of the Latines lived an hundred years later then that King: & his contemporary Ernius made Rome above an hundred years older than the Olympians.

Diodorus<sup>a[51]</sup> in the beginning of his history tells us that he did not define by any certain space the times preceding the Trojan war because he had no certain foundation to rely upon: but from the Trojan war according to the reckoning of Apollodorus Atheniensis whom he followed there were eighty years to the return of the Heraclides into Peloponaeus; & 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 Erasthotes & both of them followed Thucydides & perhaps he followed Aeusilaus in reckoning eighty years from the Trojan war to the return of the Heraclides into Peloponnesus: For they attempted to return about twenty years before the taking of Troy, but were then repulsed & directed by the Oracle to return after three generations or an hundred years. But in reckoning three hundred twenty & eight years from that return to the first Olympiad, the Chronologers only computed the times by the successions of the Kings of Lacedæmon, as Plutarch<sup>b[52]</sup> 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. 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 put their reigns equal 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 proceeded the Consuls to have reigned 244 years which is one with another 35 years a piece. And the 14 kings of the Latines between Æneas & Numitor, or between the destruction of Troy & the founding of Rome to have reigned 425 years which is above 30 years a piece. And the first ten kings of Macedon (Caranus &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 eight first kings of Argos (Inachus, Phoroneus &c) to have reigned 371 years, which is above 46 years a piece. And between the <13r> return of the Heraclides into Peloponnesus & the end of the first Messenian war, the ten kings of Sparta by one race (Eurysthenes, Agis, Echestratus, Labotas, {D}oriagus, Agesilaus, Archelaus, Telechus, Alcamenes, & Polydorus,) the nine of the other race (Procles, Sous, Euripon, Prytanis, Eunomaes, Polydeces, Charilaus, Nicander, Theopompus,) the ten Kings of Messene (Cresphontes, Epytus, Glaucus, Istmius, Dotadas, Sybaotas, Phintas, Antiochus, Euphars, Aristodemus) & the nine of Arcadia (Cypselus, Olæas, Buchalion, Phialus Simus, Pompus, Ægineta, Polymnestor, Æchmis) took 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 & {Eratostherass} 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 20 years a piece. And if in some instances they reign 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  $11\frac{2}{3}$  years a piece. The 10 Kings of Persia (Gyrus &c) reigned 208 years which is almost 21 years a piece. The 16 successors of Alexander the great {Anidæus} & Alexander II in Syria (Sleucus &c) reigned 244 years which is  $15\frac{1}{4}$  years a piece. The 11 in Egypt (Ptolomæus Lagi &c) reigned 277 years which is 25 years a piece. The eight in Macedonia (Cassander &c) reigned 136 years, which is  $17\frac{1}{4}$  years a piece. The 29 Kings of England (William the conqueror &c) reigned 648 years, which is  $22\frac{1}{3}$  a piece. The first 24 kings of France ({F}aramond &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 (Philippus Valesius &c) <14r> 315 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 generations 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 departed & succeeded by others of an equal or greater age, especially in elective & turbulent kingdoms. But Timæus & his followers have taken the reigns 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 Sparta by one race, the nine by another race, 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<sup>a[53]</sup> commanded the main body of the Messenians in the fifth year of the first Messenian war, & was in the fifth generation from Oiolytus the son of Theras the brother in law of Aristodemus & Tutor 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 battle in the fifth year of this war there were six generations; which (as I conceive) being for the most part by the eldest sons, will scarce exceed 30 years to a generation, & so may amount to about 175 or 180 years. That war lasted 19 or 20 years. Add the last 15 years & there will be about 190 or 195 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, Cleomenses, Leonidas, &c, & in the other race, after Theopompus, reigned Zeuxidamus, Anaxidamus, Archidamus, Agasicles, Ariston, Demaratus, Leotychides &c according to Pausanias, or Anaxandridas, Archidemus, 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 <15r> according to Pausanias or between seven & eight according to Herodotus, or at a medium, seven kings in both races. And their reigns at 20 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<sup>a[54]</sup> contemporary to Cræsus. And Cræsus began his reign about 28 years before the death of Cyrus. Count backwards eighty 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 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 Ephorus place the return of the Heraclides about 275 years earlier; & this is the fundamental error of the artificial chronology of the Greeks.

The kingdom of Macedon<sup>a[55]</sup> 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 entered Peloponnesus with the Heraclides as above. And after him & his son Cisseus the kingdom of Argos became divided among the posterity of Temenus until 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<sup>b[56]</sup> 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 is probably 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<sup>c[57]</sup> tells us that after Perdiccas reigned Aræus (or Argæus) Philip, Aeropus, Alcetas, Amyntas & Alexander successively. Alexander was contemporary to Xerxes king of Persia & died An. 4 Olymp. 79 & was succeeded by Perdiccas II. And Thucydides<sup>d[58]</sup> 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 than the Olympiads: where as 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 <16r> 46<sup>th</sup> Olympiad or thereabouts. It could not be older because Leocides the son of Phidon & Megacles the son of – Alemæon an

Athenian at one & the same time courted Agarista the daughter of Clisthenes king of Sityon (as<sup>e[59]</sup> 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 Chyrrhæans were conquered An. 2, Olymp. 47, according to the marbles. Phidon therefore & his brother Caranus were contemporary to Alinaeon & all of them to Clisthenes & Solon, & flourished about the 47<sup>th</sup> or 48<sup>th</sup> Olympiad. This Alcmaeon<sup>f[60]</sup> 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 named the daughter of Megacles & Agarista: & Clisthenes the son of Megacles & Agarista expelled the sons of Pisistratus An. 1, Olymp 67 according to the marbles. By all which circumstances, the times of Leocedes & Megacles & their fathers Phidon & Alemæon are sufficiently stated. ☉ < insertion from f 16v > ☉ 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 expulsion of the sons of Pisistratus an. 1. Olymp. 69. And suitably to these reckonings, the Legislature of Draco may have been in the 51<sup>th</sup> Olympiad, that of Solon in the 55<sup>th</sup> Olympiad the taking of Sardes by Cyrus in the 59<sup>th</sup> Olympiad, the first annual Archon of Athens in the 50<sup>th</sup> Olympiad, the conversation of Cræsus with Solon in the 51<sup>th</sup> Olymp. The return of Solon to Athens after a travel of ten years an. 4. Olymp. 57. The death of Solon an 3 Olymp. 58. The tyranny of {Pissicuretus} an. 1. Olymp. 58. His death an. 2 Olymp 65. & the first annual Archon of Athens in the 50<sup>th</sup> Olympiad, & the first decennial Archon in the 40<sup>th</sup> Olympiad, or not long before. For some of the seven decennial Archons might dye in their regency. The death of Codrus the last king of Athens might be 40 or 50 years before the Olympiads & the Ionic migration under the sons of Codrus & their building of Miletus might be within a year or two after his death. The Bœotians might be driven from Æna by the Thessali & seize Cadmeis & call it Bœotia about 50 or 60 years after the taking of Troy. And about the same time was the Æolic migration from Aulis into Thrace under Penthelus the son of Orestes. < text from f 16r resumes >

Iphitus<sup>a[61]</sup> presided both in the temple of Jupiter Olympius & in the Olympic games; & so did his successors till the 26<sup>th</sup> 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 48<sup>th</sup> Olympiad. For<sup>b[62]</sup> in the 48<sup>th</sup> 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 49<sup>th</sup> Olympiad. For<sup>c[63]</sup> in the 50<sup>th</sup> 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 65<sup>th</sup> Olympiad was increased to nine, & afterwards to ten, & these Iudges were called Hellenodicæ judges for or in the name of Greece. Pausanian tells us that the Eleans called in Phidon & together with him celebrated the 8<sup>th</sup> (he should have said the 49<sup>th</sup>) Olympiad, but Herodotus, 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.

[64] Strabo tells us that Phidon was the tenth from Temenus; not the tenth king (for between Cissus & 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 to 243 years, which being {covonted} back from the 48<sup>th</sup> Olympiad in which Phidon flourished, they will <17r> 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 48<sup>th</sup> Olympiad, & account Phidon the seventh from Temenus: 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 28 Olympiads older than the first Olympiad – wherein Coræus 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<sup>a[65]</sup> introduceth him saying that the institutions of Lycurgus were not of three hundred years standing or not much more. And Thucydides<sup>b[66]</sup> 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 legislation of Lycurgus upon the 19<sup>th</sup> Olympiad. Athenæus<sup>c[67]</sup> 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 festivalls in the 26<sup>th</sup> Olympiad. He overcame four times in the Pythic games & therefore lived at least to the 29<sup>th</sup> Olympiad. He overcame four times in the Pythic games & therefore lived at least to the 29<sup>th</sup> Olympiad. And beginning to flourish in the days of Lycurgus, it is not likely that Lycurgus began to flourish much before the 18<sup>th</sup> 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<sup>d[68]</sup> restored the racing in the first Olympiad Coræus being Victor. In the 14<sup>th</sup> Olympiad the double stadium was added Hypænus being Victor. And in the 18<sup>th</sup> Olympiad the Quinquertium & wrastling were restored Lampus & Eurybatus (two Spartans) being Victors. And the Disk was one of the games of the Quinquertium, & Pausanias<sup>e[69]</sup> tells us that there were three Disks kept in the Olympic treasury at Altis. These therefore having the name of Lycurgus upon them, shew that they were dedicated by him at the restoring of the Disk in the 18<sup>th</sup> Olympiad. Now Polydectes king of Sparta being slain before the birth of his son. Charillus or Charilaus, left the kingdom to Lyrugus his brother & Lycurgus upon the birth of Charillus† became Tutor to the child <18r> From the return of the Heraclides into Peloponnesus to the beginning of the reign of Agusilaus there were six reigns including that short one of Aristodemus the father of Eurysthenes & Procles. For Aristodemus came to the kingdom according to<sup>f[70]</sup> Herodotus. And from the same return to the beginning of the reign of Polydectus in the other 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 18<sup>th</sup> Olympiad & the return of the Heraclides will be about 52 years before the first Olympiad as above.

[71] Iphitus who restored the Olympick games 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 # < insertion from f 18v > # – with the Heraclides. Imithis return He commanded a body of Ætolians & recovered Elea from whence his ancestor Ætolus the son of Endymeon [72] the son of Aethlius had been driven by Salmoneus the grandson of Hellen And by the friendship of the Heraclides, Ætolus 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 intermitted, [73] Iphitus their king restored them again. Iphitus is by some reckoned the son of Hæmon – < text from f 18r resumes > with the Heraclides. Iphitus is by some reckoned the son of Hæmon. But Hæmon being the father of Oxylus I would reckon Iphitus the son of Praxonides the son of Oxylus the son of Hæmon. And by this reckoning the return of the Heraclides into Peloponnesus will be two generations by the eldest sons (or about 54 years) before the first Olympiad as above.

