

Drafts on chronology: section 2c

Author: Isaac Newton

Source: Yahuda Ms. 25.2c, National Library of Israel, Jerusalem, Israel

Published online: November 2013

<1r>

Chap VI. Of the Colonies of Ægyptians & Phœnicians who civilized the Greeks.

When Ioshua conquered Canaan great numbers of the Cananites fled into Egypt & in time diffused themselves from thence into all Afric as far as the Pillars of Hercules: as Procopius^{a[1]} thus mentions. Phœnices cum inexpugnabilem conspicerent advenarum exercitum, patrios fines deserentes in Ægyptum vicinam migrarunt, ibique numero ac sobole crescentes cum non satis commodum tantæ multitudini locum invenissent in Africam penetrare ubi civitates quamplures habitantes omnem eum tractum usque ad Herculis columnas tenuerunt semiphœnicia lingua et catalecto utentes, oppidumque Tingen situ munitissimum in Numidia ædificaverunt, ubi duæ ex albo lapide columnæ prope magnum fontem constitutæ, in quibus Phœnicum lingua litteræ incisæ sunt hujusmodi. Nos a facie fugimus Iesu prædonis filij Nave. Hi demum quod nulli sint eis antiquiores Aphricæ indignæ dicuntur esse. And to the same purpose Eusebius^{b[2]} tells us that the Canaanites flying from the face of the sons of Israel built. Tripolis in Africa. And the Ierusalem Gemara^{c[3]} that the Gergesites fled from Ioshua going into Afric. The manner of their coming into Egypt is thus described by Manetho the Egyptian^{d[4]} the second book of his history of Egypt.

We had a king called Timaus in whose reign there came unexpectedly from the east an ignoble sort of men who confidently pitched their tents in our country, & by their strength easily seized it without war, & gaining the governours of the country to their side, afterwards cruelly burnt the cities & subverted the temples of the Gods, & carried themselves in a most hostile manner towards all the natives killing some of them & reducing the children & wives of others into servitude, & in conclusion made one of their numbers called Salatis their king; & he coming to Memphis made the regions above & below tributary leaving garrisons in convenient places. – – – And finding in the Nome or Province of Sais a very convenient city on the eastern side of the Bubastic stream of the Nile, which was called Abaris, he built this & fortified it very strongly with walls, placing there an armed multitude to the number of 240000 men for its custody. And after him reigned Bæon, Apagnas, Apophis, Janias & Assis successively.. These were their first six kings, who were always conquering & endeavouring to cut up the root of Egypt. They were called Hicsos, that is, shepherd Kings. For Hic in the sacred language signifies a king & sos in the vulgar language a shepherd. They & their successors obtained Egypt 511 years, & then this kingdom of shepherds was invaded by the kings of Thebais & the rest of Egypt who made a very great & lasting war upon them, & under their kings Alisphrag <2r> muthosis or Misphragmuthosis & his son Tethmosis or Amosis drove them out of Egypt. First Misphragmuthosis king of Thebais drove them out of a part of Egypt & forced them to fortify themselves in the kingdom of Abaris which was ten thousand Aruras in compass. Then Amosis his son made fresh war upon them & when he could not force them he covenanted with them that they should retire out of Egypt quietly & go whither they pleased. Whereupon they went with their families & possessions to the number of 240000, out of Egypt through the wilderness into syria & seating themselves in Iudea built there a city which might be sufficient for their number, & called it Ierusalem. And this is the account which Manetho gives of the kingdom of Shepherds.

Here Manetho takes these shepherd to be the Israelites who built Ierusalem, but he tells us that some took them for Arabians. Africans speaking of the first six kings saith more truly that they were Phœniceans. Ἡσὼν δὲ φοίνικες ξένοι βασιλεῖς 5. Bochartus^[5] makes them a colony of Phenicians & interprets the names of the first six kings in the Phenician language. And Ierome saith of the language of Canaan:^[6] Inter Ægyptiam et Hebræam media est et Hebræa magna ex parte confinis, Its between the Egyptian & Hebrew & for the most part comes nearer to the Hebrew. Which is a strong argument that the Canaanites were mixt of people who had converst in Egypt later then the Hebrews had done & by consequence that the shepherds at their coming out of Egypt mixt with the Canaanites rather then with the Hebrews. The Canaanites were shepherds & lay next Egypt, & its more likely that the Egyptian shepherds would go to a nation of their one language & profession & kindred & which lay nearest to them, then to a remoter nation of a strange language.

Herodotus^[7] tells us that a region in Memphys round the Temple of Proteus was inhabited by Tyrian Phenicians all which place was called the camp of the Tyrians. Probably these were the reliques of the shepherds. He tells us also^[8] of a city in the Delta called Aterbechis in which was a temple of Venus; & by the name of the city this Venus seems to be the Venus of the Phenicians called Atargatis. The name is corruptly formed of Aster-dag, & signifies a Queen of Shepherds heardsmen & mariners, the word Aster & in the plural number Asteroth signifying heards of cattel & flocks of sheep & the word dag a fish. As a Queen of shepherds & heardsmen she ware upon her head the head of an Ox (or diadem so formed) & was called Asteroth & corruptly Astarte & Athara, & as a Queen of Mariners <3r> she was sometimes formed like a fish below & then called Atargatis & corruptly Derceto, & here in Herodotus^[9] Atarbechis. When any bulls died in Egypt it was the custome of the Egyptians to bury them neare their cities with one of their horns above grownd for a signe, & after a certain time when their bodies were rotted away the inhabitants of this city Atarbechis came to the cities of Egypt in ships, dug up the bones, carried them ~ away to a common burying place & there buried them together. This service imposed by the Egyptians upon the inhabitants of this city implies that they were the remains of ancient heardsmen who had left a brood of cattel scattered over the land of Egypt, & their Goddess Aterbechis after whom (according to the custome of the Egyptians who named their cities from their Gods) the city seems to be named, implies that they were Phenicians.

These shepherds while they reigned in Egypt sacrificed men like the Phenicians, & in Busiris a city in the middle of the Delta the Egyptians long after the expulsion of the shepherds continued to beat themselves in their worship & some cut their foreheads after the manner of the Priests of Baal^[10] the God of the Zidonians. At the tomb or temple of Osiris they sacrificed red men^[11] because Typhon was red, & few Egyptians being found of that colour they sacrificed strangers. In Heliopolis they sacrificed three men daily to Iuno^[12] till Amosis having taken that city from them abolished those sacrifices by substituting waxen images of men. And therefore they reigned over Heliopolis, & by consequence over a great part of the lower Egypt till after the days of Misphragmuthosis.

Diodorus in his 40th Book saith^[13] that in Egypt there were formerly multitudes of strangers of several nations who used forreign rites & ceremonies in worshipping the Gods; for which they were expelled Egypt, & under Danaus Cadmus & other skilfull commanders after great hardships came into Greece & other places, but the greatest part of them came into Iudea not far from Egypt, a country then uninhabited & desart, being conducted thether by one Moses a wise & valiant man, who after he had possest himself of the country, among other cities built Ierusalem & the Temple. Dio <4r> dorus here mistakes the original of the Israelites as Manetho had done before, confounding their flight into the Wilderness under the conduct of Moses, with the flight of the shepherds into Phœnicia. But however he let us know that the shepherds were expelled Egypt a little before the building of Ierusalem & the Temple & that after several hardships some of them came into Greece & other places under the conduct of Cadmus & other Captains, but the most of them settled in Phœnicia next Egypt. We may recon therefore that the wars between the king of Thebais & the Shepherds were the occasion that the Philistims were so numerous in the days of Saul & that so many men came with colonies out of Egypt & Phenicia into Greece as Cecrops, Lelex, Inachus, Pelasgus Cadmus, Phineus, Membliarius, Alymnus, Erechtheus, Peteos, & that these things happened in the reign of Eli Samuel & David; Cecrops, Lelex, Inachus & Pelasgus being contemporary to Eli, & Cadmus Membliarius Alymnus Erechtheus & Phorbas to David as was shewed above.