⚔ Pausanias represents < insertion from f 18v > ⚔ [74] Pausanias represents that Melas the son of Antissus (of the posterity of Gonussa the daughter of Sicyon) was not above six generations older then 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 to 173 years. Count those years backwards & they will place the return of the Heraclides into 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, Endemus, 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 allotted about 18 years a piece on 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 {which} Periander died a little {before} suppose an. 4 Olymp. 50.. But Chronologers for raising the antiquities of the Greeks have made these kings & Prytanes reign 517 years. < text from f 18r resumes > From the return of the Heraclides count 80 years backwards to the Trojan war, & the destruction of Troy will be about 72 years after the death of Solomon, & the Argonautic expedition which was one generation earlier will be about 40 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 and Hippocrates was the 18<sup>th</sup> from Æsculapius inclusively by the fathers side & the 19<sup>th</sup> from Hercules by the mothers side. And because these generations being taken notice of in history were most probably by the principals 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 17 intervalls by the fathers side & eighteen by the mothers, will at a middle reckoning amount unto about 507 years, which counted backward from the beginning of the Peloponnesian war, at which time Hippocrates began to flourish, will reach up to the 43<sup>th</sup> year after the death of Solomon, & there place the Argonautic expedition.

When the Romans conquered the Carthaginians the Archives of <19r> Carthage came into their hands. And thence Appion in his history of the Punic wars tells us in round numbers that Carthage stood 700 years. And Solinus adds the odd numbers of years in these words. Hadramyto et Carthagini author est a Tyro populus. Carthaginem (ut Cato in Oratione Senatoria autimat) cum rex Hiarbus rerum in Libya potiretur, Elissa mulier extruxit domo Phœnix, & Carthadam dixit, quod Phœnicum ore expirimit civitatem novam, mox sermone verso Carthago dicta est: quæ post annos sepling eutos triginta septem exiditur quam fuerat extruata. Elissa was Dido, & Carthage was destroyed in the Consulship of Leptulus & Mummius in the year of Iulian Period 4568; from whence count backwards 737 years, & the Encæmia or dedication of the city will fall upon the 16<sup>th</sup> 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 Encænia. 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 Conyras. And the Marbles say that Teucer came to Cyprus seven years after the destruction of Troy & built Salanis. & Apollodorus that Cenyras married Metharme the daughter of Pigmaleon & built old 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 Cyprus & 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. ✕ < insertion from f 19v > ✕ Thucydides tells us that the Corinthians were the first of the Greeks who built ships [75] with three orders of Oars called Triremes; & that Aminocles, a ship Carpenter of Corinth, who had governed the first ships went thence to Samos about three hundred years before the end of the Peloponnesian war & built also four such ships for the Samians: & that two hundred & sixty years before the end of that war (that is about the 29<sup>th</sup> 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 Chalis in Eubœa under the conduct of Thucles & built Naxos, & the next year Archias came from Corinth with a Colony & built Syracuse, & that Lamits 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 Byblos 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 backward the 74 & the 245 years & about 12 years more for the reign of Lanis in Sicily, & the reckoning will place the building of Syracuse about 331 years before the end of the Peloponnesian war, or in the 11<sup>th</sup> Olympiad. And there Eusebius & others place it. And the first building of Treremes whereby Colonies might be sent abroad without danger of Pirates, which till those days infected the Greek seas, might be five or ten years earlier. From the Colonies henceforward send into Italy & Sicily came the name of Græcia Major.



[76] Thucydides tells us further that the Greeks began to come into Sicily almost 300 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 Peloponnesian war, that is almost as early as the 27<sup>th</sup> year of Davids reign, whence it may be placed in the reign of Solomon. <sup>b</sup>[77] Hellenicus tells us that it was in the third generation before the Trojan war, & in the 26<sup>th</sup> year of the the Priesthood 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.

[78] Dionysius Halycarnassæus 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 reconns six kings more over Rome to the beginning of the Consuls. Now these 22 Kings at about 18 years to a reign one with another (for many of them were slain) reigned 396 years; which counted backwards from the Consulship of the first Consuls Iunius Brutus & Valerius Poplicola, place the coming of Æneay 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. < text from f 19r resumes >

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. Vnder one of the kings, that is, within the compass of the age of a man. For so the phrase is used by Isaiah chap. xxxiii. 15. Iosephus lets us <sup>[79]</sup> know that the Annals of the Tyrians from the days of Abibalus & Hiram were extant in his days, & that Hiram's friendship to Solomon & assistance in building the Temple was mentioned. in them & that the Temple was founded in the 11<sup>th</sup> year of Hiram. And so by the testimony of Menander & three ancient Phœnician Histo- rians, 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<sup>b</sup>[80] years before the destruction of Troy. Solomon therefore reigned in the times between the raptures of Europa & Helena, & Europa & her brother Cadmus flourished in the days of David; Minos the son of Europa flourished in the days of Solomon; & the children of Minos (namely Adrogeus his eldest son, Deucalion his youngest son & one of the Argonauts, Ariadne the mistres 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.

The expedition of Sesotris was one generation older then the Argonautic Expedition. For in his return back in Egypt, he left Æetes at Colchos, & Æetes reigned there till the Argonautic Expedition & Prometheus was left with a body of men at mount Caucasas by Sesotris, & after thirty years released by Hercules the Argonaut. At the return of Sesotris 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 Anymone 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 Cruesa 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 Pandion 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 32<sup>th</sup> year of Solomon. For he stole Helena just<sup>a</sup>[81] before that expedition or in the beginning of it, being then fifty years old & she but sever or as some say ten. Perithous the son of Ixion helped Theseus to steal Helena, & then<sup>b</sup>[82] Theseus went with Perithous to steal Preserpina the daughter of Adoneus, & was taken in the action, & whilst he lay in prison, Castor & Pollux returning from the Argonautic Expedition released their sister Helena & captivated Æth{ena} 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 Sesotris into Greece about one generation before the Argonautic Expedition, & therefore Sesotris returned into Egypt in the reign of Rehoboam, & so was Sesac. For Sesac came out of Egypt in the fift year of Rehoboam & <sup>c</sup>[83] spent nine years in that



Expedition against the Eastern nations & Greece & therefore returned back into Egypt in the 14<sup>th</sup> 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 – מַמְלֻכֹת הָאֲרָצוֹת the kingdoms of the Earth. 2 Chron. 12. Where Herodotus describes the Expedition of Sesostris Iosephus<sup>d[84]</sup> 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, Sexichis Sesoois, Sethosis, Sesonchis, Sesonchosis. Take away the Greek terminations & the names become Sesost, Sexoch, Sesoo, Sethos, Sesonchi; which names differ very little from Sesach. Sesach of Sesonchis differ no more from one another then Moph & Memphis two names of the same city.

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 18<sup>th</sup> year of Davids reign or before. And two or three years before his birth David besieged Rabbah the Metropolis of the Ammonites & committed adultery with Bathsheba. And the year before this siege began David vanquished the Ammonity & their confederates the Syrians of Zobah & Rehok & Ishlob & Moacah & Damascus extending his dominion over all those nations as far as to the entering in of Hamath & the river Euphrates. And before this war began he smote Moab & Amabee & Edom, & made the Edomites fly, some of them into Egypt with their king Hadad then a little <21r> child, & others to the Philistines where they fortified Aroth against Israel, & to other places whether they could escape. And before this, he had several – battels with the Philistins. 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 {Takephanes 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 sho being a child had no breasts, & her brother who sucked the breasts of his mother (Cant. 6. 9, & 8. 1, 8.) And of about the same age with children was Sesac or Sesostris. For he became king of Egypt in the days of Solomon (1 King. 11.40) & before he began to reign he warred under his father & whilst he was very young conquered Arabia Troglodytica, & the greatest part of Libya carrying his conquests to the river Triton & coasting the Mediterranean to the mouth of the straits. And therefore he was of about the same age with the children of Pharaoh above mentioned, & {so} being the brother of Solomons Queen he was born near the end of Davids reign, & might be about 46 or 50 years old in the fifth year of Rehoboam 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 Athenæa 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 twenty years after the victory & death of Androgeus, Theseus became victor & returned from Crete with Ariadne the daughter of Minos: & coming to the island Naxos or Dia, Ariadne<sup>a[85]</sup> was there taken from him by Glaucus a commander at sea, & became the mistress of the great Bacchus, & <sup>b[86]</sup> by him had two sons Phlyas & Eumedon who were Argonauts <sup>†</sup> < insertion from f 20v > <sup>†</sup> 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 Greece & after he 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 <sup>[87]</sup> Ariadne was buried in it, as Pausanias relates. Ariadne therefore died in the end of the war just before the return of Sesostris into Egypt, that is, in the 13<sup>th</sup> or 14<sup>th</sup> 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 < text from f 21r resumes > 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 21 years old, & Androgeus was slain about 20 years before, & born about 20 or 22 years before that & his father Minos might then be about 25 years older & so be born about the middle of Davids reign, & be about 70 or 75 years old when he pursued Dædoclus

into Crete, & Europa & her brother Cadmus might come into Europe three or four years before the birth of Minos. £ < insertion from f 20v > £ And Theseus might be slain within three or four years after the Argonautic Expedition. He was succeeded in Athica by six kings who reigned till the death of Codrus & the Ionic migration under his sons; & then Attica was governed by twelve successive Archons for life & after them by seven decennial Archons & then by annual Archons. And And the 18 Kings & Archons for life (if there were so many) at about 17 years a piece might take up about 300 years & the decennial Archons about 40 or 50 years more two or three of them dying in their regency. And according to this reckoning the annual Archons might begin about the 48<sup>th</sup> 49<sup>th</sup> Olympiad, & Draco might be Archon in the 51<sup>th</sup> Olympiad as above < text from f 21r resumes >

When Sesostris returned into Egypt he left Æetes with part of his army at Colchos to guard that pass; & Phriseus & his sister Helle fled from Ino the daughter of Cadmus to Æetes soon after. Ino was therefore alive in the 14<sup>th</sup> 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 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. And Thersander the son of Polynices warred at Troy. These generations being by the eldest <22r> sons, if they be reckoned about 23 years to a generation they will place the birth of Polydorus upon the 16<sup>th</sup> or 18<sup>th</sup> 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 & there married Harmonia. The sister of Iason & Dardæus & 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. 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 Cadmus too old to be the father of Ino & brother of Europa & 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 23<sup>th</sup> of Solomons & Dedipus in the sixt of Rehoboams or thereabouts.