Iustin Martyr^[14] tells us that Apion the son of Possidonius in his commentary against the Iews, & in his fourth book of histories, saith that when Inachus reigned at Argos the Iews under the conduct of Moses (he means the Shepherds) departed from Amasis king of Egypt, & that the same thing is reported by Ptolomy the Mendesian an Egyptian Priest who wrote the affairs of Egypt, & by Hellanicus & Philocorus who wrote the acts of the Athenians, & by Castor & Thallus & Alexander Polyhistor. Whence Tatian & Clemens out of ancient authors make Inachus contemporary to Moses. But Polemo in the first book of his Greek histories saith that in the time of Apis the son of Phoroneus part of the Egyptian army withdrew it self from Egypt & seated it self in Palestine not far from Arabia, that is, the army of the Shepherds withdrew it self from Abaris by the compact made with Amosis. The wars between the kings of Thebais & the Shepherds being lasting some of the Shepherds fled out of Egypt into Greece & other places in the days of Inachus & at length the main army retired into Phenicia in the days of Apis the son of Phoroneus, & after many hardships endured in Phenicia, some of the army came with Cadmus & his companions into Greece. Whence I seem to gather that Misphragmuthosis drave them out of all Egypt above Memphys & perhaps out of some part of Egypt below it, in the days of Eli when Inachus Lelex Pelasgus & Cecrops came into Greece, & that Amosis caused the rest of their army to retire into Phenicia in the days of Samuel, where they endured great hardships by the want of provisions & by the wars which Saul & David made upon them, until David by his victories forced great numbers of them to seek new seats under the conduct of Cadmus & other Captains.

The retiring of the Shepherds out of Egypt augmenting <5r> the armies & strength of the Philistims & making them too numerous for their country, seems to have given occasion to the great wars which they made upon Israel in the days of Eli, Samuel Saul & David. For they conquered Israel & reigned over them 40 years untill Samuel in the 20th year of his reign beat them in a great battel & subdued them & took from them the cities which they had taken from Israel & delivered coasts of Israel out of their hand so that they came no more into the coast of Israel. For the hand of the Lord was against the Philistims all the days of Samuel, (1 Sam. 7.) that is, untill the reign of Saul. The Philistims therefore conquered Israel about the middle of the reign of Eli; about which time Inachus, Lelex, Cecrops, Pelasgus & their companions fled from Egypt into Greece as we shewed above. And again in the beginning of the reign of Saul or the year before, they conquered Israel a second time & reduced them to such a degree of subjection that there was no smith found in all Israel: for the Philistims said, Least the Hebrews should make them swords & spears. And now the army of the Philistims consisted of thirty thousand chariots & six thousand horsmen & foot as the sand which is on the sea shore in multitude. Which innumerable multitude being too great to be composed of the Philistims alone without the access of the Shepherds from Egypt: it seems to me that the army of the Shepherds made peace with Amosis & quitted Egypt upon a prospect of joyning with the Philistims to conquer Palestine, & that from this conjunction ensued all that vehement war with Saul & David untill after many battels they were subdued by David & for want of room were forced to apply themselves to sea affairs & in great numbers to seek new seats in Asia minor Greece & Afric, as has been explained above.

When the Philistims strengthned by the access of the Shepherds were in their greatest power they beseiged & took Zidon & thereby gave occasion to the building of Tyre & Aradus as Trogus in his 18th book thus mentions. A rege Ascaloniorum expugnati Sidonij navibus appulsi Tyrum urbem ante annum Trojanæ cladis condiderunt. And Strabo (l. 16) Aradus was built by men who fled from Sidon. Hence Isaiiah calls Tyre the daughter of Zidon, the inhabitants of the Isle whom the Merchants of Zidon have replenished. This original of Tyre I understand not of the first building of the town which Iosephus saith was 240 years before the building of Solomons Temple, but of the making it a populous trading city like that of Zidon & building it accordingly. For the Zidonians built it for that purpose. And this seems to have been in the days of Abibalus & his son Hiram the two first kings of Tyre named in history. For Iosephus^[15] tells us out of Menander & Dius, that Hiram king of Tyre succeeding his father Abibus, added a <6r> large region to the Island eastward by heaping up earth & built the city greater & the Temple of Iupiter Olympus which was in the Island he joyned to the city by a ridge of earth thrown between them, & adorned the Temple with gifts of gold, & demolishing the old Temples built new ones & dedicated the Temples of Hercules & Astartes. Kings upon founding or much enlarging their kingdoms usually build their cities more sumptuously as David & Solomon did Ierusalem & the Temple, Sesostris the cities & temples of Egypt, Nebuchadnezzar the city of Babylon, Dejoces Ecbatane, & Augustus Rome; & accordingly the building of Tyre by Hiram argues a new dominion of the Tyrians. Now that this was the building of Tyre mentioned by Trogus, may be concluded from hence, that Solomon in the beginning of his reign called the servants of Hiram Zidonians. My servants, saith he, shall be with thy servants, & unto thee will I give hire for thy servants according to all that thou desirest, for