Polydorus<sup>a[88]</sup> the son of Cadutus married Nictis the daughter of Nictæus a native of Greece, & dying left his kingdom & young son Labdacus under the administration of Nictæus. Then Epopeus king of Ægialus (afterwards called Sicyon) stole Antiopa the daughter of Nictæus, & Nictæus thereupon made war upon him & in a battel wherein Nictæus overcame, both were wounded & died soon after. Nictæus left the tuition of Labdacus & administration of the kingdom to his brother Lycus, and Epopeus or (as Hyginus<sup>b[89]</sup> calls him) Epaphus the Sijcyonian, 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 fly 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. And Agamemnon & Menelaus the sons of Plisthenes & adopted sons of Atreus warred at Troy. Ægysthus the son of Thyestes slew Agamemnon. And Atreus died just before Paris stole Helena which according to <sup>c[90]</sup> Homer was twenty years before the taking of Troy. Denecalion the son of Minos<sup>d[91]</sup> was an Argonaute, & 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 36<sup>th</sup> 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 18<sup>th</sup> book tells us: A rege Ascaloniorum expugnati Sidonij novibus appulsi Tyrum urbem ante annum \*\*\* Trojanæ cladis condiderunt. And Strabo (lib. 16:) that Aradus was built by men who fled from Sidon. Hence Isaiah calls Tyre the daughter<sup>[92]</sup> of Zidon, the inhabitants of the isle whom the merchants of Zidon have replenished. And Solomon in the beginning of <sup>[93]</sup> his reign calls the people of Tyre Zidonians. My servants, saith he in a message to Hiram king of Tyres, 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 call 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 numbers 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 his 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 Philistines upon the Mediterranean, where they fortified Azoth. For Stephanus (in Arot) tells us Ταυτόν ἔκτισαν εἰς τῶν ἐπανελθόντων ἀπ' Ερυθρᾶς θαλάσσης φευγᾶδων: A fugitive from the red sea built <23r> 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 Philistines to invade Sidon by sea & take it; & then did the Zidonians fly by sea to the islands Tyre & Aradus & 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 came with a great multitude of Phenicians not to seek Europa, but<sup>b[94]</sup> to seek new seats & therefore fled from their enemies. And when some of them fled under Cadmus & his brothers to Asia minor & Greece, others fled under other commanders to seek new seats in Libya, & there built many walled cities as Nonnus affirms. And their leader was also there called Cadmus, which signifies an Eastern man, & his wife Sithonis, a Zidonian. And many from those cities went <sup>[95]</sup> afterwards with the great Bacchus in his armies. ⚔ < insertion from f 22v > ⚔ And by these things the taking of Zidon & flight of the Zidonians under Abibalus, Cadmus, {Glive} Thasus, Atymnus & other captains to Tyre Aradus, Cilicia, , Caria Bithynia Phrygia Thasus Samothrace Crete, Greece & Libya, & the building of Tyre & Thebes & beginning of the reign of Abibalus & Cadmus over those cities, are fixed upon the 16<sup>th</sup> or 18<sup>th</sup> year of Davids reign or thereabouts. By means of these Colonies of Phœnicians, the people of Caria learnt sea affairs in such small vessels with oars as were then in use, & began to frequent the Greek seas & people some of the islands therein before the days of Minos. For from these Colonies Carria<sup>d[96]</sup> was anciently called Phœnice < text from f 23r resumes >

The Sidonians being still possessed of the trade of the Mediterranean as far as Greece & Libya, & the trade upon the red sea being richer, the Syrians 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 two islands called Tyre & Aradus which had Temples built like the <sup>[97]</sup> 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 length, in the reign of Iehoram king of <sup>[98]</sup> 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 Tyrians built ships for merchandise upon the mediterranean, & began there to make long voyages to places not yet frequented by the Zidonians, some of them going to the coasts of Afric beyond the Syetes & building Carthage, others going to the coasts of Spain & building Carteia & others going beyond the straits mouth. † < insertion from f 22v > † {Iehoram} reigned eight years, & the two last years was sick in his bowels & before that sickness Edom revolted because of the Iehorams wicked reign. If we place that revolt upon the middle of the first six years, it will fall upon the fifth year of Pygmalion king of Tyre, or about twelve years after the taking of Troy. And then, by reason of this revolt, the Tyrians retired from the red sea & began long voyages upon the mediterranean. For in the seventh year of Pigmalion his sister Dido sailed to the coast of Afric beyond the Syrtes where she built Carthage . They began to come from the red sea when the Edomites fled from David < text from f 23r resumes > . And this retiring of the Tyrians from the red sea gave occasion to the<sup>b[99]</sup> opinion of the ancients that the Phenicians came originally from the red sea to the Mediterranean & there presently undertook long voyages. It gave occasion also to the Phœnicians to call many places Erythra in memory of the Erythrean sea. For Erythra was the name of a city in Ionia, of another in Libya, of another in Locris, of another in Bœotia, of another in Cyprus, of another in Ætolia, of another in Asia neare Chius, & Erythrœa area was a promontory in Libya, & Erythrœum a promontory in Crete & Erythros a place neare Tybur & Erethini a city or country of Paphlagonia, & the name Erythia or Erythræ was given to the island Gades peopled by Phœnicians. And among the Phenicians who came with Cadmus into Greece there were Arabians<sup>c[100]</sup> & Erythreans<sup>d[101]</sup> 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.

Strabo mentioning the first men who leaving the sea coasts<sup>[102]</sup> ventured out into the deep & undertook long voyages names Bacchus, Heroules, Iason, Vlysses & Menelaus, & saith that the dominion of Minos over the sea 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 the Tyrians who at that time <sup>[103]</sup> built Carthage in Afric & Tartessus in Spain & Gades 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 <sup>[104]</sup> with sculptures of his labours, & 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 gifts 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, & there built Salamis, & he & his posterity reigned there till Evagoras the last of them was conquered by the Persians in the 20<sup>th</sup> year of Artaxerxes Maemon.

In the days of Erechtheus king of Athens and Celeus king of <24r> Eleusis, Ceres came into Attica & educated Triptolemus the son of Celerus, & taught him to sow corn. She lay with Iason or Iasius the <sup>[105]</sup> brother of Harmonia the wife of Cadmus. And presently after her death Erechtheus was slain in a war between the Athenians & Eleusinians: & for the benefaction of bringing tillage to Greece, the Eleusinia sacra were instituted to her with Egyptian ceremonies by Celeus & <sup>[106]</sup>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, 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 Proeris conversed with Minos king of Crete, & his grandson Thespis had fifty daughters who lay with Hercules, & his daughter Orithya was the mother of Calais & Zetes two of the Argonauts, & his son Orneus<sup>v[107]</sup> was the father of Petros 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 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 before the institution of the Eleusinia sacra & before the reign of Pandion the father of Ægeus. Erechtheus being an Egyptian procured corn from Ægypt, & for that benefaction was made king of Athens. And at that time Ceres came into Attica. She pretended to come from Sicily in quest of her daughter, but might come thither with the corn from Egypt to take care of it & prepare it for food; for she was worshipped with Egyptian ceremonies. We cannot err much if we place her coming about the 30<sup>th</sup> year & the dispersion of corn by Triptolemus about the 40<sup>th</sup> year of Davids reign, & the death of Erechtheus & institution of the Eleusinia sacra about the tenth or fifteenth year of Solomon.

In the time of the Argonautic Expedition, Castor & Pollux were young men, & their sisters Helena & Clytemnestra were children, & their wives Phoebe & 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 Aerisius & Eurydice. And Perieres & Oebalus the husbands of Gorgophone were the sons of Cynortes the son of Amyclas 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 Euarete the daughter of Aerisius. And Alcmena the mother of Hercules was the daughter of Electryo the son of Perseus. And the Argonaut Æsculapius was the grandson of Leucippus & Phlegia, & Leuccippus was the son of Amyclas 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 Alektor 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.



Pelops came into Peloponnesus in the days of Acrisius & in those of Endymion & his sons Epeus & Ætolus, & took Ætolia from Ætolus. Endymion was the son of Aethlius, the son of Protogenia the sister of Hellen & daughter of Deucalion. And Deucalion or his father might come from Asia minor into Greece in the days of Samuel or Eli. Phrixus & Helle the children of Athamas the brother of Sisypheus & 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 Jason the Argonaut was the son of Æson the son of Critheus the son of Æolus the son of Hellen. And by these circumstan <25r> ces ☉ < insertion from f 24v > Aethlius, , Æolus, Zuthus, Dorus, Tantalus & Danae were contemporary to Erechtheus, Iasion & Cadmus; & < text from f 25r resumes > Hellen was about one & Deucalion about two generations older than Erechtheus. They could not be much older because Xuthus the youngest son of Hellen married <sup>[109]</sup> Creusa the daughter of Erechtheus, Nor could they be much younger because Cephalus the son of Deioneus the son of Æolus the eldest son <sup>[110]</sup> of Hellen married Procris the daughter of Erechtheus & Procris fled from her husband to Minos. Vpon the death of Hellen his youngest son Xathus <sup>[111]</sup> 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.

Celeus king of Eleusis who was contemporary to Erechtheus<sup>a[112]</sup> was the son of Rharus the son of Cranaus, & in the reign of Cranaus Deucalion fled with his sons Hellen & Amphictyon from the flood which then invaded Thessaly. They fled to Attica & there Deucalion died, & Pausanias tells us that his sepulchre was to be seen neare Athens. His eldest son Hellen succeeded him in Thessaly, & his other son Amphictyon married the daughter of Cranaus ♦ < insertion from f 24v > ♦ ; & reigning at Thermopylæ erected there the Amphictyonic Council; & Aerisius soon after erected the like Council at Delphos. This I conceive was done when they were aged & fit to be counsellours, suppose in the latter half of the reign of David. For Aerisius was of about the same age with David. The Council at Thermopyla included twelve nations of the Greeks without Attica & therefor Amphictyon did not reign at Athens. He might endeavour to succeed Cranaus his wifes father & be prevented by Erechthonius, or rather by Erechtheus. < text from f 25r resumes >

For Between the reign of Cranaus & Erechtheus Chronologers place also Erechthonius & his son Pandion, . But I take Erechthonius & his son Pandion to be the same men 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<sup>b[113]</sup> alluding to 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

Lycurgus Cepheus & Augeo<sup>2[115]</sup> were the children of Aleus the son of Aphidamas 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 unkle Cepheus was his governour in that expedition & Lycurgus stayd at home to look after his aged father Aleus. Aleus therefore being aged at the time of the Argonautic Expedition, might be born about the tenth year of Solomon & his grandfather Arcas might be born about the beginning of the reign of David, & the Poets place the flood of Deucalion presently after the death of Lycaon who had many children & might live till the birth of his grandson Arcas & some years longer.

♀ < insertion from f 24v > ♀ Herodotus tells us that the Phenicians who came ——— by Amphictyon the predecessor of Erechtheus. < text from f 25r resumes > I have now carried up the antiquities of Greece as high as to the first walling of cities about & the first building of Temples; the invention & first use of brass & iron & iron tools in Europe, & the beginning of the manual arts depending thereupon; the beginning of plowing & sowing of corn in Europe; the erecting of the Amphictyonic Council; the coming of Cadmus with colonies of Phenicians into Greece, the first use of Letters, & the flood of Deucalion. It remains now that I carry up these antiquities as high as to the flood of Ogyges & the first memory of things done in Europe; which could not be above three or four generations before the first use of letters.

Cranaus who flourished in the first half of Davids reign, was the successor of Cecrops an Egyptian who came into Greece in the days of Aretæus & married his daughter Agraulos & reigned after him in the regions of



Attica. Cecrops therefore flourished in <26r> the reign of Samuel & Actæus in the latter part of the days of Eli. He might come into Greece from Asia minor.

Car<sup>a</sup>[116] the son of Phoroneus the son of Inachus built a temple to Ceres in Megara, & this was in imitation of the Temple then built to Ceres in Eleupine: & therefore he flourished in the first half of the reign of Solomon & his father Phoroneus flourished in the reign of David, & his grandfather Inachus might be contemporary to Cecrops & come into Greece at the same time. He gave his name to the river Inachus. And Phoroneus is reputed to oldest legislator in Greece.

Areas<sup>a</sup>[117] the son of Callisto the daughter of Lycaon the son of Ereus, or as some say, as Pelasgus, received corn from Triptolemus & taught his people in Arcadia to make bread of it. And<sup>b</sup>[118] so did Eumelus the first king of a region afterwards called Achaia, & therefore Areas & Eumelus were contemporary to Triptolemus, & to his father Celeus, Callisto to Rharus, Lycaon to Cranaus, & Ezeus & Pelasgus to Cecrops. But Lycæon did before Crenaus so as to leave room for Deucalion, flood between their deaths.

⊙ < insertion from f 26v > Danaus came into Greece a year or two after the return of Sesac into Egypt as above, that is about the 16<sup>th</sup> year of Rehoboam. He succeeded Gelanor the brother of Eurystheus at Argos; & Gelanor was the son & successor of Sthenelus. And Mastor Electrio & Sthenelus were the sons of Perseus & Andromeda. Perseus was the grandson of Acrisius. And Acrisius & Prætus were the sons of Abas. but this Abas was not the same with Abas the grandson of Ægyptus but a much older Prince, who built Abæ in Phocis & might come from Asia minor into Eubœa or send a colony thither, that is land being anciently called Abantis, & the people Abantus.[119] < text from f 26r resumes >

Eurydice the wife of Acrisius & her brother Amyclas were the children of Lacedæmon & Sparta, & Lacedæmon was the son of Taygeta, & Sparta the daughter of Eurotas the son or brother of Myles the son of Lelex<sup>a</sup>[120] an Egyptian. Myles succeeded his father Lelex in Elis, &<sup>b</sup>[121] Polycaon the younger brother of Myles married Messene an {Argive} the daughter of Triopas the son of Phorbas the brother of Pirasus & invaded Massene then peopled only by villages & built cities therein & called it Messene after the name of his wife. Myles set up a Quern or hand mill to grind corn & is reputed the first who did so But he flourished before Triptolemus & seems to have had his corn & artificers from Egypt. Lelex<sup>c</sup>[122] was the father of Cleson the father of Pylas the father of Scyron who married the daughter of Pandion the son of Erechtheus & contended with Nisus the son of Pandion & chronologer of Ægeus for the kingdom & Æacus adjudged it to Nisus. But the former reckoning Lelex was three generations older then Acrisius & Eurydice. By the latter he was two generations older then Erechtheus. By both compared together he might be contemporary to Cecrops, Inachus, Ereus, Pelasgus, & Lynceus, & come with them from Egypt. And Phorbas & Pirasus seem to have been of the same age. And the coming of the Egyptians with colonies into Greece suits with the times when Eli was High Priest.

When these men came from Egypt they found Ogyges in Greece & either he or his son Eleusine built the city Eleusine in Attica: that is, they built a few houses of clay which in time grew into a city. They were Scythians, & the Scythians came into Greece over the Danube & other rivers from beyond the black sea, there being no other way into Greece before the Mediterranean began to be navigated as far as Europe. And the Scythians in those northern regions lived a wandering live without towns or houses long after those days. But the Egyptians were used to live in houses in Egypt & therefore upon their first coming into Greece would be apt to build huts & houses of such materials as were at hand, that is, of clay & branches of trees. For the houses of the Greeks were of clay till the brothers Euryalus & Hyperbius taught them to harden the clay into bricks & to build therewith. And the Scythians in Greece might soon learn of the Egyptians to do the like. And the flood of Ogyges I place next before this building of houses, suppose in the days of Eli the High Priest. For I meet with no mention of towns, houses, generations, wars, or actions of the Europeans ancients then that flood.

According to Acusilaus, Ogyges flourished 1020 years before the first Olympiad, & Phoroneus was older then Ogyges. But Acusilaus was an Argive & feigned these things in honour of his country. To call things Ogygian has been a phrase among the ancient Greeks to signify that they are as old as the first memory of things, & therefore we may reckon Ogyges as old at least as Inachus, the man from whom the river had its name. Phoroneus flourished in the days of Samuel & Saul, & the death of Saul was but 284 years before the

first Olympiad. And therefore <27r> Acusilaus has made Phoroneus & Ogyges above seven hundred years older then the truth. And this fiction has given occasion to the Chronologers who flourished one or two hundred years after Acusilaus & settled to Chronology of the Greeks, to represent all things done in Greece before the Olympiads, much ancients then they really were.

And for lengthening the races of the kings of Argos & Sicyon they have changed several contemporary Princes of Argos into successive kings, & inserted many feigned kings into the race of the kings of Sicyon

Ægialeus the first king of Sicyon was the brother of Phoroneus & son of Inachus, & therefore flourished in the days of Samuel & Saul. He died without issue & after him reigned Europs Telchin Apis <sup>[123]</sup> Lamedon Sicyon & others successively, & Sicyon gave his name to the kingdom. Herodotus<sup>b[124]</sup> saith that Apis in the Greek tongue is Epaphus & Hyginus that Epaphus the Sicyonian got Antiopa with child & others that Epopeus the Sicyonian got Antiopa with child. But the later Greeks have made two men of the two name Apis & 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 42 years a piece. If these feigned kings be rejected Ægialeus will become contemporary to his brother Phoroneus.

The three first kings of Argos were Inochus Phoroneus & Argos the grandson of Phoroneus. For the Ancients tell us that Niobe the daughter of Phoroneus was the first woman with whom Iupiter lay & that after he begot Argus. So then Argus was one generation younger than Apis the brother of Niobe & two generations younger than Phoroneus & by consequence flourished in the reign of Solomon. For Epopeus (who is Apis) was slain about the 15<sup>th</sup> year of Solomon as above † < insertion from f 26v > † Argus was succeeded by his son Pirasus or Peranthus or Criasus. Phorbas the brother of Peranthus went with a colony to Rhodes & reigned there purging that Island from serpents & wild beasts: & perhaps he fled with the Telekines. For Callithyia the daughter of Peranthus was Priestess of Apollo at Delphos in & Phoci in a Temple built there by her father Peranthus to this god, & gave the first answers of the Oracle to Acrisius the son of Abas. & therefore Abas was contemporary to the brothers Peranthus & Phorbas. Abas was also contemporary to Lacidæmon & Sparta for his son Acrisius married their daughter Eurydice. Phorbas might be succeeded in Rhodes by his son Triopas for Agenor the son of Tripas invaded Argos with a great multitude of horse, & married his daughter Messene to Polycaon as above & was succeeded either in Rhodes or some part of Argos by his son Crotopus. But in what parts of Argos or other places all these Kings or Princes reigned I leave to be examined. < text from f 27r resumes >

As Erechtheus & Apis have been split each of them into two kings so Plutarch<sup>a[125]</sup> tells us that the people of Naxos, contrary to what others write, pretended that these were two Minoses & two Ariadnes, & that the first Ariadne married Bacchus & the last was carried away by Theseus. But<sup>b[126]</sup> Homer, Hesiod, Thucydides, Herodotus & Strabo knew but of one Minos, & Homer describes him the son of Iupiter & Europa & the brother of Rhadamanthus & Sarpedon. & the father of Deucalion the Argonaut & grandfather of Idomeneus who warred at Troy, & that he was the legislator of Crete & judge of hell: Herodotus<sup>c[127]</sup> makes Minos & Rhadamanthus the sons of Europa contemporary to Ægeus. And<sup>d[128]</sup> Apollodorus & Hyginus say that Minos the father of Androgeus Ariadne & Phædra was the son of Iupiter & Europa & brother of Rhadamanthus & Sarpedon.

Inachus had several sons who reigned in several places of Peloponnesus & there built towns, as Phoroneus who built Phonicum, afterwards called Argos from Argus his grandson, Ægialeus who built Ægialea afterwards called Sicyon from Sicyon the grandson of Erechtheus, Phegeus who built Phegea afterwards called Psophis from Psophis the daughter of Lycaon. And these were the oldest towns in Peloponnesus. Then Sicyphus the son of Æolus & grandson of Hellen built Ephyra afterwards called Corinth & Aethlius the son of Æolus built Elis. And before them Cecrops built Cecropia the citadel of Athens, & Lycaon built Lycosura reckoned by some of the oldest town in Arcadia & his sons <sup>[129]</sup> 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 <28r> 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 Hæmon, the son of Pelasgus reigned in Hæmonis afterwards called Shusaly, & built towns there. And this division & subdivision of territories has made great confusion in the history of the first kingdoms of Peloponnesus & thereby given occasion to the vain glorious

Greeks to make those kingdoms much older then they really were. But by all the reckonings above mentioned, the first civilizing of the Greeks & teaching them to dwell in houses & towns, & the oldest towns in Europe could scarce be above three generations older than the coming of Cadmus from Sidon into Greece. But its difficult to set right the genealogies & Chronology of the fabulous ages of the Greeks, & I leave these things to be further examined.