thou knowest that there is not amongst us any that can skill to hew timber like unto the Zidonians. 1 King. 5.6 The new inhabitants of Tyre had not yet lost the name of Zidonians, nor had the old inhabitants (if there were any considerable number of them) gained the reputation of the new ones for skill in hewing of timber as they would have done had shipping been long in use at Tyre. We may reckon therefore that the king of Ascalon (one of the five Lords of the Philistims) took Zidon neare the beginning of the reign of David or not long before. For then were the Philistims most potent & active in invading their neighbours & propagating their dominion. And from the hostility between the Philistims & Zidonians it seems to have happened that David had friendship with the king of Tyre while he made war upon the Philistims, & that the Tyrians traded with Solomon upon the red Sea while the Zidonians traded apart upon the Mediterranean. So then Ierusalem & Tyre were built about the same time as head cities of new kingdoms, & thence forward continued in a flourishing condition untill Nebuchadnezzar besieged & took them. And Aradus Arvad or Arpad continued under its own kings till it was conquered by the king of Assyria

<7r>

When David^[16] smote Hadad-ezer king of Zobah & slew the Syrians of Damascus who came to assist him Rezon fled from his lord Hadad-ezer & gathering a band of men became their captain & reigned in Damascus over Syria. He is called Hezion 1 King. 15.18, & his successors were Tabrimon, Hadad or Ben-hadad, Hazael, Ben-hadad, * * Rezen. In the reign of Rezen Tiglathpulaser captivated the Syrians & put an end to the kingdom. Iosephus^[17] tells us that the Syrians till his days worshipped both Adar (that is Adad or Benadad) & his successor Hazael as Gods for their benefactions & for building Temples by which they adorned the city Damascus. For, saith he, they daily celebrate solemnities in honour of these kings & boast their antiquity not knowing that they were novel & lived not above eleven hundred years ago. Iustin^[18] calls the first of those two kings Damascus, saying that the city had its name from him & that in honour of him the Syrians worshipped his wife Arathes as a Goddess, using her sepulchre for a Temple.

When David smote Edom, Ioab staid there with all Israel six months untill he had smitten every male in Edom 1 King. 11.15, 16. This made Hadad the young king of Edom fly into Egypt with certain Edomites his fathers servants; & as many others of the Edomites as could escape fled to the Philistims & to Sidon & other places where they could be protected. For Stephanus in Azot tells us: ταύτων ἔκτισαν εἰς τῶν ἐπανελθόντων ἅπ' Ερυθρᾶς Θαλάσσης φευγᾶδων A fugitive or exul from the red sea built Arot or Ashdod. That is, a fugitive Prince of Edom fortified it against the Israelites. By this victory over the Edomites, Ezion Gebar & Eloth (sea ports of the Edomites on the Red Sea) came into the hands of David & his successors. And Solomon^[19] built a navy in Ezion Gebar & sent it on the Red Sea with the fleet of Hiram king of Tyre to Tarshish & Ophir for gold & silver & ivory & Peacocks [or Parrots] & Apes & pretious stones & Almug trees; by which means the Queen of Sheba or Sabea in Arabia Felix heard of Solomon's glory; & Hiram sent with Solomon's servants in Solomons navy his own servants shipmen who had knowledge of the sea. Solomon's servants were therefore novices in sea affairs & Hiram's servants were experienced shipmen who had knowledge of those seas by former voyages, for Hiram had also a Navy on the Red Sea 1 King. 10.11, 22. This fleet traded upon all the Erythræan sea going as far as the Persian gulf & the coasts adjoining. For one of the Islands in the Arabic gulf was called Astarte, that name being given it by the Phenicians, & Strabo^[20] tells us from ancient authors that neare the mouth of the Persian gulf were two Islands called Tyrus & Aradus which had Temples like the Phenician & whose inhabitants affirmed that the cities of Phœnicia of the same name <8r> were their colonies. Hence came the opinion of the Persians mentioned in Herodotus, that the Phœnicians came from the red sea; whereas its much more probable that those Islands were colonies of the Phenicians & had their names from the cities Tyre & Aradus in Phenicia.