Herodotus<sup>[130]</sup> 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, & settled, some in Phrygia <sup>[131]</sup> where they were called Corybantes, some in Crete where they were called Idœi Dactyli, some in Samothrace where they were called Cabyri, some in Rhodes where they were called Telchines some in Eubœa where before the invention of iron they wrought in copper a city thence called Chalis, 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 & drumms & swords with which they strick upon one anothers armour in musical times appearing seized with a divine fury. And this reckoned the original of musick in Greece. Stadium musicum inde cœptum cum Idœi Dactyli modulus crepitu & tinnitu œres deprehensos in versificum ordinem transtulissant: Solinus Polyhist. c. 11. Stadium musicum ab Idœis Dactylis cœptum. Origen. l. 14. c. 6. Clemens calls <sup>[132]</sup> the Idozi 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 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. 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, & Dœdalus fled from him by adding sails to <sup>[133]</sup> his vessel; & therefore ships with sails were not used by the Greeks before the reign of this king. Dœdalus & 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 Curetes who thus introduced Letters & Music & Dancing & Poetry & Arts, & attended on the sacrifices,<sup>[134]</sup> were no less active about religious institutions; & for their skill & knowledge & mystical practises, were accounted wise men and <29r> 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, & Idœa Phrygia; & in Crete & the Terra Curetum they were about Iupiter Olympius the son of the Crestæn Rhea. They represented that when Iupiter was born in Crete, his <sup>[135]</sup> mother. Rhea caused him to be educated in a cave in mount Ida under their care & tuition, & that they danced about him in armour with great noise that his father Saturn might not hear him cry, <30r> in a cave in mount Ida under their care & tuition, & that they danced <sup>[136]</sup> 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 Idœan Curetes were her country men & came with her & her brother Atymnus into Crete, & dwelt in the Idœan 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 his 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) Iupiter to every king, & so Minos was a Iupiter of the Greeks. According to Echemenes an ancient author cited by Athenæus, he was that Iupiter who committed the rape upon <sup>[137]</sup> Ganimede, the others say it was Tantalus. He was that Iupiter who was most famous among the Greeks for justice & dominion, being the greatest King in all Greece in those days. Lucian let us know that his mother Europa was <sup>[138]</sup> worshipped by the name of Rhea in the form of a woman sitting in a chariot drawn by Lions with a

drumm in her hand & a corona turrita on her head like Astarte & Isis. And the Cretans anciently shewed the house where this Rhea <sup>[139]</sup> lived. And Apollonius Rhodius tells us that Saturn, while he reigned over the <sup>[140]</sup> Titans in Olympus [a mountain of Crete] & Jupiter 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 than Chiron, & by consequence not older than 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. Lucian <sup>[141]</sup> tells us that the Cretans did not only relate that Jupiter was born and buried among them, but also shewed his sepulchre. And Porphyry that Pythagoras went down <sup>[142]</sup> into the Idæan Cave to see his sepulchre. And Cicero in numbering three Jupiters, said that <sup>[143]</sup> the third was the Creton Jupiter Saturn's son whose sepulchre was shewn in Crete. And the Scholiast upon Callimachus lets us know that his was the sepulchre of Minos. his words are. <sup>[144]</sup>Ε' ν Κρήτη ἐπὶ τῷ τάφῳ τοῦ Μίνωος ἐπιγέγραπτο ΜΙΝΩΟΣ ΤΟΥ ΔΙΟΣ ΤΑΦΟΣ. τῷ χρόνῳ δὲ τὸ τοῦ Μίνωος ἀπηλείφθη 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 to Italy. And because he lay hid in Italy the Latines called him Saturn & Italy Saturnia & Latium & themselves Latines. So Cyprian: <sup>[145]</sup>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 siguare nummos in Italia primus instituit, unde ærarium Saturni vocatur; et rusticitatis hic cultor fuit, unde falcem fereus pingitur. And Minutius Felis: Saturnus Creta profugus Italian metu filij sœvientis accesserat, et Iani susceptus hospitio, rudes illos homines et agrestes multa docuit ut Græculus et politus, literas imprimere, nummos signare, instrumenta conficere. Itaq̃ latebram suam quod tuta latuisset vocari maluit Latium, et urbem Saturniam de suo nomine. – Ejus filius Jupiter Creæ excluso parente regnavit, illic obiit, illic filios habuit; ad huc antrum Iovis visitur & sepulchrum ejus ostenditur, et ipsis sacris suis humanitatis arguitur. And Tertullian: Quantum rerum <sup>[146]</sup> argumenta docent, nusquam invenio fideliora quam apud ipsam Italiam, in quo Saturnus post multas expeditiones, postq̃ Attica hospitia, consedit; exceptus ab Iano, vel Iane ut Salij vocant. Mons quem incoluerat Saturnius dictus. Civitas quam depalaverat Saturnia usq̃ nunc est. Tota denique Italia, post Oenotriam, Saturnia cognomin abatur. Ab ipso primun Tabulæ, et imagine signatus nummus, et inde ærario præsidet. By Saturn's carrying letters into Italy & coining money & teaching agriculture & the making of instruments & his 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, & from Attica after agriculture was brought into Greece by Ceres, & so could not be older than Asterius & Europa & her brother Cadmus. And by Italy's being called Oenotria before it was called Saturnia, you may know that he came into Italy after Oenotrus, & so was not older than the sons of Lycaon. Oenotrus carried the first colony of Greeks into Italy, Saturn the second, & Evander the third: And the Latines know nothing older in Italy than Ianus & Saturn. And therefore Oenotrus was the Ianus of the Latines & Saturn was contemporary to the sons of Lycaon, & by consequence also to Celeus Erechtheus Ceres and Asterius. For Ceres educated Triptolemus the son of Celeus in the reign of Erechtheus, and then taught him to plow & sow corn; Areas the son of Callisto & grandson of <31r> Lycaon received corn from Triptolemus & taught his people to make bread of it as above, & Procris the daughter of Erechtheus fled to Minos the son of Asterius. In memory of Saturn's coming into Italy by sea the Latines coined their first money with his head on one side & a ship on the other. Macrobius tells us that < insertion from f 30v > Macrobius<sup>a</sup><sup>[147]</sup> tells us that when Saturn was dead, Ianus erected an Altar to him with sacred rites as to a God & instituted the Saturnalia, & that humane sacrifices were offered to him till Hercules driving the cattle of Gerion through Italy abolished that custome. By the humane sacrifices you may know that Ianus was of the race of Lycaon. And Dionysius <sup>[148]</sup> Halicarnassæus tells us further that Oenotrus having found in the western parts of Italy a large region fit for pasturage & tillage, but yet for the most part uninhabited, & where it was inhabited, peopled but thinly: in a certain part of it purged from the barbarians, he built towns little & numerous in the mountains: which manner of building was familiar to the ancients. And this was the original of towns in Italy. < text from f 31r resumes >

Pausanias tells us that the people of Elis who were best skilled in <sup>[149]</sup> 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 Idei 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 , & that the victor should be rewarded with a crown of olive, & there erected an alter to Jupiter Olympians, & called these games Olympic: & that some of the Eleans said that Jupiter contended here with Saturn for the kingdom; others that Hercules Idæus instituted these games in memory of their victory of the Titans. For ☉ < insertion from f 30v > ☉<sup>[150]</sup> ☉ For the people of Arcadia had a tradition that the Giants fought with the Gods in the valley Bathos neare the river Alpheus & the fountain Olympias. Teutamus < text from f 31r resumes > Teutamus the father of Asterias came into Crete with a Colony from Olympia, & upon the flight of Asterius some of his friends might retire into their own country & be pursued & beaten there by the Idean Hercules. The Eleans said also that Clymenus the grandson of <sup>[151]</sup> the Idæan Hercules, about fifty years after Deucalions flood, – coming from Crete celebrated these games again in Olympia & erected there an altar to Iuno Olympia that is to Europa & 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. & Atreus the son of Pelops. & Hercules the son of Atemena. And at length Iphitus made them quadrennial. 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 region This Jupiter had a Temple & Altar erected to him in Olympia where the games were celebrated, & from the place was called Jupiter Olympius, & to him the games were dedicated. Olympia was the name of the city Pisa. <sup>[152]</sup>

In the island Thasus where Cadmus left his brother Thasus, the Phœnicians built a temple to Hercules Olympius, that Hercules when Cicero calls ex Idæis cui inferias afferunt. When the mysteries of <sup>[153]</sup> 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, Axiopersa & Axiokerses, that is, the great Gods, Ceres, Proserpina & Pluto. For Iasion a Samothracian whose sister married Cadmus, was familiar with Ceres: <sup>[154]</sup> & Cadmus & Iasion were initiated in these mysteries. Iasion was the brother of Dardanus & 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. Thus Diodorus. But Dionysius saith that Dardanus <sup>[155]</sup> 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. The Phrygian Goddess was drawn in a chariot by Lyons & 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 tells us that she <sup>[156]</sup> was the Cretan, Rhea that is Europa the mother of Minos. And thus the Phœnicians 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 <32r> with alters & status to persons of renown. & 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 Europa the sister to Alumnus the brother & to Minos & Rhadamanthus the nephews 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 Antonoe, Iasion the brother of his wife harmonia, Hercules a Theban & his mother Alemena, to Æsculapius the son of Apollo or Orus, Machaon the son of Æsculapius & Palemocrates 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, Amphiarus & his son Amphilochus, 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 Altars 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 for sacrificing to the old God or Gods of the



former Colonies, but Temples began a little after. For Æacus the son of Ægina <sup>[157]</sup> who was two generations older than 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 Chaldea & Egypt & spread thence into Phenicia & the neighbouring countries long before it came into Europe And was propagated in Greece by the dictates of their Oracles. 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 & Ashteroth 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 founder & kings, & by alliances & conquest they spread this worship, & at length the Phenicians brought into Europe the practice of deifying the dead, & Sesostris by conquest spread the worship of the Gods of Egypt into all his conquests, & made them more famous & more universal than the Gods of any other nation had been before, so as to be – called Dij magni majorum gentium. He conquered Thrace, & Amphijctyon the son of Prometheus an Egyptian brought the twelve Gods from Thrace into Greece. Herodotus tells us that they came from Ægypt: And By the names of the cities of Egypt dedicated to many <sup>[158]</sup> of these Gods, you may know that they were of an Egyptian original. <33r>