The Red Sea being very shallow & for that reason calmer then the Mediterranean was navigable in smaller vessels such as men could make in the beginning. And the short voyages between the many Islands with which that sea abounded, were an invitation to try that sea first. There navigation had its rise & from thence it came to the mediterranean. For Pliny^[21] tells us: Nave primus in Græcian ex Ægypto Danaus advenit; ante ratibus navigabatur inventis in mari rubro inter insulas a rege Eythra. And Stephanus,^[22] that this sea was called Erythra from Erythra the Hero. And Strabo,^[23] that on the coast of Carmania southward in the open sea was the island Tyrrhina (he means Ormus) in which was the sepulchre of Erythra, being a great heap of earth planted with palm trees & that Erythra reigned in those parts & left his name to that sea. But Erythra is a Greek word of the same signification with Edom in Hebrew & red in English, & therefore king Erythra is

usually taken for Edom or Esau. Certainly the red sea, the Eythrean sea & the sea of Edom are phrases of the same signification & the inhabitants of that sea or people of Edom are by the Greeks called Erythreans & had their name originally from Edom or Esau, & being driven from that sea by David & his successors mixed with the Phenicians and traded upon the Mediterranean & then built several cities called Erythrean by the Greeks. For Herodotus^[24] tells us that the Gephyræans were Phenicians who came with Cadmus into Bœtia & affirmed of themselves that they were originally from Erethria, & Stephanus^[25] that Erethra was the name of a city in Ionia, of another in Libya of another in Locris, of another in Bœotia & of another in Cyprus. Erythræ in Ionia was a seaport town & a colony of foreigners.^[26] The inhabitants said that they came from Crete under the conduct of Eythrus the son of Rhadamanthus; but their God was Phenician. For they worshipped the statue of Hercules brought from Tyre,^[27] & in memory of its coming from thence they kept it standing upon the wood of the ship which brought it. By their God you may know that they were Phenicians, & by their name that they came from the Eythræan sea. Erythra was also a city of Ætolia & another in Asia neare Chius the country of the Eythrean Sibyl, & Erythræa acra was a promontory in Libya & Erythræum a promontory in Crete & Eythros a place neare Tybur & Erythini a city & country of Paphlagonia, & Erythia or Eythræa the Island of Gades peopled by the Phœnicians,

Nam repeto Herculeas Erythræa ad littora Gades. Silius l. 19.

[1] ^aDe bel. Vandal. l. 2.

[2] Chron. l. 1. p. 11.

[3] c Ad tit. Shebij. h. cap. 6

[4] Apud Ioseph. cont. Apion. l. 1. p. 1039.

[5] Geogr. l. 1. c. 4.

[6] Hieron. in Isa. lib. 7. c. 19.

[7] Herod. l. 2. c. 112.

[8] Herod. l. 2. c. 41

[9] Herod. l. 2.

[10] Herod. l. 2. c. 61. 1 King. 18.28.

[11] Diodor. l. 1. p. 56.

[12] Manetho apud Porphyrium περὶ ἀποχρῆς l. 1. sec. 55. & Euseb. Præp l. 4. c. 16. p. 155.

[13] Apud Photiuū in Bibl.

[14] In cohortatone ad Græcos.

[15] Antiq. l. 8. c. 2. p. 267, 268. & cont. Apion. l. 1. p. 1043.

[16] 1 Sam. 8.10. 1 King. 11

[17] Ioseph. Antiq. l. 9. c. 2.

[18] Iustin. l. 36.

[19] 1 King. 9

[20] Strabo l. 16. p. 766

[21] Plin. l. 7. c. 56

[22] Steph. in Ἑρυθρά

[23] Strabo l. 16. p. 766.

[24] Herod. l. 5. c. 57

[25] in Ερυθραί.

[26] Pausan. l. 7. c. 3

[27] Pausan. l. 7. c. 5.