By all this it may be understood that as the Egyptians who deified their kings, began their kingdom with the reign of their Gods & Heroes, reckoning Menses the first man who reigned after their Gods: so the Greeks had the ages of their Gods & Heroes, calling them the golden silver brazen & iron ages. Hesiod describing these four ages of the Gods & <sup>[159]</sup> Demigods of Greece 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 warrs of Thebes & Troy. And so many generations there are between the destruction of Troy & the coming of the Phenicians into Greece who introduced the practise of deifying dead men. Apollonius Rhodius saith that when the Argonauts <sup>[160]</sup> came to Crete they slew Talus a brazen man who remained of those that were of the brazen age & guarded that Island. Talus was the son of Minos & therefore the sons of Minos lived in the brazen age & Minos reigned in 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 they seem to put an end to the reign of Iupiter among mortals when Alemena was with child of Hercules.<sup>X</sup> < insertion from f 32v > Chiron was begot by Saturn in the golden age when Iupiter was a child in the Cretan cave as above, & this was in the reign of Asterius in Crete & therefore Asterius reigned in Crete in the golden age, & the silver age began when Chiron was a child. And unless Chiron was above 80 years old in the time of the Argonautic Expedition when he invented the Asterisus the silver age will not begun before the fourth year of Solomon – – – – – Niobe the daughter of Pharonesus is said to be the first woman with whom Iupiter lay, A& therefore the silver age commenced the year before the birth of their son Argus. Io the daughter of Imachus was one generation older than Niobe, & was carried away from Greece by Phenician merchants when they began first to extend their trade as far as Greece; that is, presently after the flight of the merchants of the red sea from David & their mixing with the Philistins & Sidonians & beginning a new trade upon the mediterranean. And this was about the 15 or 18<sup>th</sup> year of David as above. And Niobe being one generation younger than Io, the birth of Argus & beginning of the silver age was one generation or about 30 or 35 years later than the rapture of Io, & so may be placed about the 4<sup>th</sup> & 10<sup>th</sup> year of Solomon. And the preceding age, that between the rapture of Io & birth of Argus, answers to the golden age. < text from f 33r resumes > Chiron was begot by Saturn in the golden age when Iupiter was a child in the Cretan cave as above, & this was in the reign of Asterius in Crete.<sup>X</sup> < insertion from f 32v > Hesiod tells us that he himself lived in the fift age, & therefore he & Homer flourished within thirty or forty years after the taking of Troy. Some ancient authors<sup>a</sup><sup>[161]</sup> placed Homer in the days of Orestes the son of Agamemnon; & Cornelius Nepos placed him an hundred years before the first Olympiad. This fable of the four ages seems to have been formed by the Curetes in the time of the fourth age. The Curetes <sup>b</sup><sup>[162]</sup> sacrificed children to Saturn & according to Bochast were Philistins. He shews that the Philistins were by the Hebrews called Cerethim or Crethim & their Country Creth, & thinks that the Curetes & the Island Crete had their names from thence. And Eusebius saith that Crete had its name from Cres one of the Curetes who nursed up Iupiter. Whatever was their original, they came with the Phenicians into Asia minor & Europe & particularly with Europa & her brother Atymnus into Crete, about the time of Deucalions

flood, & measured the first four ages of their new world by the reigns of their first four kings in Crete; Asterius the husband of Europa the Saturn of the Latines; Minos her son celebrated for justice & dominion, the Jupiter nursed up by the Curetes, in whose reign the Greeks began to plow & sow, & on whose sepulchre was inscribed ΤΟΥ ΔΙΟΣ; Deucalion the son of Minos who reigned till the Argonautic Expedition; & Idomeneus his grandson who warred at Troy. These four ages immediately succeeded the flood of Deucalion, & therefore that flood was about the 16<sup>th</sup> year of King David. At that time the reign of Lycaon ended in Arcadia that of Hellen began in Thessaly & that of Amphictyon of {Thermiopyls}, & that of Abibalus at Tyre. Cranaus then reigned in Attica, & soon after (suppose in the 22<sup>th</sup> year of David) was succeeded by Erechtheus. At that time the {I}dœi Dactyli might find out iron & Ceres might come into Attica within two or three years after. And Erechtheus might marry his daughter Creusa to Xuthus the son of Hellen about the fifth year of his reign & their sons Acheus & Ion be grown up before his death. < text from f 33r resumes >

Before the Phenicians introduced the deifying of dead men, the Greeks had a Court of Elders in every Town for the government thereof, & a place where the Elders & people worshipped their God with sacrifices. And when many of these towns for their common safety united under a common Council they erected a Prytaneum in one of the towns where the Council & people met at certain times to consult of their common safety & worship their common God with sacrifices & to buy & sell. The towns where these Councils met, the Greeks called δήμοι peoples or communities or corporation towns; & at length when many of these δήμοι for their common safety united by consent under one common Council, they erected a Prytaneum or Court in one of the δήμοι for the common Council & people to meet in & consult & worship & feast & buy & sell, & this δήμος they walled about for it's safety, & called it τὴν πόλιν the City. And this I take to be the original of Villages, Market Towns, Cities, common Councils, – Vestal Temples, Feasts & Fairs in Europe. The Prytanea were Courts with places of worship so named perhaps from the perpetual fire kept therein for sacrificing. From the word Ἑστῖα fire came the name Vesta which at length the people turned into a Goddess, & so became fire worshippers like the ancient Persians. And when these Councils made war upon their neighbours, they had a general Commander to lead their armies, & he became their king.

So Thucydides<sup>a[163]</sup> tells us that under Cecrops & the ancient kings untill Theseus, Attica always was inhabited city by city, each having Magistrates & Prytanea. Neither <34r> did they consult the king when there was no fear of danger, but each apart administred their own commonwealth & had their own Council. Yea some, (as the Eleusinians with Eumolpus against Erechtheus) did sometimes make war. But when Theseus, a prudent & potent man, obtained the kingdom, he took away the Courts & Magistrates of other cities & made them all meet in one Council & Prytaneum at Athens. Polemon as he is cited by Strabo<sup>b[164]</sup> tells us that in this body of Attica there were 170 δήμοι one of which was Eleusis. And Philochorus<sup>c[165]</sup> relates that when Attica was infested by sea & land by the Cares & Bæoli; Cecrops the first of any man reduced the multitude (that is, the 170 towns) into twelve cities whose names were Cecropia Tetrapolis, Epacria, Decelea, Eleusis, Aphydna, Thorieus, Brauron, Cytherus, Sphettus, Cephissa, & Phalerus, & that Theseus afterwards contracted these twelve cities into one which was Athens.

The original of the kingdom of the Argives was much after the same manner. For, saith Pausanias<sup>a[166]</sup>, Phoroneus the son of Inachus was the first who gathered into one community the Argives who till then were scattered & lived every where apart: & the place where they were first assembled was called Phoronicum, the city of Phoroneus. And Strabo<sup>[167]</sup> saith that Homer calls all the places which he reckons up in Peloponnesus, a few excepted, not cities but regions because each of them consisted of a convention of many δήμοι, free towns, out of which afterwards noble cities were built & frequented. So the Argives composed Mantinea in Arcadia out of five towns, & Tegea out of nine. And out of so many was Herœa built by Cleombrotus or by Cleonymus. So also Ægium was built out of seven or eight towns, Patræ out of seven, Dyne out of eight; & so Elis was erected by the conflux of many towns into one city.

And Pausanias<sup>a[168]</sup> tells us that the Arcadians accounted Pelasgus the first man & that he was their first king & taught the ignorant people to build houses for defending themselves from heat & cold & rain & to make them garments of skins, & instead of hearbs & roots which were sometimes noxious, to eat the acorns of the Beach tree; & that his son Lycaon build the oldest city in all Greece. He tells us also that in the days of Lelex the Spartans lived in villages apart. The Greeks therefore began to build houses in the days of Pelasgus the father of Lycaon & in the days of Lalex the father of Myles & Polycaon & by consequence about two

generations before the flood of Deucaleon & the coming of Cadmus. Till then<sup>b[169]</sup> they lived in woods & caves of the earth. The<sup>b</sup> first houses were of clay till the brothers Euryalus & Hyperbius taught them to harden the clay into bricks & to build therewith. In the days of Ogyges, Pelasgus, Æzeus, Inachus, Lelex & Phorbas they began to build villages of clay Doxius the son of {Cœlus<sup>b</sup>} teaching them to do it; & in the days of Lycaon, Phoroneus, <35r> Ægyaleus, Phegeus, Eurotas, Myles Polycaox & Cecrops & their sons to assemble the villages into δῆμοι & the δῆμοι into cities.

⊙ The Pelasgi < insertion from f 34v > ⊙ The Pelasgi spoke a language different from the Greek & Lycaon the son of Pelasgus sacrificed men, & thence I gather that Pelasgus with his people were a branch of the shepherds who came by sea from Egypt. Inachus with his sons Phoroneus & Ægialeus & their people were another branch of them. For Herodotus<sup>†[170]</sup> affirms that the old inhabitants of Peloponnesus, before the coming either of Danaus or of Ion the son of Xuthus, were called Ægialean, Pelasgi; & Apollodorus makes Ægialeus to be the grandchild of Oceanus & son of Inachus Whence Inachus was the son of Oceanus, a forreigner from beyond the seas. And another branch of the Pelasgi settled in Attica as I learn from Herodotus who<sup>†[171]</sup> tells us that the Pelasgi under Cranaus were named Cranai & under Cecrops Ceropidæ & under Erechtheus Athenians. As the Greeks called those men Autochthones who were the first inhabitants, & those men Aborigenes<sup>†[172]</sup> who came from the mountains: so they seem to have called those men Pelasgi who came from beyond the seas, the names Pelasgus & Pelagus being derived from one & the same original: unless you had rather say that the Pelasgi had their name from Pelasgus the name of one or two of their kings.

When Oenotrus the son of Lycaon carried a colony into Italy he found that country for the most part uninhabited & where it was inhabited peopled but thinly, & seizing a part of it he built towns in the mountains little & numerous as above. These towns were at first without walls, but after this colony < text from f 35r resumes >

These towns were without walls. But after this Colony grew numerous & began to want room, they expelled the Siculi & compassed – many cities with walls, & became possest of all the territory between the two rivers Lires & Liber & from the mountains where they first lived were called Aborigenes, or Mountaneers. And it is to be understood that these cities had their Councils & Prytanea. For Dionysius tells us that the new kingdom of Rome [174] as Romulus left it, consisted of thirty Courts or Councils in so many towns each with the sacred fire kept in the Prytanæum of the Court for the Senators who met there to perform sacred rites after the manner of the Greeks. Whence the Senators were called Curiales. But when Numa the successor of Romulus reigned, he leaving the several fires in their own Courts, instituted one common to them all at Rome.

So also in Sicily the Sicanians who were the first memorable inhabitants of that Island, <sup>a[175]</sup> built little villages or towns upon the hills, & every town had its own king. And by this means they spread over the country before they formed themselves into larger governments with a common king.

And Herodotus tells us that all Media [177] was peopled by δῆμοι, towns without walls, till they revolted from the Assyrians, which was about 267 years after the death of Solomon; & that after that revolt they set up a king over them, & built Ecbatane with walls for his seat, the first town which they walled about. And Benhadad king of Syria had 32 kings in his army against Ahab I King 20. 16. And when Ioshua conquered the land of Canaan, every city of the Canaanites had its own king like the cities of Europe before they conquered one another: & therefore towns began to be built in that land not many ages before the days of Ioshua. For the Patriarchs wandered there in tents & fed their flocks wherever they pleased, the fields of Phenicia not being yet fully appropriated for want of people. The countries first inhabited by mankind were in those days <36r> so thinly peopled that four kings from the coasts of Shinar & Elam invaded & spoiled the Rephaims & the inhabitants of the countries of Moab, Ammon, Edom, & the kingdoms of Sodom Gomorrah Admah & Zeboim & yet were pursued & beaten by Abraham with an armed force of only 318 men, the whole force which Abraham & the Princes with him could raise. And Egypt was so thinly peopled before the birth of Moses that Pharaoh said of the Israelites: Behold the people of the children of Israel are more & mightier then we: & to prevent their multiplying & growing too strong, caused their male children to be drowned. These footsteps there are of the first peopling of the earth by mankind not long before the days of Abraham, & of the overspreading it with – villages towns & cities, & their growing into kingdoms first smaller & then greater untill the rise of the monarchies in Egypt, Assyria, Babylon, Medea & Persia, Greece

& Rome, the first great Empires on this side India. For mankind lived together in the land of Shinar & were all of one language till the days of Peleg who was not above 191 years older then Abraham.

When navigation was so far improved that the Phenicians began to leave the sea shore & sail through the Mediterranean by the help of the starrs, it may be presumed that they began to discover the Islands of the Mediterranean, & for the sake of trafic to sail as far as Greece: & this was not long before they carried away Io the daughter of Inachus from Argos. The Cares first infested the Greek seas with piracy. And then Minos the son of Europa got up a potent fleet & sent out Colonies. Diodorus tells us that the Cyclade Islands (those near <sup>[178]</sup> Crete) were at first desolate & uninhabited: but Minos having a potent fleet sent many colonies out of Crete & peopled many of them, & particularly that the island Carpathus was first seized by the soldiers of Minos. Syme lay wast & desolate till Triops came thither with a Colony under Chthonius. Strongyle or Naxus was first inhabited by the Thracians in the days of Boreas a little before the Argonautic Expedition. Samus was at first desert & inhabited only by a great multitude of terrible wild beasts till Matearius peopled it as he did also the islands Chius & Coos: Lesbos lay wast & desolate till Xanthus sailed thither from Lycia with a Colony. Tenedoos lay desolate till Tennes a little before the Trojan war sailed thither with a colony from Troas. Aristæus who married Autonoe the daughter of Cadmus, carried a Colony from Thebes into Cœa an island not inhabited before. The island Rhodes was at first called Ophiusa, being full of serpents before Phorbas a Prince of Argos went thither & made it habitable by destroying the serpents: in memory of which he is delineated in the heavens in the Constellation of Ophiuchus. The discovery of this & some other islands made a report that they rose out of the sea. In Asia Delos emersit & Hiera et Anaphe & Rhodus: Ammian. l. 7. Claræ jamdudum insulæ Delos et Rhodos memoria produntur enatæ; postea minores, ultra Melon Anaphe, inter Lemnum et Hellespontum Nea, inter Nebedum et Teon Alone &c. Plin. l. 2, c. 87.

Diodorus tells us also that the seven islands called <sup>[179]</sup> <37r> Æolides between Italy & Sicily were desert & uninhabited till Liparus & Æolus a little before the Trojan war went thither from Italy & peopled them. And that Malta & Gaulus or Gaudus on the south side of Sicily were first peopled by Phenicians; & so was Madera without the straits. And Homer relates that Vlysses found the Island Ogygia (i.e. Gades) covered with wood & uninhabited except by Calypso & her maids who lived in a cave without houses. And it is not likely that Great Britain & Ireland could be peopled before navigation was propagated beyond the straits.

⚔ < insertion from f 36v > ⚔ The first inhabitants of Sicily were called Sicanians. They were there before the death of Minos; & came into that island five years before the {Sicani} & by their having many cities on the mountains each with its own king, it may be concluded that they came into that Island not very long before. Philistus<sup>a[180]</sup> saith that they were transplanted from the river Sicanus in Spain, & Dionysius<sup>b[181]</sup> that they were a Spanish people who fled from the Ligures in Italy. He means the <sup>[182]</sup>Ligures who opposed Hercules when he returned from his expedition against Gerion in Spain, & endeavoured to pass the Alps out of Gaull into Italy. Hercules that year got into Italy & made some conquests there & founded the city Croton, &<sup>d[183]</sup> after winter upon the arrival of his fleet from Erythra in Spain sailed to Sicily and left there the Sicari reputed the first inhabitants of that Island: unless you had rather say that he left them in Italy. For it was his custome to recruit his army with conquered people, & after they had assisted him in making new conquests, to reward them with new seats. This was the Egyptian Hercules who had a potent fleet, & in the days of Solomon sailed to the straits, & set up the Pillars, & conquered Gerion, & was by the ancient Galls called Ogmios, that is, potent at sea,<sup>[184]</sup> & by the Ægyptian Nilus. For Erythra & the country of Geryon were without the Straits. Dionysius <sup>f[185]</sup> represents this Hercules contemporary to Evander.

The first inhabitants of Crete according to Diodorus were called Eteocretans: <sup>[190]</sup> but whence they were & how they came thither is not said in history. Then sailed thither a colony of Pelasgians from Greece. And soon after Tentamus the grandfather of Minos carried thither a colony of Dorians from Laconia & from the territory of Olympia in Peloponnesus. And these several Colonies spake several languages & fed on the spontaneous fruits of the Earth & lived quietly in caves & huts till the invention of iron tools in the days of Asterius the son of Teutamus, & at length were reduced into one kingdom & one people by Minos, who was their first lawgiver & built many towns & ships & introduced plowint & sowing, & in whose days the Curetes conquered his fathers friends in Crete & Peloponnesus.‡ < insertion from f 37v > ‡ ‡ The Curetes<sup>b[191]</sup> sacrificed children to Saturn & according to<sup>c[192]</sup> Bochart sever Philistines. He shews that the Philistines were by the Hebrews Cherethum or Crethim & their country Creth, & then by that the Curetes & the Island



Crete had their names from then on. And Eusebius saith that Crete had its name from Cres one of the Curetes who nursed up Iupiter. But whatever was the original of the name of the Island, it seems to have been first peopled by the Colonies which spake different languages till the days of Asterius & might come thither two or three generations before, & scare above. < text from f 37r resumes >

And the island Cyprus was discovered by the Phenicians not long before. For Eratosthenes<sup>[193]</sup> tells us that – Cyprus was at first so overgrown with wood that it could not be tilled, & that they first cut down the wood for – melting of copper & silver, & afterwards when they began to sail safely upon the Mediterranean they built ships & even navies of it: & when they could not thus destroy the wood they gave every man leave to cut down what wood he pleased & to possess all the grownd which he cleared of wood. So also Europe at first abounded very – much with woods, one of which called the Hercynian took up a great part of Germany, being full nine days journeys broad & above forty long in Cæsars' days. And yet the Europeans had been cutting down their woods to make room for mankind ever since the invention of iron tools in the days of Asterius & Minos.

All these footsteps there are of the first peopling of Europe & its islands. Egypt Phenicia, Syria, Assyria & Chaldea were people some ages before. Abraham was the fift from Peleg, & all mankind lived together in Chaldea under the government of Noah & his sons untill the days of Peleg. So long they were of one language, one society & one religion. And then they divided the Earth, being perhaps disturbed in Chaldea by the rebellion of Nimrod & forced to leave of building <38r> the tower of Babel. And from thence they spread themselves into the several countries which fell to their share, carrying along with them the laws customes & religion under which they had till those days been educated & governed by Noah & his sons & grandsons. And these laws were handed down to Abraham, Melchizedec & Iob & their contemporaries & for some time were observed by the Iudges of the eastern countries Iob. 31. 11, 28. Several of them are mentioned by Iob, chap v. 5 & ch. 31, viz<sup>t</sup> not to blasphem God nor to worship the sun or Moon &c least you should deny the God above; not to deceive, nor defraud, nor kill, nor steal, nor commit adultery, nor covet, nor trust in riches, nor oppress the poor or fatherless, nor curse your enemies, nor rejoyce at their misfortunes; but to be friendly & hospitable & mercifull & to relieve the poor & needy. This was the morality & religion of the first ages still called by the Iews, the Precepts of the sons of Noah. This was the religion of Moses & the Prophets comprehended in the two great commandments of loving the Lord our God with all our heart & soul & mind, & our neighbour as our selves. This was the religion enjoyned by Moses to the uncircumcised stranger within the gates of Israel as well as to the Israelites And this is the religion of both Iews & Christians to this day, & ought to be the standing religion of all nations. And Moses adds the precept of being mercifull even to bruit beasts, so as not to suck out their blood nor to cut off their flesh alive with the blood in it, nor to kill them for the sake of their blood, nor to strangle them, but in killing them for food, to let out their blood & spill it upon the ground. Gen 9. 6 & Levit. 17. 12, 13. This law was ancients then the days of Moses being given to Noah & his sons long before the days of Abraham, & therefore when the Apostles & Elders in the Council at Ierusalem declared that the Gentiles were not obliged to be circumcised & observe the law of Moses, they excepted this law of abstaining from blood & things strangled as being an earlier law of God imposed not on the sons of Abraham only, but on the strangers within the gates of Israel, on all the sons of Noah, a law imposed originalls not on Iews or Christians but even on Gentiles a law imposed on all nations while they lived together in shinar under the dominion of Noah & his sons. And of the same kind is the law of abstaining from meats offered to idols or fals Gods, & from fornication. So then the religion of beleiving that the world was formed by one supreme God, & is governed by him, & of loving & worshipping him & loving our neighbour as ourselves & being mercifull even to bruit Beasts is the oldest of all religions. And the original of Letters agriculture navigation musick art, & sciences metalls smiths & carpenters towns & houses in Europe, was not older then the days of Eli Samuel & David. And before those days the Earth was so thinly peopled & so overgrown with woods, that mankind could not be older then is represented in scripture

[1] a Gen. 1. 14. 84 8. 22. Censorinus c. 19 & 20. Cicero in Verrem. Geminus c. 6. p. 3. 2

[2] b Cicero in Verrem.

[3] c Diodor. l. 1

[4] d Cicero in Verrem



- [5] e Gem. c. 6
- [6] f Apud Laertium in Cleobulo
- [7] g Apud Laertium in Thalete.
- [8] a Censorinus {E}18. Herodot. l. 2 prope initium
- [9] b Apollodor. l. 3. p. 169. Shabo l. 16. p. 476. Homer Odyss. τ. vers. 179
- [10] c Herod. l. 1
- [11] a Diodor. l. 3. c. 4
- [12] b Diodor. S. 1. c. 3
- [13] a Apud Theodox Gazam de Mensibus
- [14] b Apud Athenæum l. 14
- [15] c Suidas in Σάρτοι
- [16] d Herod. l. 1
- [17] a Strabo l. 17 p. 816. c
- [18] b Diodor. l. 1, p. 32 d.
- [19] c Plutarch de Osiride & Iside Diodor. l. 1. p. 9.
- [20] d Hecatæus apud Diodor. l. 1. c. 4.
- [21] a Isagoge p. 1.
- [22] a Strom. 1. p. 306, 332.
- [23] b Laertius Proœm. l. 1
- [24] e Apollodor. l. 1 c. 9. sect. 16.
- [25] c Suidas in Ἀναγallis.
- [26] d Apollodan l. 1 c. 9. sect. 25.
- [27] a Laert. in Thalete. Plin. l. 2. c. 12.
- [28] b Plin. l. 18. c. 23
- [29] c Petav. Var. Dissen l. 1. c. 5. can. 19.
- [30] a Petav. Doct. Temp. l. 4. c. 26.
- [31] b Columel. l. 9. c. 14. Plin. l. 18. c. 25.
- [32] a De Pythææ Oraculo.

- [33] b Plutarch in Solon
- [34] c
- [35] d Apud Diog. Laert. in Solon p 10
- [36] e Nat. Hist. l. 7 c. 56.
- [37] f Ib. l. 5. c. 29
- [38] g Contr. Apion sub initio
- [39] h In A'κουσίλαος
- [40] i Ioseph. cont. Ap. l. 1
- [41] k Suid
- [42] l Dionys. l. 1, initio.
- [43] m In Numa
- [44] n Didor. l. 16 p. 550. Edit. Steph.
- [45] o Poly 6. p. 379. 6
- [46] p In vita Lycurgi sub initio
- [47] q In Solon p. 151
- [48] Plutarch in Romulo et Numa.
- [49] In Æneid. VII v. 678.
- [50] Diodor. l. 1
- [51] Lib. 1 in Proæmio.
- [52] b Plut in Lycurgo sub initio.
- [53] a Pausan l. 4. c. 3. p. 28 c. 7. p. 296. et l. 2. c. 15 p. 245.
- [54] a Herod. l. 1. c. 67.
- [55] Herod. l. 8
- [56] b Herod. l. 8
- [57] c Herod. l. 8
- [58] d Thucyd. l. 2 sub finem.
- [59] e Herod. l. 6.
- [60] f Herod. l. 6. c. 125, 126.

- [61] a Strabo l. 8. p. 355.
- [62] b Pausan. l. 6. c. 22
- [63] c Pausan. l. 5. c. 9.
- [64] Strabo
- [65] a Plato in Minoe.
- [66] b Thucyd. l. 1. p. 13.
- [67] c Athen. l. 14. p. 625
- [68] d Pausan. l. 5. c. 8.
- [69] e Pausan. l. 6. c. 19.
- [70] f Herod. l. 6. c. 52.
- [71] Pausan. l. 15. c. 4
- [72] Pausan. l. 5. c. 1, 3, 8. Strabo. Geogr. l. 8. p. 357.
- [73] Pausan. l. 5. c. 4.
- [74] Pausan. l. 5. c. 18.
- [75] Thucyd. l. 6. initio. Euseb Chron
- [76] Thucyd. ib.
- [77] b Apud Dionys. l. 1. p. 15
- [78] Dionys. l. 1. p. 15.
- [79] Antiq. l. 8. c. 2, 5. & l. 9. c. 14.
- [80] b Homer. l. w.
- [81] a Apollon. in Argonaut. l. 1. v. 101.
- [82] b Plutarch in Theseo
- [83] c Diodor. l. 1. p. 35
- [84] d Ioseph. Antiq. c. 8. l. 4.
- [85] a Euanthes apud Athenæum l. 67. p. 296.
- [86] b Hygixus Fab. 14.
- [87] Pausan. l. 2. c. 23.
- [88] a Pausan. l. 2. c. 6

[89] b Hygin. Fab. 7 & 8

[90] c Homer 2λ. w.

[91] d Hygin. Fab 14.

[92] Isa. 23. 2

[93] 1 King. 5. 6.

[94] b Conor Namet. 37

[95] Nonnus Dionysiae. l. 13. v. 333 & seq. Bochart Canaan. l. 1. c. 24.

[96] d Athæn. l. 4. c. 23

[97] Strabo l. 16.

[98] 2 Chron. 21. 8, 10.

[99] b Herod. l. 1. initio.

[100] c Strabo. l. 10. p. 447. & l. 9. p. 401.

[101] d Herod. l. 5

[102] Strabo l.

[103] Bochart. Canaan l. 1. c. 34

[104] Philostratus in vita Apollonij l. 5. c. 1. & apud Photium.

[105] Homer Odys. 5. Diador. l. 5. p. 237.

[106] Diador. l.1 p.17.

[107] v Pausan. l. 2. c. 25

[108] Pausan. l. 5. c. 1 p. 376. Apollodor l. 1. c. 7.

[109] Pausan. l. 7. c. 1

[110] Pausan. l. 1. c. 37. & l. 10. c. 29.

[111] Pausan. l. 7. c. 1

[112] a Hesych. in Κράναυς, Suidas in Πάρυς.

[113] b in I Alcib.

[114] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[115] 2 Pausan. l. 8. c 4. Apollote. Argon. l. 1. v. 161.



- [116] a Pausan. l. 1. c. 39, 40.
- [117] a Pausan. l. 8. c. 4.
- [118] b Pausan. l. 7. c. 18
- [119] Bochart Canaan part. 2. cap. XIII.
- [120] a Pausan. l. 1. c. 44.
- [121] b Pausan l. 3. c. 20. p. 260 & l. 4. c. 1. p. 280.
- [122] c Pausan. l. 1. c 8
- [123] a Pausan. l. 2. c. 5, 6.
- [124] b Herod. l. 2. Hygin. Fab. 7 & 8.
- [125] a in Theses.
- [126] b s λ. v & ξ. Odys. λ & τ.
- [127] c Herod. l. 1
- [128] d Apollod. l. 3. c. 1 Hygin. Fab. 40, 41, 42. 178.
- [129] Dionys. l. 1. p. 9, 10.
- [130] a Herod. l. 5. c. 58.
- [131] Strabo l. 10. p. 464, 465, 466.
- [132] Clem. Strom. l. 1
- [133] Pausan. l. 9. c. 11.
- [134] Strabo l. 10. p. 472, 473. Diodor. l. 5. c. 4.
- [135] Strabo l. 10. p. 468, 472. Diodor l. 5. c. 4.
- [136] Lucian. de sacrificijs. Apollodos l. 1. c. 1. sect. 3 & c. 2. sect. 1.
- [137] Athen. l. XIII p. 601
- [138] Lucian de Dea Syr.
- [139] Diodor. l. 5. c. 4.
- [140] Argonaut. l. II. v. 1236.
- [141] Lucian in Sacrificijs.
- [142] Porphy. in vita Pythag.
- [143] Cic. de Nat. Deor. l. 3.

- [144] Ode 1 in Iovem v. 8.
- [145] Cypr. de Idolorum vanitate
- [146] Apologet. p. 12. et Ad Nationes l. 2.
- [147] a Saturnal. l. 1. c. 7.
- [148] Dionys. l. 1. p. 10
- [149] Pausan. l. 5. c. 7, 13 14
- [150] Pausan. l. 8. c. 29.
- [151] Pausan. l. 5. c. 8, 14.
- [152] steph. Herod. l. 2. c. 44.
- [153] Cic. de Natura Deor. lib. 3.
- [154] Diodor. l. 5. c. 3.
- [155] Dionys. l. 1. p. 38, 42.
- [156] Lucian de Saltatione.
- [157] Arnob. adv. Gentes l. 6. p. 131
- [158] Herod l. 2. initio
- [159] Hesiod. opera v. 168.
- [160] Argonaut. l. 4. v. 1638 & Schol in eundem. Et Apollodor. l. 1. sed 26.
- [161] a Apud Euseb. in Chron.
- [162] b Ister apud Porphy. Aost. l. 2. sect. 56.
- [163] a Thucyd. l. 2 p. 110. & Plutarch in Theseo.
- [164] b Strabo l. 9. p. 396.
- [165] c Apud Strabone l. 9. p. 397.
- [166] Pausan. in Corinthiacis.
- [167] Strabo l. 8. p. 337.
- [168] a Pausan. l. 8 sub initio
- [169] b Plin. l. 7. c. 56.
- [170] † in Polymnia
- [171] † in Vrania

- [172] Dionys. Halicarnas. l. 1. p. 11. lin 24.
- [173] Dionys. l. 1. p. 9, 10.
- [174] Dionys. l. 2 p. 70, 94
- [175] a Diodor. l. 5 c. 1.
- [176] Diodor. l. 3. c 4
- [177] Herod. l. 1
- [178] Diodor. lib. 5. c. 3 & 4.
- [179] Diodor. l. 5. c. 1
- [180] a Apud Diodor. l. 5. cap.
- [181] b Dionys. l. 1. p. 15
- [182] c Dionys. l. 1. p. 26, 27.
- [183] d Dionys. ib.
- [184] e Ptol. Hephæst. l. 2.
- [185] f Dionys. ib.
- [186] Thucyd l. 6 initio
- [187] † Apud Dionys. Halycarnass lib. 1 initio.
- [188] X Apud Dionys. ib.
- [189] a Apud Diodorum. l. 5. c.
- [190] Diodor. l. 5. c. 4.
- [191] b Ister apud Porphy. Abst. l. 2. sec. 56.
- [192] c Bochart. Canaan c. 15.
- [193] a Apud Strabonem lib. 14. p. ult.
-